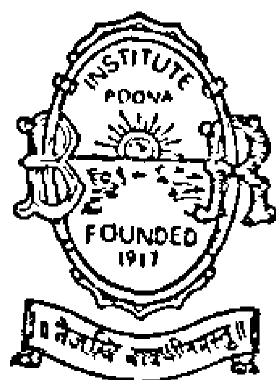
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VEDIC BIBLIOGRAPHY

FIFTH VOLUME

BY

R. N. DANDEKAR

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PREFACE

An attempt has been made to present through this fifth volume of my *Vedic Bibliography* a fairly comprehensive classified and critical record of most of the significant work which has been done in the field of Vedic studies during the period roughly from the middle of 1983 to the middle of 1992 As in the earlier volumes, summaries of the contents of a large number of books and articles recorded here, and, in many cases, of the important reviews, have been given for the benefit of the users of this volume

It should be noted that, as in the fourth volume, the chapter relating to the Indus Valley Civilisation, which has figured in the previous three volumes of the *Vedic Bibliography*, has not been included in the present volume

The two Indexes to this volume have been compiled by Dr. S K Lal of the Centre of Advanced Study in Sanskrit, University of Poona, and I take this opportunity of expressing my cordial and grateful appreciation of his collaboration

I have also to thank the Bhandarkar Institute Press for its efficient and ungrudging cooperation

Bhandarkar Oriental
Research Institute,
Poona, India
May 25, 1993

R. N. Dandekar

Dedicated with affection and gratitude

to the

HEIDELBERG UNIVERSITY

to which I owe so much

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SUPPLEMENT

INDEX OF AUTHORS

INDEX OF WORDS

LIST OF JOURNALS ETC., AND ABBREVIATIONS

(See also the earlier volumes of *VBD*)

AA : *American Anthropologist*, Washington

AAHG : *Anzeiger fur die Alterturmswissenschaft*. Herausgegeben von der Österreichischen humanistischen Gesellschaft, Innsbruck.

AAIHSR : *Adhyayana-Anusandhāna, Institute of Higher Studies and Research*, Jaipur.

AALA : *Asien- Afrika- Lateinamerika*, Berlin.

AAnt-Hurg (*H*) : *Acta Antiqua Hungaricae*, Academiae Scientiarum Hungaricae, Budapest.

AARP,

AAWL : Abhandlungen der Akademie der Wissenschaften und Literatur in Mainz.

Abhandlungen fur die Kunde des Morgenlandes, Berlin.

ABORI : *Annals of the Bhandarkar Oriental Research Institute*, Poona

acc. : according.

ACIL

Ac Ir : *Acta Iranica*, Leiden

Acme, Milan.

Acta Ethnographica, Budapest

Acta Germanica, Cape Town

Acta Linguistica Hafniensia (*AL*), Copenhagen.

Acta Neophilologica, Laibach

Administrator.

Advent, Madras.

AEPHE

AESC : *Annales, Economies Sociétés Civilisations*, Paris.

Aevum, Milano

Afghanistan

AGI : *Archivio Glottologico Italiano*, Firenze.

Agra University Journal of Research, Agra

AH : *Aryan Heritage*, New Delhi.

AHES

AHR : *American Historical Review*

AIIS ; American Institute of Indian Studies, New Delhi.

AIOC : All-India Oriental Conference, BORI, Poona

AION : *Annali Istituto Orientale* (ling), Napoli.

AIUNON : (= *AION*).

Ait Br (*AB*) : *Aitareya-Brāhmana*.

AJA.

Āja (*Aj*) (Hindi), Varanasi.

Ajasrā, Lucknow
AJOS · *Aligarh Journal of Oriental Studies*, Aligarh
Akash, Calcutta
AL : *Arts and Letters*, London
ALAS . Association of Latin American Sanskritists, Mexico.
ALB : *Adyar Library Bulletin* Adyar (Madras)
Alfa
ALH *Acta Linguistica Academiae Scientiarum Hungaricae*, Budapest.
The AI Magazine
Alm O AW *Almanach der Osterreichischen Akademie der Wissenschaften*, Wien
Das Altertum Berlin
AM *Asia Major* London
American Journal of Chinese Medicine
American Journal of Philology, Baltimore
American Journal of Semiotics Cambridge Ma
American Journal of Sociology, Chicago.
Analecta Orientalia, Leiden
Analele Stiintifice (*Lingvistica*) Univ 'Al I Cuza,"
Ānandavana (Marathi) Poona
Ancient India, New Delhi
Ancient Pakistan, Karachi
Ancient Science of Life, Coimbatore
Anekānta, Delhi
AnL · Anthropological Linguistics, Bloomington
Annals of the Sanko Research Institute for the Study of Buddhism, Tokyo
L'Annèe Sociologique Paris
Annunaire de l'Eoole Pratique des Hautes Études Paris
Annual of the Institute for Comprehensive Studies of Buddhism Tokyo
An St *Anatolian Studies* London
Antaios, Stuttgart
Anthropological Forum Nedlands
Anthropological Linguistics, Bloomington
Anthropos Freiburg (Switzerland)
Antiquity, Cambridge
Anusandhāna Patrika (Mar) Ambejogai
Anusandhāna Patrikā Ladnu
Anuvāda, Delhi
Anuvrata, Virat Nagar
Anvīkṣā Department of Sanskrit, Jadavpur University, Calcutta
Anvikshi, Varanasi
AO *Acta Orientalia* Copenhagen
AÖAW *Anzeiger der Osterreichischen Akademie der Wissenschaften*, Wien
AoF *Altorientalische Forschungen* Berlin
AO Hung *Acta Orientalia* Academiae Scientiarum Hungaricae, Budapest.
AORM *Annals of Oriental Research*, Madras

AORS : *Annual of Oriental and Religious Studies*, Suzuki Research Foundation, Tokyo
AOS : American Oriental Society, New Haven
AP : *The Aryan Path*, Bombay.
Āp : Āpastamba
A Pil : *Agmosavluri pilologi*, Tbilisi
APILKU, Inst. for Linguistics, Copenhagen University
APOC ; Andhra Pradesh Oriental Conference, Hyderabad
Ār : *Āranyaka.*
Āranyakam, Sanskrit Prasara Parisad, Aara
ARC, McGill University, Montreal,
Archaeological Journal, Tokyo
Archeologia, Paris,
Archeologia Polski, Warsaw
Archeologicke Rozhledy
Archives Europeennes de Sociologie, Paris.
Archiv fur Begriffsgeschichte,
Arch. Ling : *Archivum Linguisticum*, Menston (Yorks),
Archipel
Arch Or : *Archiv Orientalni*, Prague
Ars Linguistica, Tubingen
Artibus Asiae, Ascona/New York.
Arts Asiatiques, Paris
Āryamārtanda, Ajmer.
Āryapremi Ajmer
Asam Sahitya Sabha Patrika, Jorhat Guwahati
ASGM . *Atti del Sodalizio Glottologico Milanese*, Milano
ASI : Archaeological Survey of India, New Delhi
Asian Affairs
Asian Folklore Studies, Nagoya
Asiatica, Rome.
ASl Ph : *Anzeiger fur slavische Philologie*, Wiesbaden.
As Stud : *Asiatische Studien*, Bern
Astrol. Mag . *The Astrological Magazine* Bangalore,
Āśv : Āśvalāyana
AT . *Antik Tanulmanyok*, Budapest
Athena, Athens
AV : *Atharvaveda.*
Avadh University Research Journal, Faculty of Arts Faizabad
Avagāhana, Sardar Shahr.
The Avatar, Meher Chaitany Niketan Trust, Mandapta,
AVP *Atharvaveda Paippalada Samhitā*
AVS : *Atharvaveda Śaunaka Samhitā.*
Āyurvedadūta, Jaipur
Āyurveda-Vikāsa

BAEO *Boletin de la Asociacion Española de Orientalistas* Madrid
BAIHA *Bulletin of Ancient Indian History and Archaeology*, Saugar University
BALI
Balk E *Balkansko ez koznanie* Sofia
BALM
Baltistica, Beograd
BAU *Brhadaranyaka Upan ṣad*
B C Asian Review
BCGV *Bulletin of the Chunilal Gandhi Vidyabhavan* Surat
BDCRI *Bulletin of the Deccan College Research Institute* Poona
BE *Balgarski Ezik* Sofia
BEFEO *Bulletin de l Ecole Francaise d Extreme Orient* Paris
BÉI *Bulletin d Études Ind ennes* Ass Fr pour les Ét Sk Paris
Beitrage zur allgemeinen und vergleichenden Archaologie Bonn
Bharata Bharati
Bharata varṣa (Bengali) Calcutta
Bharati Arya Kanya Gurukula Porbandar
Bharati Banaras Hindu University
Bharati (Sanskrit) Jaipur
Bharati Utkal Un versity Bhubaneswar
Bhāratiya It hasa ani Saṁskṛti (Marathi) Bombay
Bharatiya It hasa Samkalana Samiti Patrika
Bharatiya Sahitya Agra
Bharatiyavidya vaibhavam Jaipur
Bhaṣa (Hindi) Hindi D rectorate New Delhi
Bhaṣa Vimarśa Ahmedabad
Bhasvati Kashi Vidyapeetha Varanasi
Bhm (Bh Man) *Bharat Manisha* (Quarterly) Varanasi
BHU Banaras H ndu University Varanasi
BHU News Banaras Hindu Univers ty Varanas
Bh Vid *Bhāratiya Vidya* Bharat ya Vidya Bhavan Bombay
Bh Vid Bh Bharatiya V dya Bhavan Bombay
B (Bull) IIHM *Bulletin of the Ind an Institute of History of Med cine* Hyderabad
Bijdragen s Gravenhage
Bi Or *Bibl otheca Orientalis* Leiden
BISMQ *Bharata Itihasa Samśodhaka Mandala Qurterly* Poona
BITCM *Bulletin of Trad tional Cultures Madras* Madras University
BJ *Bhavan s Jo rn al* Bharatiya Vidya Bhavan Bombay
BJVF
BNF *B itrage zur Namenforschung* Heidelberg
Boletim do Inst Menezes Braganza Panjim (Goa)
Bollettino Centro di studi filolog ci e lingu stici Sicil ani Palermo
Bologna Centro Camuno Studi Preistorici Bologna
Bonner Jahrbucher Bonn

BORI : Bhandarkar Oriental Research Institute, Poona.
BPSC : *Bulletin of the Philological Society, Calcutta*
BPTJ : *Biuletyn polskiego towarzystwa jezykoznawczego*, Wroclaw.
Br. : *Brāhmana*
Brahmavādin, Madras.
BRMIC : *Bulletin of the Ramakrishna Mission Institute of Culture*, Calcutta.
BSL : *Bulletin de la Société de Linguistique*. Paris.
BSOAS : *Bulletin of the School of Oriental and African Studies*. London.
BSSS : *Bhāratīya-Śodha-Sāra-Samgraha*, Jaipur
Bukkyō bunka
Bukkyō ni okeru hō no kenkyū, Tokyo
Bulletin, Vatican City.
Bulletin de groupe de recherches sémiolinguistiques, Paris
Bulletin of the Mithila Institute, Darbhanga.
Bulletin of the Prince of Wales Museum. Bombay
Bulletin of Tibetology.
Bull Inst. Arch : *Bulletin of the Insitute of Archaeology*, London
Bunka, Japan.

Cahiers d'Extrême Asie.
Cahiers du littérature orale.
Cahiers du Pacifique.
Cahiers dn Sud
CAJ : *Central Asiatic Journal*, Wiesbaden.
Calcutta Orientalists. Calcutta
Canadian Journal of Linguistics, Toronto
CASL : Centre of Advanced Study in Linguistics, DCRI, Poona,
CASS : Centre of Advanced Study in Sanskrit, University of Poona, Poona.
CASS Stud : *CASS Studies*. CASS, University of Poona.
Celtica
CF : *Cultural Forum*, New Delhi
CFS : *Cahiers Ferdinand de Saussure*, Genéve.
CGVB : Chunilal Gandhi Vidya Bhavan, Surat,
ch. (chh.) : chapter (chapters),
Ch Up : *Chāadogya-Upaniṣad*
CIIL : Central Institute of Indian Languages, Mysore.
Cintāmani, Satsahitya Prakashan Trust, Bombay.
CIS : *Contributions to Indian Sociology*, The Hague.
civil : civilization
CLex : *Cahiers de Lexicologie*, Besancon
Clio Medica
CLTA : *Cahiers de linguistique théorique et appliquée*, Bucarest.
CNRS : Centre National de la Recherche Scientifique, Paris.
CNUCE.
comm. : commentary
Çomm. Vol : *Commemoration Volume*.

Comp Analyt Stud Vedas . *A Comparative and Analytical Study of the Vedas* (see *VBD* IV 31 22)
Comparative Studies in Society and History, The Hague
Comparative Literature, Eugene,
Contemporary, Delhi
Contributions to Asian Studies
CR : *Calcutta Review,* Calcutta University,
crit critical.
CS.
CSMS Bulletin
Cuadernos de Filosofia, Buenos Aires
Cultura Turcica,
CUP · Cambridge University Press
Current Anthropology, Unvi. of Chicago.
Current Science, Bangalore

Daedalus, Boston
Dainika Asam, Guwahati
DD Doctoral Dissertation.
Dar Int : *Darshana International,* Moradabad
Dayānanda-Sandeśa, Delhi
Dayo
DCRI (DCPGRI) Deccan College (Post Graduate) Research Institute, Poona
Dharmabhāskara (Marathi), Bombay
Dharmaprakash Madras
Diachronica, Hildesheim
Dilip, Bombay
Diogénes, CIPSH, Paris
Diogenes, Paris
Diss dissertation,
Divine
The Divine Life Sivanandanagar.
DJ Vol Diamond Jubilee Volume
DLZ *Deutsche Literatur-Zeitung,* Berlin
Drev Ind *Drevnjaja Indija,* Nauka, Moscow
DS . *Dharmasūtra*
DT

E . English
Eastern Anthropologist, Lucknow
EAZ · *Ethnologisch-Arohäologische Zeitschrift*, Berlin
EBL · Eastern Book Linkers, Delhi
EC : *Études Celtiques* Paris
Economic and Political Weekly,
Economy and Society, London
ed, : edited, editor, edition,

Gk : Greek.
GKP : *Gurukula Patrikā*, Haridwar
GL *General Linguistics*, University Park, Pa.
Glossa, Burnaby, B C
Glotta, Gottingen.
Gnomon, München
GOS . Gaekwar Oriental Series, Baroda.
GRM ; *Germanisch-Romanische Monatschrift*, Heidelberg.
GS · *Gṛhyasūtra*
GSI : *German Scholars on India*, two volumes, Cultural Department of the Embassy of FRG, New Delhi
GSLI · *Giornale Storico della Letteratura Italiana*, Torino.
Guardian, Rangoon

Hamdard, Delhi
Hamdard Medicus, Delhi
Har Harappa
Hindu, Madras
Hinduism, London
Hindustani, Allahabad
Hindustani Research Journal
Hindutva, New Delhi
Hindustan Times, New Delhi
hist : history . historical
Hist Crit Stud AV. *Historical and Critical Studies on Atharvaveda*, Nag Publ., Delhi.
L'histoire, Paris
Histoire des Ideologies, Paris
Historische Sprachforschung (= *KZ*, *ZvS*), Gottingen
History and Anthropology, London
History and Archaeology, Allahabad University.
Hist Rel *History of Religions*, University of Chicago
HL · *Historiographia Linguistica*, Amsterdam.
Hokke-Bunka Kenkyū, Osaki
Hokkaido Daigaku Bungakubu Kiyō
Hokkaido Journal of Indological and Buddhist Studies, Sapporo
L'Homme, Paris
HOS : Harvard Oriental Series, Cambridge, Mass
HS
HSAJIS ; *Hariyana Sahitya Akademi Journal of Indological Studies*, Chandigarh
HSPh : *Harvard Studies in Classical Philology*, Cambridge, Mass
HZ.

IA : Indo-Aryan
IA : *Indian Antiquary*.
IAC : *The Indo-Asian Culture*, ICCR, New Delhi.

IAHA : International Association of Historians of Asia
IBS : Innsbrucker Beiträge zur Sprachwissenschaft, Innsbruck.
IC Indian Culture, Calcutta.
ICANAS International Congress for Asian and North African Studies (formerly ICO and ICHANAS)
ICAR : Indian Council for Agricultural Research, New Delhi
ICCR : Indian Council for Cultural Relations, New Delhi
ICHSANA : International Congress for Humanistic Studies in Asia and North Africa (formerly ICO and later ICANAS).
ICO (IOC) : International Congress of Orientalists
ICPhS
Idg : Indogermanic.
IE : Indo-European.
IE : *Indian Express*, Bombay
IEJ : *Israel Exploration Journal* Jerusalem
IE Stud : *Indo-European Studies*, Harvard University, U.S.A
IF : *Indogermanische Forschungen*, Berlin.
IFZ : *Istorik filologiceskij zurnal*, Akademii nauk Armjanskoj SSR, Erevan.
IGNCA Indira Gandhi National Centre for the Arts, New Delhi
IHCS Indian History and Culture Society, New Delhi
IHQ : *Indian Historical Quarterly*, Calcutta
IHR Indian Historical Review Indian Council for Historical Research, New Delhi
IHSR
II : Indo-Iranian
IIAS : Indian Institute of Advanced Study, Simla
IIJ Indo Iranian Journal, Dordrecht, Holland
IJDL . *International Journal of Dravidian Linguistics*, Trivandrum
IJL Indian Journal of Linguistics, Calcutta
IJPA Indian Journal of Public Administration, New Delhi
IJHM Indian Journal of History of Medicine, Hyderabad
IJHS Indian Journal of History of Science, Calcutta
IJPL International Journal of Psycholinguistics, The Hague
IJSLP International Journal of Slavic Linguistics and Poetics, Lisse.
IL Indian Lingustics, Poona
Ind F Breslau
India Cultures Quarterly, Jabalpur
India International Centre Quarterly New Delhi
Indian and Foreign Review, New Delhi
The Indian Archives, New Delhi
The Indian Economic and Social Historical Review, Delhi
Indian Heritage
Indian Horizons, Indian Council for Cultural Relations, New Delhi.
Indian Journal of Social Work
Indian Journal of Sociology, New Delhi
Indian Philosophical Annual, Madras

Indian Political Science Review, New Delhi.
Indian Shipping
Indica, Heras Institute of Indian History and Culture, St Xavier's College, Bombay
Ind Lit Indian Literature, Sahitya Akademi, New Delhi.
Ind Mus Bull Indian Museum Bulletin, Calcutta
Indoarica Etimologica
Indo-Asia, Stuttgart
Indo-British Review, Madras
Indogaku Bukkyōgaku kenkyū
Indo Gakuhō
Indo-Iranica, Calcutta
Indolog Stud Indological Studies, Department of Sanskrit, Delhi University
Indo shisōshi kenkyū, Kyoto
Indotetsugaku Bukkyogaku, Sapporo
Ind Taur Indologica Taurinensia Torino, Italy
L'information grammaticale, Peris
In L . *Incontri Linguistici*, Trieste
Inquilab, Bombay
International Journal of Nautical Archaeology and Underwater Exploration
International Journal of Semiotics,
International Social Science Journal
interpret : interpretation.
IONA · *Istituto Orientale di Napoli Annali*, Naples,
IPC Indian Philosophy and Culture, Vrindaban
IPQ . *Indian Philosophical Quarterly*, Poona
IR : *Indian Review*, Madras.
Iranica, Napoli
Iranica Antica, Gent
Iran Mitteil Iranische Mitteilungen, Allendorf Eder
Islam and the Modern Age, New Delhi
ISP · International Seminar on Pāṇini, CASS, University of Poona
ISPP : *Indian Studies Past and Present*, Calcutta
Istorija SSSR, Moscow
Istrazivanja, Moscow
Itihas-Patrika, Thana
I V Civil Indus Valley Civilization
Iwanāmi Koya Tōyōshiso Indoshisō, Tokyo
IWI Illustrated Weekly of India, Bombay
IWVS International Workshop on Vedic Studies Harvard University, June 1989
Izv AN . *Izvestija Akademii Nauk SSSR*, Moscow
Izv Philosophic Institute of Bulgarian Academy of Sciences, Sofia

J : Jaiminīya
JA : *Journal Asiatique*, Paris.

JAAS : *Journal of Asian and African Studies*, Tokyo.
Jadavpur Journal of Comparative Literature, Jadavpur University, Calcutta.
JAH : *Journal of African History*, London
Jahrbuch der Wirtschaftsgeschichte, Berlin.
JAHRS : *Journal of the Andhra Historical Research Society*, Rajahmundry,
JAIH : *Journal of Ancient Indian History*, Calcutta University.
Jaina-Siddhānta-Bhāskara, Arrah.
Jain Journal, Calcutta.
Janajñāna
Janus, Amsterdam,
JAOS : *Journal of the American Oriental Society*, New Haven
Jap. : Japanese.
JAS : *Journal of Asian Studies*, New York.
JAS : *Journal of the Asiatic Society*, Culcutta
JASB (*Ben*) · *Journal of the Asiatic Society* (*of Bengal*), Calcutta.
JAS Bangla : *Journal of the Asiatic Society of Bangladesh*, Dacca.
JAS Bom : *Journal of the Asiatic So iety, Bombay*
JAS Pak : *Journal of the Asiatic Society of Pakistan*
Jaz A : *Jazykovedne actuality*, Prague
JbKNA (*W*) · *Jaarboek der Koninklijke Nederlandse Akademie van Wetenschappen*, Amsterdam,
J Bom U *Journal of the University of Bombay*, Bombay.
JBRS : *Journal of the Bihar Research Society*, Patna
JbSAW : *Jahrbuch Sachsische Akademie der Wissenschaften zu Leipzig.*
J Dharma : *Journal of Dharma*, Bangalore
JDSDU : *Journal of the Department of Sanskrit, Delhi University*
JESHO : *Journal of Economic and Social History of Orient*, Leiden
JGJKSV : *Journal of the Ganganath Jha Kendriya Sanskrit Vidyapeetha*, Allahabad.
JGJRI . *Journal of the Ganganath Jha Research Institute*, Allahabad (now *JGJKSV*)
JHS : *Journal of Hellenic Studies*, London
JIBS : *Journal of the Indian and Buddhist Studies*, Tokyo.
JICPR : *Journal of the Indian Council for Philosophical Research*, New Delhi.
JIDVP : *The Journal of International Dayananda Veda-Peetha*. New Delhi.
JIES : *Journal of Indo European Studies*, Hattiesburg, Miss
JIH : *Journal of Indian History*, Trivandrum.
Jijñāsā, Jaipur.
JIMS : *Journal of the Indian Musicological Society*, Baroda.
JIP : *Journal of Indian Philosophy*, Dordrecht.
JIPA : *Journal of the International Phonetic Association* London,
JIPIH : *Journal of Ishwari Presad Institute of History*, Allahabad.
JIS : *Journal of Intercultural Studies*, Hirakata.
JIS : (= *HSAJIS*),
JIT.

Jīvana-vikasa Poona.
JKRCOI : *Journal of the K R Cama Oriental Institute*, Bombay.
JKU : *Journal of the Karnataka University*, Dharwad
JKU : *Journal of the Kurukshetra University*, Kurukshetra
JKUH : *Journal of the Karnataka University, Humanities* Dharwad.
JKUORIML (JORIML) : *Journal of the Kerala University Oriental Research Institute Manuscripts Library*, Trivandrum
JMA : *Journal of the Music Academy*, Madras
J Madras UH : (JMU) *Journal of the Madras University, Humanities*,
J Mithr, Stud (JMS) *Journal of Mithraic Studies*, Leiden
JMs Stud *Jonrnal of Mauuscript Stud es*, Kerala University, Trivandrum.
'MSUB ' *Journal of the Maharaja Sayajirao University Baroda*, Baroda.
JMysU : *Journal of the Mysore University*, Mysore
Jñānamālinī, Guwahati.
Jñāneśvara (Marathi), Poona.
JNRC : *Journal of the Nepal Research Council*, Kathmandu
JNSI : *Journal of the Numismatic Society of India*, Varanasi.
JOHRS . *Journal of the Orissa Historical Research Society*, Bhubaneshwar.
JOIB ' *Journal of the Oriental Institute Baroda*, Baroda
JOSA *Journal of the Oriental Society of Australia*, Sydney.
Journal of the American Academy of Religion
Journal of Asian aud African Studies, Tokyo
Journal of the Bihar Puravid Parisad Patna
Journal of Central Asia, New Delhi
Journal of Chinese Philosophy, Dordrecht
Journal of Chinese Philosophy, Honolulu,
Journal of the Department of English, Calcutta University
Journal of the Department of Sanskrit, Calcutta University
Journal of European Ayurvedic Society, Reinbek
Jonrnal of the Faculty of Letters, University of Tokyo.
Journal of Folklore Institute
Journal of the Graduate School, Taisho University, Japan
Journal of Historical Research, Ranchi
Journal of History of Astronomy
Journal of Human Evolution
Journal of the Indian Academy of Philosophy, Calcutta
Journal of Indian Anthropological Society, Calcutta
Journal of the Institute of Indian Studies, Kadiyali-Udupi
Journal of Itihāsa Andhra Pradesh Archives, Hyderabad
Journal of the Kerala University, Trivandrum
Journal of Mithraic Society, London
Journal of the Naritasan Institute for Buddhistic Studies, Naritashi
Journal of the Near Fastera Society of Columbia University, New York.
Journal of Psychedelic Drugs
Journal de Psychologie, Paris

Journal de psychologie normale et pathologique Paris
Journal of the Rajasthan Institute of Historical Research, Jaipur
Journal of the Rajasthan Institute of Political Research, Jaipur
Journal of Religiou
Journal of the Royal Anthropological Institute, London
Journal for Scientific Study of Religion New Haven.
Journal of Social Research
Journal of South Asian Studies, Combridge
Journal of Studies in Mysticism.
Journal of Tamil Studies Tamil Nadu
Journal of the Tribhuvan University, Kathmandu
Journal of the Varendra Research Society, Rajshahi
JP *Jezyk Polski*, Krakow
J Pak Hist Soc *Journal of the Pakistan Historical Society*, Karachi
JRAS *Journal of the Royal Asiatic Society*, London
J Rel Stud *Journal of Religious Studies* Patiala
JRS *Journal of the Religious Stud es*, Japan
JSAOU *Journal of the Sanskrit Academy Osmania University*, Hyderabad.
JSNDTWU *Journal of the SNDT Women's Un versity*, Bombay.
JTS *Journal of Tamil Studies* Madras
JTSML *Journal of the Tanjore Sarasvati Mahal Library*, Tanjore
JUG *Journal of the Un versity of Gauhati*, Assam, India
JUP Hist Soc *Journal of the Uttar Pradesh Historical Society*, Lucknow
JUPHS. *Journal of the University of Poona, Humanities Section* Poona,

K. *Kānva*
Kailash Kathmandu
Kairos Salzburg.
Kalyāna, Gorakhpur.
Kamakoti Vani, Madras
Kauș *Kauṣītaki*
KB (*Kauș Br*) *Kauṣītaki Brāhmana*
KBS *Klagenfurter Beiträge zur Sprachwissenschaft* Klagenfurt
KKT. *Kalyāna Kalpataru* Gorakhpur
Klio, Berlin
KNf *Kwartalnik Neofilologiczny* Warsaw
Kokuritsu Minzokugaku Hakubutsukan Kenkyū Hokoku
Kosala, Indological Res Soc of Avadh, Fa zabad
Kratylos (*Krat*), Wiesbaden
KS *Kāthaka-Samhita*
KSRI Kuppuswami Sastri Research Institute, Madras
KSV Kendriya Sanskrit Vidyapeetha.
KURJ *Kurukshetra University Research Journal* Kurukshetra
KZ. *Zeitschrift fur vergleichende Sprachforschung begrundet von A Kuhn*, Gottingen

LALIES, Paris
Latomus, Bruxelles
Law Quarterly Calcutta
LB *Leuvense Bijdragen* Leuven
Le Flambeau
Le Nouvelle Revue Francaise
Le Temps de la Reflexion
LF *Listy Filologicke* Prague
Lg *Language* Linguistic Society of America, Baltimore
lg language
lgg languages.
LHG *Lrabar hasarakakan gitowt yownneri* Haykakan SSR
Ling *Linguistica* Ljubliana
Ling Inq *Linguistic Inquiry* Cambridge, Mass
Lingua Amsterdam
Lingua Posnaniensis Warsaw
Lingue a contatto nel mondo antico Pisa
Linguistics The Hague
Linguistica e filologia Brescia
Linguistica e Letteratura Pisa
Linguistique, Paris
Lituanus The Lithuanian Quarterly Chicago
LNNR Francaise
Lochlann
Lokabharati Allahabad
Lokabhāratī Allahabad
Lokalokapatrikā
Lokaprajñā Puri
Lok Rajya Bombay
L Posn *Lingua Posnaniensis* Poznan
LR *Linguistic Researches* Banaras Hindu University
LSAMH *Linguistic Society of America Meeting Handbook*

M *Madhyandina*
Madhya Bhāratī Jabalpur University
Māgadham Arrah
Mahābodhi Calcutta
Mahavīra Jayantī Smarika Jaipur
Mahfil Quarterly of South Asian Literature
Mainstream, Calcutta
Man, London
Manana Bombay
Man and Environment
Man and Life
Manavikiya
Manideep, Guwahati,

Manīṣā, Darbhanga.
The Mankind Quarterly, Washington
Mānusa (weekly), Poona
Marathi Samśodhana-patrikā. Bombay
Marathwada Samshodhan Mandal Varshik, Aurangabad.
Maruśrī, Churu
Mathrubhumi (Malyalam Daily), Keral.
Mātṛvidyā, Jillelamudi
Mastsukareyama Ronso, Osaka
MBh : *Mahābhārata*
MD : Mohenjodaro.
ME.
Medhā Raipur.
Mediterranean Language Review, Wiesbaden
Mehr. Lachh : Mehrchand Lacchmandas, New Delhi.
Memoirs of the Post Graduate Research Institute, Bukkyo University, Kyoto.
Memoirs of the Research Department of Toyo Bunka, Tokyo.
Memoirs of Taisho University, Tokyo.
Midwest Folklore
Mikkyō no bunka, Tokyo
M in I : *Man in India*, Ranchi/Calcutta.
MIO: *Mitteilungen des Instituts fur Orient-forschung*, Berlin.
Mira, Poona.
MKNAW · *Mededelingen van de Koninklijke Nederlandse Akademie van Wetenschappen*, Amsterdam.
MLR : *Modern Language Review*, Cambridge.
Mn : *Mnemosyne*, Leiden.
MO : *The Mysore Orientalist*, Oriental Institute, Mysore
Modern Asian Studies, New York.
Mot Ban. : Motilal Banarsidass, Delhi.
The Mother, Pondicherry.
Mother India, Pondicherry.
Movoznavstvo, Kyjiv.
MR : *Modern Review*, Calcutta
ms (mss) : manuscript (manuscripts)
MSS : *Munchener Studien zur Sprachwissenschaft*, München.
MSSk *Modern Studies in Sanskrit*, ed. RAJENDRA SINGH et al , New Delhi, 1983
MSUOS : Maharaja Sayajirao University Oriental Series, Baroda.
MTA I, Osztály Közleményei
MUJ : *Marathwada University Journal*. Aurangabad
Mukutā (Assam), Guwahati
Mundus, Stuttgart
Mun. Man : Munshiram Manoharlal, New Delhi.
Muséon, Louvain
MUSRJ *Meerut University Sanskrit Research Journal*, Meerut,

NAA *Norody Azii i Afriki* Moscow
Naimiṣīyam Sitapur
Nanya Yanjui Beijing
National Geographical Journal of India, Varanasi
National Herald New Delhi
Navabharata (Marathi) Wai
NAWG *Nachrichten der Akademie der Wissenschaften zu Göttingen*
NBP Northern Black Polish Ware
NClio
NELS *North Eastern Linguistic Society* (*Proceedings*), Cambridge, Mass
New Quest
Nihon bukkyo gakkai nenpō, Japan
NO *Novy Orient*, Prague
Nordic Journal of Linguistics, Oslo
Nouvelle École
Nouvelle Revue Théologique Belgium
NPP *Nāgarī Pracāriṇī Patrikā*, Varanasi
NS New Series
NTS *Norsk Tidsskrift for Sprogvidenskap*, Oslo
NUJ *Nagpur University Journal*, Nagpur
Numen, Leiden

OA *Oriens Antiquus*, Rome,
Ocenki fon vost jaz, Moscow
OCP Ochre coloured pottery
OH Otto Harrassowitz, Wiesbaden
OH *Our Heritage*, Sanskrit College Calcutta
OIA Old Indo Aryan
Okuda Jio sensei kiju kinen Bukkyō shisō ronshū, Kyoto
OLZ *Orientalistische Literatur zeitung*, Akademie Verlag, Berlin.
Onoma, Leuven
Opus
Orbis, Louvain
Organiser, Delhi
Oriens, Leiden
Orient, Tokyo
Orientalia, Rome
Orientalia Lovoniensia Periodica Leuven
Oriental Studies, Tartu
Oriente e Occidente, Italy
Origini
Or Ling
Or Suec (*OS*) *Orientalia Suecana* Stockholm
OUP Oxford University Press

P *Proceedings*
P (*Pur*) *Purāna* Varanasi

Pacific Affairs, Vancouver
PAICL *Proceedings of the All India Conference of Linguists*
Paideia, Brescia.
Paideuma, Wiesbaden
Pailatira (Mar) Kolhapur
PAIOC *Proceed ngs of the All India Oriental Conference,* BORI, Poona
Pakistan Archaeology, Karachi
Pakistan Journal of Forestry
Panjab Past and Present, Patiala
Panjabrao Krishi Vidyapeetha Research Journal Akola.
Papeles de la Ind a Indian Council for Cultural Relations New Delhi
PAPOC *Proceedings of the Andhra Pradesh Oriental Conference* Hyderabad
PAPS *Proceedings of the American Philosophical Society,* Philadelphia.
Par *Pariśiṣta*
Parāmarśa (Marathi), Department of Ph losophy, University of Poona
Paramarthasudhā Varanasi.
Pārijātam (Sanskrit) Kanpur
Parishad Patrika Patna.
Paropakāri Ajmer
Past and Present, Great Britain.
Pathway to God Belgaum
Patna University Journal Patna.
PBB (T) *Beiträge zur Geschichte der deutschen Sprache und Literatur,* Tübingen
PBLS *Proceedings of the Annunal Mee ing of the Berkeley Linguistic Society,* Berkeley
PCDL *Proceedings of the Congress of Dravidian Linguistics*
PCLS *Papers Chicago Linguistic Society*
Pensamiento
People of Asia and Africa (*Narodi azii i afr ci,* Moscow)
Peredneazlatskij Sbornik, Moscow
Perficit Salamanca
Pergali
Persica.
PEW *Ph losophy East and West,* Honolulu
PGW Painted Grey Ware
philos philosophy, ph losophical
Philosophic Exchange , State University of New York
Philosophical Journal of Czechoslovakian Academy of Sciences, Prague
Philosophy and Phenomenological Research Philadelphia.
Phoenix Leiden
Phonetic Studies Mysore
Ph P *Philologica Pragensia* Prague
PICO *Proceedings of the International Congress of Orientalists*
PICTS *Proceedings of the International Congress of Tamil Stud es*
PIE Proto-Indo European

PIHC *Proceedings of the Indian History Congress* Delhi
PIL *Papers in Linguistics* Edmonton Ill
PISC *Proceedings of the International Sanskrit Conference* New Delhi
PISP *Proceedings of the International Seminar on Panini*, CASS, University of Poona
PJ (*PrJy*) *Prāci Jyoti* Kurukshetra University
PMLA . *Publications of the Modern Language Association of America*, New York
PO *Poona Orientalist* Poona
Poetica *Zeitschrift fur Sprach und Literaturwissenchaft*, München
Ponto-Baltica Editrice Nagard
Prace Literackie
Prācya-Prajnā Sanskrit Department, Muslim University, Aligarh
Prācya Pratibha, Bhopal
Prajñā Banaras Hindu University, Varanasi
Prajñābharati K P Jayaswal Institute, Patna
Prajnanetram Orissan Centre for Oriental Research, Balasore
Prajnaloka, Nagarjuna Buddhist Foundation, Gorakhpur,
Prakāmya Itawah
Prakash (Assam) Guwahati
Prakaśitamana Delhi
Pranava Parijata (Sanskrit) Calcutta
Prap *Prapathaka*
Prasāda (Mar) Poona
Pratibha India Delhi
Pr Bh *Prabuddha Bhārata* Mayavati
Preranā Asgaon (Goa)
Proc *Proceedings*
Proceedings of the American Academy of Arts and Sciences Daedolus
PrzH *Przeglad Humanistyczny* Warsaw
Prz Or (*Pr Or*) *Przeglad Orientalistyczny*, Warsaw
PScCL *Papers Scandinavian Conference of Linguistics*
pt point
Ptv *Purātattva*, New Delhi
PUF, Paris
Pur *Puranam* Varanasi
PURB *Panjab University Research Bulletin* Chandigarh
Pūrnatrayi Government Sanskrit College, Tripunithura
Pūrnimā Kathmandu Nepal
Puruṣārtha (Mar) Pardi
Puruṣartha Paris
Puṣpānjali
PVG Pāṇini Vedic Granthamala, Mehrchand Lachhmandass New Delhi

Quaderni di Storea
Quaderni linguistici e filologici, University Macerata

Quaderni Storici
Quarterly Journal of Indian Studies in Social Sciences, Bombay
QJMS *Quarterly Journal of the Mythic Society*, Bangalore.
QRHS *Quarterly Review of Historical Studies*, Calcutta
Quest, Bombay

Radical Humanist, Calcutta
RA Linc *Atti della Accademia Nazionale dei Lincei*, Rome
Ravivāra Sakāla (Mar), Poona
RBPh *Revue Belge de Philologie et d Historie* Bruxelles
R C and I A *Radio Carbon and Indian Archaeology*, TIFR, Bombay
REA *Revue des Études Anciennes*, Bordeaux/Paris
RE Arm *Revue des Études Armeniennes*, Paris,
Recontre avec l Inde, ICCR, New Delhi
REG *Revue des Études Grecques*, Paris
REL *Revue des Études Latines*, Paris
rel religion(s) religious
Rel *Religion* London
Rel and Soc *Religion and Society*, Bangalore
Religion, Newcastle upon Tyne
Religion och Bibel Sver
Religious Traditions
Religious Studies Review
Religious Studies Cambridge
Rel Stud . *Religious Studies*, London
Research Journal Bangalore University Humanities, Bangalore
Rev Review
rev • reviewed, revised
Rev Esp de Ling , Madrid
Review of Darshan
Review of Indian Spiritualism Calcutta
Reviews in Anthropology Bedford Hills
Revista Brasileira de Lingua e Literatura
Revista e Filologia Española Madrid
Revista Loteria
Rev Roumaine de Ling Bucarest
Revue d Esthétique, France
RHA *Revue Hittite et Asianique* Paris
RHPhR (*RHPR*) *Revue d Histoire et de Philosophie Religieuses*, France.
RHR *Revue de l Historie des Religions*, Paris
Ricerche di storia sociale e religioso, Paideia
RIL *Rendiconti dell Istituto Lombardo di Scienze ei Lettere* Milan
RIOno *Revue Internationale d Onomastique*, Paris
Riv Etnogr
RJPh *Research Journal of Philosophy*, Ranchi University
RKJW *Rozprawy Komisji Jezykowej Wroclaw*

R N D R N Dandekar
Rocz Or (*RO*) , *Rocznik Orientalistyczny*, Warsaw
Rom Ph *Romance Philology* Berkeley/Los Angeles
Rosicrucian Digest San Jose Calif
RPh *Revue de Philologie de Littérature et d Histoire anciennes* Paris
R P V P Rajasthan Pracya Vidya Pratisthan, Jodhpur
RR Ling *Revue Roumaine de Linguistique*, Bucarest
RSkS Rashtriya Sanskrit Sansthan New Delhi
RSO *Rivista degli Studi Orientali* Rome
Rtam, Akhila Bharatiya Sanskrit Parishad, Lucknow
Rtambhara Jabalpur University Sanskrit Department
Rtamdhara Deoria
Russ Russian
ṚV *Rgveda*
RV Kh *Ṛgveda Khila*

S *Sutra*
S (Sk) Sanskrit
Śabdaśakti Itawa
Sādhanā
Saeculum, Freiburg/Munchen
Sag , *Sāgarikā* (Sanskrit) Sagar University, Saugar
Sahitya-Patrikā Dacca
Sai Siddhanta
SALA South Asian Languages Analysis
Śaṁ (*n*) (*Śankh*) *Śāmkhayana*
Sam *Saṁhita*
Samamnāya Maharshi Academy of Vedic Studies Ahmedabad
Saṁ Bh *Saṁskrta Bhavitavyam* Nagpur
Saṁbhāṣa University of Nagoya Japan
Sambodhi, L. D Research Institute, Ahmedabad
Saṁgīta Hatharas
Sammanasyam, Ahmedabad
Saṁskrta-Bhāratī Burdwan,
Saṁskrta-Pratibha Sahitya Akademi New Delhi
Saṁskrta-Ratnakarah (Sanskrit), Delhi
Saṁskrta-Saketah (Sanskrit) Ayodhya
Saṁskrta-Saṁskrti *Cultura Sanskrita* ALAS, UNAM Mexico
Saṁśodhaka Dhulia
Saṁskṛti Sagar
Saṁvid (Sanskrit) Bharatiya Vidya Bhavan, Bombay
Saṁvit Calcutta
Saṁ. Vim *Saṁskrta-Vimarśa* Rashtriya Sanskrit Sansthan, New Delhi
S and C *Science and Culture*
Sanmatigamitra (Mar) Poona
Sanmati (Marathi) Bahuball, Kolhapur.

Sanskriti, Leonard Theological College, Jabalpur
Santakrpā (Mar) Poona
Saptasindhu Chandigarh.
Śaradā (Sk) Poona
Sarasvatī (Hindi) Allahabad
Sarita Delhi
Savitā Veda Samsthana Ajmer
SBE Sacred Books of the East
SBOAW *Sitzungsberichte der Ostreichischen Akademie der Wissenschaften*, Wien
SCelt *Studia Celtica* Cardiff
Science, Washington.
Scientia Milan
Scientia Orientalis
SCL *Studii și Cercetari Linguistice*, Bucarest
SCO *Stud Classici e Orientali* Pisa
SE *Studi Etruschi*, Florence
Semiotica Sovietica Aachen
Semeiotike Tartu
SEz *Sapostavitelno Ezikoznan e* Sofia
SFFBU *Sborn k Praci Filosofické Brnenské University*, Brno
shd should
Shūkyo Kenkyu
SIAS Scandinavian Institute of As an Studies Copenhagen
SII (*StII*) *Studien zur Indologie und Iranistik* Reinbek.
The Sikh Review Calcutta.
SILTA *Studi Italiani di Linguistica Teorica ed Applicata* Padova
Slavia Prague
Slav c Hierosolymitaua
Sl Oc *Slavia Occidental s* Poznan
SLS *Saggi di linguistica storica* Torino
SLW *Studia Linguist ca* Wroclaw
SMEA *Studi Micenei ed Egeo anatol ci* Rome.
SMSR *Studi e Materiali di Storia delle Rel gioni* Rome
SNDT University Research Journal Bombay
SOAS School of Oriental and African Stud es London
Social Compass Louvain
Social Science Information
Social Sciences Prob ngs
Social Scientist Trivandrum
Social Stud es
Social Welfare
Sociologus Berl n
Sodha-Patrikā Gorakhpur University Gorakhpur
Śodhabhāratī Lucknow
Śodhaprabhā, L. B S Kendriya Sanskrit Vidyapeetha, Delhi

South Asian Review University of North Florida, Jacksonville.
South Asian Studies, Beijing
South Atlantic Quarterly, Durham
Sovieta Deśa (Marathi), Bombay
Soviet Anthropology and Archaeology
Soviet Land, New Delhi
Soviyata Bhūmi (Hindi) New Delhi
SP *Summaries of Papers*
ŚPP *Śāradāpīthapatrika* Dwarka
Die Sprache, Wiener Sprachgesellschaft, Wien
Spw Sprachwissenschaft
Śramana Banaras Hindu University Varanasi
Śrīdevayanah Puri
The Sri Lanka Journal of the Humanities
Śrīpanditah, Varanasi
Sṛṣṭi (Assam)
ŚS *Śrautasūtra*
SS *Sarasvatī Suṣamā* Sampurnananda Sanskrit Vishva Vidyalaya, Varanasi
SSL *Studi e saggi linguistici*, Pisa
SSPP *Saṁskṛta-Sāhitya-Pariṣat-Patrika* Calcutta
SSVV Sampurnananda Sanskrit Vishva Vidyalaya, Varanasi
Statesman, Calcutta
Stimmen der Zeit, Germany
StII (= *SII*)
St Ir *Studia Iranica* Paris
Stromata, Buenos Aires
Studia Missionalia Rome.
Studien zur allgemeinen und vergleichenden Sprachwissenschaft, Jena Univ
Studies in Comparative Religion, Bedfont, Middlesex
Studies in History, Jawaharlal Nehru University, New Delhi
Studies in History of Medicine
Studies in Humanities Allahabad University
Studies in Language Learning, Urbana
Studies in Linguistic Sciences Urbana, Ill
Studium Generale
Studi Vedici e Medio-Indiani Giardini Pisa
Stud Or *Studia Orientalia* Helsinki
Suma Bangalore
Sunday Review, Bombay
Sunday Standard Magazine, New Delhi
Sūr *Sūryodaya*, Varanasi,
Surabhāratī Mainpuri
Surabhāratī Sanskrit College, Baroda
Suvremena Lingvistika Zagreb
SV. *Sāmaveda*

Svādhyāya (Gujarati), Oriental Institute, Baroda
Svaramaṅgalā, Udaipur,
Svensk Missionstidskrift, Uppsala
SVUOJ : Sri Venkateshwar University Oriental Journal, Tirupati.
ŚYV : *Śukla Yajurveda*

TĀ : *Taittirīya-Āraṇyaka*
Taishō Daigaku Kenkyū Kiyō
Tamil Civilization
Tap Pras (*Pr*) : *Taposan Prasad*, Tara Culture Trust, Madras
Tartu Oriental Studies, Tartu
Tattvadīpah, Melkote
Tattvajñāna (Marathi), Bombay.
Tattvāloka
TB · *Taittirīya-Brāhmaṇa*
Technology and Culture, Chicago.
Temenos, Helsinki
Teologinen Aikakauskirja, Helsinki
Tetsugaku, Hiroshima
Theosophist, Madras
Thèta-Pi, Leiden.
TIFR . Tata Institute of Fundamental Research, Bombay
TLIE
TMV : *Tilak Maharashtra Vidyapeeth, Poona.*
Tohogaku, Tokyo
ToI · *Times of India*, Bombay,
Tōkai Bukkyo, Nagoya
Tools and Tillage, DNK.
Toyo Gakuho, Tokyo
Toyo gakujutsu kenkyu, Japan
Toyo University Asian Studies, Japan
TP : *T'oung Pao*, Leiden.
TPS : *Transactions of the Philological Society*, Oxford.
trad. : tradition, traditional
transl ; translation, translated.
Travaux de ling IE Brussels
Triveni, Machilipatnam
TS : *Taittirīya-Saṃhitā*
Tulasīprajñā, Ladnu.

UAJb : *Ural Altaische Jahrbucher*, Wiesbaden
UF : *Ugarit Forschungen* Kevelaer und Neukirchen-Vluyn.
Ultimate *Ultimate in Ancient Indian Thought and Discipl*[illegible]
DANGE, Bombay University, 1991.
Unitas, Manila.
Uomo e Società nelle religioni Asiatiche, Rome.

Up · *Upaniṣad(s)*
up upaniṣadic
URSHS (RUSSH URSSH) *University of Rajasthan Sanskrit and Hindi Studies* Jaipur
Uttar Bharati
UZTGU *Tartu Oriental Studies*

Vāgīśa, Porbandar
Vaijñānika
Vaikh Vaikhanasa
Vāk Deccan College Research Institute, Poona
Vallabh Vidyanagar Research Bulletin Vallabh Vidyanagar
Vallabha Vijñāna Bombay
Vanasthalīpatrikā Vanasthali
Vāṇījyotiḥ Utkal University, Bhubaneswar
Varjana Ratlam
Vasudhā Kathmandu
VBD *Vedic Bibliography Dandekar*
VB (Vishvabharati) Journal of Research Santiniketan
V B News *Vishvabharati News* Santiniketan
VBQ *Vishvabharati Quarterly*, Santiniketan
VDI *Vestnik Drevnej Istorii* Moscow
Veda Jyoti Lucknow
Vedanta and the West, Hollywood
Vedapradīpa Nasik
Veda Savita Veda Samsthana Ajmer
Vedavani Bahalgarh (Sonipat Haryana)
Ved Dig *Vedic Digest* Baroda
Vedic Light New Delhi
The Vedic Path Gurukula Kangri University Haridwar
Ved Kes *The Vedanta Kesari* Madras
Ve Ku *Veda aura Kurana* (Hindi) Delhi
Verbum Univ of Nancy II
Vestnik LGU *Vestnik Leningradskogo gosudarstvennogo Universiteta*, Leningrad
Vidya, Marsala Italy
Vidya Bharati Bangalore
Vidyājyoti Delhi
VIJ *Vishveshvarananda Indological Journal* Vishveshvarananda Vedic Research Institute Hoshiarpur
The Vikram Ujjain
VI Series Vishveshvarananda Indological Series, Hoshiarpur.
Visible Religion Leiden
Viśvātmā New Delhi
VJ *Viśva-Jyoti* VVRI Hoshiarpur
VJa *Voprosy Jazykoznanija* Moscow

The Vishvabharati Journal of Philosophy, Santiniketan.
Vishvabharati Patrika, Santiniketan.
VMU : *Vestnik Moskovskogo Universiteta*, Moscow.
Voice of Śaṁkara, Madras.
Voprosy indijskoj filologii Moscow
Viśvambharā (Hindi), Bikaner.
Viśva-Saṁskṛtam (*VS*). VVRI. Hoshiarpur.
Vrajagandhā, Mathura.
V. R Fel Vol. : *V. Raghavan Felicitation Volume*.
VS : *Vājasaneyi-Saṁhitā*
vs. (vss.) : verse (verses).
VSLA.
VSM : Vaidika Saṁśodhana Maṇḍala, Poona.
VSMV : *Vidarbha Saṁśodhana Maṇḍala Vārṣika*, Nagpur.
VSVV : Varanaseya Sanskrit Vishva Vidyalaya, Varanasi
VVRI : Vishveshvarananda (Vishva Bandhu) Vedic Research Institute, Hoshiarpur.

wd. : would.
Western Folklore.
wh. : which.
Wiener slawistischer Almanach, Wien.
Wisdom Light : formerly *The Divine Light*, Sivanandanagar.
Word, New York.
World Archaeology, London
World of Music, Berlin.
WSC : World Sanskrit Conference.
WSlav : *Die Welt der Slaven*, Wiesbaden
WZHUB : *Wissenschaftliche Zeitschrift der Humboldt Universität Berlin*, Berlin
WZKM : *Wiener Zeitschrift für Kunde des Morgenlandes*, Wien.
WZKMUL : *Wissenschaftliche Zeitschrift der Karl Marx Universität Leipzig*.
WZKSA : *Wiener Zeitschrift für Kunde Süd-Asiens und Archiv für indische Philosophie*, Vienna

Yoga : *Quarterly Review*, London.
Yoga-Mīmāṁsā
Yojana, New Delhi.
Yuvabhāratī, Madras.
YV : *Yajurveda*

ZA : *Zeitschrift für Assyriologie und vorderasiatische Archäologie*, Berlin.
ZAAL : *Zeitschrift des Zentralen Rates für Asien-Afrika-und Lateinamerika-Wissenschaften in der DDR*, Berlin.
Z Arch., Berlin.
Zbornik za filologiju i lingvistiku, Novi Sad.
ZCPh : *Zeitschrift für celtische Philologie*, Tübingen.

ZDMG · *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Wiesbaden
Zeitschrift fur deutsche Philologie, Berlin.
Zeitschrift fur Ethnalogie, Braunschweig
Zeitschriftfur Kulturaustausch
Zeitschrift fur philosophische Forschung, Meisenheim/Glan
Zeitschrift fur Religions und Geistesgeschichte
Zinbum Kyoto University, Japan
ZMR . *Zeitschrift fur Missionswissenschaft und Religionswissenschaft*, Münster
Znak
ZPE *Zeitschrift fur Papyrologie und Epigraphik*, Bonn
ZPhou : *Zeitschrift fur Phonetik*, Berlin
ZPSK : *Zeitscbrift für Phonetik, Sprachwissenschaft, und Kommunikationsforschung*, Berlin
ZSlPh *Zeitschrift fur slavische Philologie*, Heidelberg
ZVS *Zeitschrift fur vergleichende Sprachwissenschaft* (= *KZ*, *Historische Sprachforschuug*) *Göttingen*

I RGVEDA

1 TEXT, TRANSLATION PADAPĀTHA COMMENTARIES, ETC

1 ASHU RAM ARYA *Rgveda* Urdu Translation Aryan Prakashan, Chandigarh, 1985, 4+476

> *hissa awal*
> Rev VIPASH *Vedavanī* 38 (4) 19 20

2 COWELL, E B, WEBSTER, W F (ed) *The Rig veda Samhita* English transl by H H WILSON Cosmo Publications, New Delhi, 1986

> in seven volumes see *VBD* IV 1 16 see 1 17 below

3 DUTT, M N *Ṛgveda Samhitā* English translation Parimal Sanskrit Series 22 Delhi, 1986, Vol I xxi+477, Vol II 478-990, Vol III 991-1564

4 ELIZARENKOVA, T Y *Rgveda Samhita*, Mandalas 1-4; Russian translation Nauka, Moscow, 1989, 767

> *in the epilogue Religion and mythology of the RV", RV style* (see 1 15 below)

5 GRIFFITH, Ralph T H *Hymns of the Rigveda* English translation with a popular commentary Mot Ban, Delhi, 1986 and 1991, xii+707+app and ind

> *reprint ed J L. SHASTRI see VBD* IV 1 3

5A GRIFFITH, Ralph T H *Hymns of the Rigveda* translated *into* English with a popular commentary Mun Man, New Delhi, 1987, Vol I 755, Vol II 725

6 HALE, Mark The Texas Rgveda 1989

> paper read at International Workshop on Vedic Studies, Harvard Univ

7 KAPALI SASTRY, T V Rigveda Samhita with padapatha and commentary *Advent* 22 (4), Nov 65, 50–60, 23 (1), Feb 66, 54–67

8 LAKHMIKANTA SHARMA, V R *The Rgveda Samhitā* Sri Govinda Deekshithar Punya Smarana Samithi

Rev *IE* (20 4 80) 6 4

9 MAX MULLER F *Rigveda Samhita The sacred hymns of the Brahmans together with the commentary of Sayanacharya.* Krishnadas Sanskrit Series 37, 1983, lxiv + 794

second ed Vol 1 Mandala 1

10 OLDENBERG Hermann *Metrische und text kritische Prolegomena zu einer kritischen Rigveda Ausgabe* Kolner Sarasvati Serie–3, Steiner, Wiesbaden, 1982, x + 545

reprint of 1888 ed

11 *Ṛgveda-Samhitā (Agnimaharṣau prokatībhūtā)* Haryana Sahitya Samsthana, Rohtak, 1984, 767+132

text only

12 SAMKRITYAYANA, Rahula *Rigveda Arjulu* Telugu translation Visalandhra Publ House

Rev Ed, *Triveni* 45 (2) 95 96

13 SATYAPRAKASH SARASVATI, Swami, SATYAKAM VIDYALAMKAR *Rgveda Samhita* with English Translation Mun Man, New Delhi, 1977–1986, volumes I–XIII (in twelve bindings)

(see *IBD* IV 1 10) exhaustive introduction alphabetical index of *mantras* text in Devanāgarī with romanized transliteration English transl with detailed explanatory notes

14 SEHGAL, S R The problem of Rig Vedic Khilas as re-examined through its own Gṛhya-Sūtras *B Ch Chhabra Fel Vol*, Agam Kala Prakashan, Delhi, 1984, 201–203

15 VASILKOV Y Rigveda in Russian *Soviet Land* 43 (10), Oct 90 p 43 (also) Rusi bhasā men Rgveda (Hindi) *Soviyat Bhūmi* 40 (10) Oct 90 39, 52

note on 1 4 above

16 'Videha'-sammata vedānuvāda (Hindi) *Veda-Savitā* 9 (7–11), Feb–June 89

> serially Hindi transl (*Ṛgveda Saṃhitā, Śākala Śākhā, Śaiśirīya Caraṇaśākhā*)

17 WILSON, H H *Rgveda Saṃhita* Nag Publishers, Delhi

> text, English transl, notes (see 1 2 above)

18 ANTARKAR, W R (ed) *Ṛṅmantrāṇām ghanapāṭhaḥ* Bombay, 1984, 10 + 88

19 BRONKHORST, Johannes Pāṇini and the Kramapātha of the Rgveda *ABROI* 66, 1985, 185–91

> it is possible or even probable (tho it can't be proved beyond doubt) that *Pāṇini* preceded the *kramapatha* of *ṚV*, if we accept this we must also accept that he preceded *Ait Ār* 3 1 3 wh refers to it

20 DEVASTHALI, G V Pre fixation fermentation of the (Rgveda) Kramapātha, *Ind Taur* 8–9, 1981, 123–35

> (see *VBD* IV 1 27)

21 DEVASTHALI, G V The Krama pātha unit (in) *Amṛtadhārā* (*R N D Fel Vol*), 1984, 105–113

> *krama* as the *prakṛti* of the 8 *vikṛtis* *ardharca* is considered as the unit for division (for the purposes of the formation and recitation of *kramapatha*)

22 DEVASTHALI, G V Kramapātha of Rgveda 2 1 explained *ALB* 50, 1986, 586–617

> (1) a brief note on the formation of *kramapatha* (2) notes on the formation of *kramapatha* of *RV* II 1

23 KANSARA, N M On Śākalya's analysis of *te* in the padapātha of the Rgveda III 33 10 d *SP*, 32 AIOC, Ahmedabad, 1985, p 12

> *te – ta iti te*

24 LUBOTSKY, A Preparing a computerized *pada* text of the Rgveda *SP*, 8 WSC, Wien, 1990

25 CHATURVEDI, Sarada *Rgveda bhāṣya bhūmikā* (*Sāyaṇa-kṛta*) Krishnadas Sanskrit Series 58, Varanasi, 1984, 12 + 209.

with expository comm in Hindi called *Śārad*

26 DEVASTHALI, G V *Ṛgveda vyākhyā mādhavakṛtā* some salient features *JAS Bom* 54-55, 1979-80, 40-50

(see *VBD* IV 1 25)

27 DEVASTHALI, G V Mādhava vs Venkatamādhava *Acharya R C Shukla Vol*

28 DUTT, Binoda Bihari *Ṛgveda Samhitā Adhyatmic Bhasya - Specimen* Calcutta, 1989

29 HARISHARAN *Ṛgvedabhāṣyam* (*prathama khaṇḍa*) Bhagavati Prakashan, Delhi, 1990, 4 + 512

Rev ABHAYADEVA *Veda-Savita* 10 (11) 329-331

30 KAPILADEVA SASTRI Svāmī Ātmānandakṛta Ṛgveda bhāsya eka paricayātmaka vislesana (Hindi) *KURJ* (Arts and Humanities) 18-19, 1984 85, 235-242

31 MISHRA, Rajendra Prasad *Ṛnmantrārthasamālocanam* Jaipur, 1989, *ga* + 568

32 MODAK B R A note on Madhva's Ṛgbhāsya *JKUH* 22, 1978, 14-21

(see *VBD* IV 1 67)

33 NARASIMHAN, Tamraparni K Ṛg Bhāṣya of Śrīmadānandatīrtha Bhagavatpādācārya *Dharmaprakash* 15-20, 1986-90

serially original *mantra* Sanskrit text of the *bhāṣya* English translation

34 NARAYANAN NAMBUDIRIPAD O M C *Rig Veda Bhasha Bhashyam* (Malayalam) Vadakke Madom Brahmasvam, Trichur, 1982, Vol I 56 1168

36 PANDEYA, Srikanta *Rgveda-bhāṣya-bhūmikā* Varanasi, 1985, 22 + 203

cnt introd, Hindi comm notes

37 SATAVALEKAR, S D *Ṛgveda kā subodha bhāṣya* Svadhyaya Mandal, Pardi, 1980, 256

Part IV 9th Maṇḍala (see *VBD* IV 1 8)

2 ANCILLARY LITERATURE

1 ARYA, R P A study in *Bṛhaddevatā* 1 22-31 *SP*, 8 WSC, Wien, 1990

BD – one of the ten treatises ascribed to Śaunaka *BD* 1 22 31 deals with the origin of names whether of deities or *laukika* beings ARYA offers explanations different from those of MACDONELL and Ram Kumar RAI (see 2 11 below) (see 2 12 below)

2 BHAT, M S *Vedic Tantrism A Study of Ṛgvidhāna of Śaunaka with Text and Translation* Mot Ban, Delhi, 1987, viii + 437

cnt ed —original text transl cnt and exegetical notes depends largely on a unique comm by Mātṛsūnu Śaunaka has given magico rel interpretation of the *śrauta viniyoga* of the *RV* acc to B the *Ṛgvidhāna* provides a link between Brahmanism and Purāṇic rel

Rev T N DHARMADHIKARI *ABORI* 69 322 *JAS* 29 (3), 85-87, E. S SREEKRISHNA SARMA *ALB* 52 259-60 J C WRIGHT, *BSOAS* 53 (3) 533-34

3 DEVASTHALI G V Mādhavānukramaṇī and its contents *Ṛtam* 11-15 (*B R Saksena Fel Vol*) 1979 83, 135-41

Mādhavānukramaṇī and *Ṛgvedānukramaṇī* are two entirely separate and independent works general introd — *padārtha-vijñānahetavaḥ* 12 sections *ākhyāta nāma upasarga nipāta gūḍhārtha-padagocara vibhaktyarthaprakāśinī svarato arthasya nirṇaya samaya ṛṣi chandas devatā itihāsa, mantrārtha*

4 DEVASTHALI, G V Mādhava s *Mantrārthānukramaṇī* (its special features 1) *Sreekrishna Sarma Fel Vol*, S V Univ, Tirupati, 1983, 193-95

M is perhaps the only *RV* commentator who has cared to discuss topics and questions pertaining to metres even in the relatively small span of only the first *Aṣṭaka* of the *RV* literary top cs about *ṚV* are not discussed by other commen tators (see *VBD* IV 1 25 2 4)

5 DEVASTHALI G V *Sankramasutra* of Katyayana Text with translation exposition and illustrations *Ṛtam* 16–18 (*G C Sinha Comm Vol*) 1984 86 81 95

sankrama occurs when 3 or more *padas* (as a group) are related in the *Samhitapatha*

6 GUPTA Subhash Chand Authorship of the *Bṛhaddevata*, the *Ṛkpratiśākhya* and the *Rgvidhana* *SP*, 32 AIOC Ahmedabad, 1985, 39–40

these three works trad tionally attributed to Śaunaka cannot have been composed by one and the same person

7 JOG K P On the *Galitapradipa* of Laksmīdhara *JGJKSV* 27 (2–4) 1971 275 87

8 MEHENDALE M A On the *Bṛhaddevatā* 2 102–103 *IIJ* 29 (2) 1986 117–20

a propos of BRONKHORST Nirukta and Aṣṭadhyayi the r shared presuppos tions *IIJ* 23 1 14 (*VBD* IV 26 8)

9 RAGHAVACHARYA V S V *Ṛgvedi–Purva–Prayoga* Tirupati 1986

with ṭ ppani and explanation

10 RAI Ram Kumar *Saunaka Bṛhaddevata* Kashi Sk Series 178, 1983

chh 1 11 with H ndi transl and notes

11 RAI Ram Kumar *Śaunaka s Bṛhaddevata A Summary of the D ties and Myths of the Rgveda* Varanasi 1989 12 + 372

ed w th transl

12 SHARMA, Uma Shankar Naming an object in ancient India *SP*, 32 AIOC, Ahmedabad 1985, p 308

d scusses this in the light of observations made by Yāska in N r kta and by Śaunaka in *Bṛhaddevatā* orig n of speech (see 2 1 above)

13 SHARMA, Umesh Chandra (ed) *Chandonukramaṇī of Śaunaka* Vivek Publ, Aligarh, 1981, vi + 50 + 14

(see *VBD* IV 2 15) introd, text, indices
Rev S G KANTAWALA, *JOIB* 34 274

14 SHARMA, Umesh Chandra (ed) *Ārṣānukramaṇī of Śaunaka* Vivek Publ, Aligarh, 1982, 64

(see *VBD* IV 2 16) Sk text Hindi transl, index of Ṛṣis

Rev V N JHA *ABORI* 66 275 76

15 SHARMA, Virendra Kumar (ed) *Śaunakīya Bṛhaddevatā* Vivek (Agency Publ), Aligarh

16 TOKUNAGA, M On the name *Bṛhaddevatā* *SP*, 8th WSC, Wien, 1990

[MACDONELL *B* = (an index of the) many gods, GONDA *B* = extensive (repertory) of the gods] acc to T, *B* = *Bṛhaddevatānukramaṇ* *B* was composed as a sort of comm on the *Devatānukramaṇī* in an age much later than the several centuries B C. postulated by MACDONELL

17 TOKUNAGA, M On the recensions of the *Bṛhaddevatā*. *JAOS* 101 (3), 275–286

18 VED PAL, Vidyabhaskar *Ṛgvidhānam – kartṛtvavicāra* (Hindi) *MUSRI* 13 (1), Jan -June 1988, 1–8

author lists 12 reasons for not considering *Ṛgvidhāna* to be the work of Śaunaka at least, it is not the work of Śaunaka, the author of *Bṛhaddevatā* *Ṛgvidhāna* is later than *Smṛti*, *Purāṇa* *Tantra* it is a collection made by one Viṣṇukumāra, perhaps in collaboration with several Tantrika authors (Śaunaka may be one of them)

19 VIJAYAPAL (ed) *Kātyāyanīya Ṛksarvānukramaṇī* (with Saḍguruśiṣya's comm called *Kṛtsnavṛtti*) Savitridevi Bagdia Trust, Calcutta, 1985, 365

added at the end Saḍguruśiṣya's comm on Śaunaka's *Anuvākānukramaṇī* and *Chandaḥsaṁkhyā* seven appendices discussion by YUDHISTHIRA MIMAMSAKA on the no of ṛks in *RV*

Rev K K RAJA, *ALB* 50, 643-44

3 Particular Hymns and Mantras

1 Abhayadeva *RV* V 19 2 *Veda-Savitā* 4 (7), 175–177; 4 (9), 244–45, 4 (10), 280–82, *RV* VIII 58 2, 33 9, V 60 5. *Veda-Savita* 5 (2), 49–53, *RV* I 97 7 *Veda-Savitā* 6 (6), 183–84, *RV* I 187 6 *Veda-Savitā* 6 (12), p 109, *ṚV* X 74 3 *Veda-Savita* 7 (3) p 73, *RV* X 116 1 *Veda-Savitā* 7 (6), p 183, *RV* IV 37 1, V 10 6 *Veda-Savita* 7 (8), p 255, *ṚV* VII 1 5 *Veda Savita* 7 (10), p 331, *RV* VIII 100 3 *Veda-Savitā* 8 (5), 168, 170, *RV* IX 96 4 *Veda-Savita* 10 (5), p 133, *ṚV* VI 52 5 *Veda Sasita* 11 (4), 110–111, *RV* I 42 1 *Veda-Savitā* 11 (7), 169–170

(all in Hindi)

2 Achar, V Prabhanjan *Vāgambhṛṇīya-Sūkta* Bangalore.

RV X 125 with the comm of Śrī Vādiraja and Kannada transl

3 Agrawala, V S *Hymn of Creation* (*Nasadīya-Sukta*, *RV* X 129) Indian Civilization Series 26, Prithivi Prakashan, Varanasi, 1983, viii + 72

new ed of *VBD* IV 3 8

4 Ambrosini, Riccardo Il primo inno del Rg-Veda e l'apparente ambiguità della poesia *Linguistica e Letteratura* 5, Pisa, 1980, 9–22

cf *VBD* IV 3 10

5 Ambrosini, Riccardo *Del X libro de Ṛg-Veda . inni tradotti e commentati* Giardini, Pisa, 1981, 176

6 Ananda Svami *Mahāmantra* Delhi, 1985, 118

spiritual exposition of the *Gāyatrī mantra*

7 Anantacharya (ed) *Śrīsukta bhāṣyam* Brindaban, 1980, *gha* + 12

with Hindi exposition

8 Aphale, Suniti Jāgatika vānmayātila pahile angāl gīta (Marathi) *VSMV* 1985, 1986, 31–39,

"The first lullaby in the world literature" *RV* VII 55 (*Vastospati sūkta*) see 3 22 below

9 ASHOPURI, Ramchandra Yajñase hamen kyā lābha hai? (Hindi) *Veda-Savitā* 4 (6), Jan 84, p 145

. "Of what avail is sacrifice to us?" *RV* VIII 19 4-6

10 AUROBINDO, Sri A hymn to Agni *Advent* 29 (4), Nov 72, 11-13

11 AUROBINDO, Sri Hymns from the Rig Veda *Advent* 33 (3), Aug 76, 9-14

12 AUROBINDO, Sri *Agnimantaramāla* Sri Aurobindo Society, Pondicherry, 1976, viii + 602

Sanskrit rendering by JAGANNATHA VEDALAMKARA of *Hymns to the Mystic Fire* by SRI AUROBINDO Agni hymns in the first *Mandala Vedarahasyam* also exposition of *RV* X 71 I 113 X 125, X 90, X 121, II 12, X 129 (see *IBD* IV 30 63)

13 AUROBINDO, Sri *Hymns to the Mystic Fire* Pondicherry, 1985, 506

. third ed see 3 12 above

14 BAHADUR, Shakuntala Soma Sūryā-parinaya *RV* X. 85 (Hindi) *SP*, 33 AIOC, Calcutta, 1986, p 3

15 BARMAN, Binanda Chandra *Rgveda* I 1-9 New Book Stall, Guwahati, Nov 72

Assamese transl

16 BHANDARI, Santilal Vaidikāmcī Gāyatrī āni Jaināmcī Padmāvatī (Marathi) *Prasad* 43 (1), Aug 89, 65-74

"*Gāyatr* of the Vaidikas and *Padmāvatī*' of the Jainas'

17 BHARADWAJ, Kiran Gayatrī mahimā (Hindi) *Viśvātmā* 12 (2), June 86, 13-14

'Greatness of the *Gāyatrī*

18 BHARGAVA, P L The deities of Rgveda VIII 29 10, *Ṛtam* 11-15 (B R Saksena Fel Vol), 1979-83, 61-63

Maruts are the *Ṛ*-deities whose characteristic mark is singing, they are the deities of the stanza in question .

19 BHARGAVA, P L The self introducing ṛsis of the Rgveda and the chronology of its hymns *ABORI* 66, 1985, 13-30

> author does not accept the view that Books II VII of the *RV* formed the nucleus to wh were added (first) VIII and IX and (finally) I and X *RV* age began cir 2500 B C early *RV* age (2500—2000 B C) middle *RV* period (2000—1500 B C) late *RV* period (1500—1000 B C) author assigns portions from diff *Mandalas* to one or the other of the three periods

20 BHATT, J A *Mṛnmayam gṛham* in ṚV VII 89 in comparison with the theory of black holes in the modern science *31 PAIOC*, Poona 1984 185-188

> see *VBD* IV 3 30

21 BHATT, J A Phenomenalism in hymn 42 of Rgveda mandala VII *SP*, 32 AIOC, Ahmedabad 1985, 3-4

> the phenomenon belonging to a sacrifice performed in the past is re created

22 BHATT J A Svapā vidyā or divine hypnotism in Rgveda VII 55 *SP*, 33 AIOC, Calcutta 1986 p 40

> the hymn has some musical method of singing wh possesses some mystic power of its own sleep to drive away a mental disease Varuṇa as the knower of *svapā vidyā* or divine hypnotism Vasisthas inherited this knowledge from Varuna see 3 8 above

23 BHATT, J A Prāṇavidyā in the hymn *RV* VII 68 *SP*, 34 AIOC, Visakhapatnam, 1989, p 4

> an experiment of a yogin depicted in symbolic lg in this hymn

24 BHATT, J A Attainment of divinity through activities *SP*, 35 AIOC, Haridwar, 1990, p 138

> refrain of *RV* VII (*yūyaṁ pāta*) but ref to *Mṛtyuṁjaya-mantra* in *RV* VII

25 BHATT V M *Rgveda* III 61 a study *SP*, 33 AIOC, Calcutta, 1986, p 41

> Usas as *madhuḍhā* what does *madhu ḍhā* mean ?

26 BHATTACHARYA, Bhabani Prasad A poetic study of Ṛgveda – *Maṇḍala* IV *SP*, 32 AIOC, Ahmedabad, 1985, 4–5

27 BHATTACHARYA, Bhabani Prasad A poetic study of Rgveda – *Maṇḍala* V *SP*, 33 AIOC, Calcutta, 1986, 46–47

28 BHATTACHARYA, Bhabani Prasad A poetic study of Rgveda – *Maṇḍala* VI *SP*, 34 AIOC, Visakhapatnam, 1989, p 15

29 BHISE, Usha The dialogue of Yama Yamī reconsidered *SP*, 33 AIOC, Calcutta, 1986, 47–48

> . considers (a) the social custom wh forms the background of this hymn and (b) the purpose for wh the hymn is included in *RV* custom of marriage of twins was being discarded, purpose of inclusion in *RV* is to convey a moral message see 3 123 below

30 BODEWITZ, H W Rgveda 10 146 the hymn to Aranyānī *D N Shastri Fel Vol*, Ghaziabad, 1982, 3–15

31 BRERETON, J P Style and purpose of *Rgveda* II 11 *IIJ* 28 (4), 1985, 237-262

> three fundamental characteristics wh dictate the nature of Vedic hymns (1) hymns are expressions of the truth about the divine powers wh shape and maintain the world These truths take the form of myths (2) hymns are intricate elegantly crafted compositions only such hymns can invoke and empower the divinities understood in the poet s insight (3) hymns are composed to accompany a ritual author studies *RV* II 11 focussing attention on complexity and ritual acc to him that hymn emphasizes the less obvious truth (about Indra and his powers) namely that ritual and myth are congruent to each other

32 CARDUCI, Paola *Riguardo alcuno radici verbali per la conoscenza nel X libro del Rgveda* Pisa, 1984, IV + 147

> DD, Pisa Univ on the words *vid pas, drs, dh', man, m nas* see *IIJ* 31 (1) 1987 p 87

33 CHAKRAVARTI, Lokanath Sarasvatī devasvarūpam *SP*, 35 AIOC, Haridwar, 1990, p 22

> ref *RV* X 75

34 CHAKRAVARTY Uma The hymns to the Visve Devah *HSA - JIS* 3 (1-2) Chandigarh 1988 (90) 21-27

> also *SP* 33 AIOC Calcutta 1986 p 48 about 70 hymns dedicated to Visve Devah acc to *Sarvanukraman* 48 of these may be regarded as authentic V D hymns are not uniform so far as contents are concerned they present multifarious themes views of GONDA and SRI AUROBINDO on the subject considered

35 CHAUHAN D V *pakena manasa* (*ṚV* VII 104 8) *VIJ* 22 (1 2) 1984/87 29-36

36 CHOLKAR V B The physics of the Gāyatri Mantra *JOIB* 35 (1 2) Sept Dec 85 1-7

> the very basic law of physics viz the existence of cosmic energy and transformation finds a definite indication in this *mantra*

37 CHOPRA Krishan Vedic teachings *AH* 7, No 74, July 90 p 25

> *RV* I 50 10

38 DEVDHAR S K Śrisukta (Marathi) *Prasad* 41 (1), Aug 87 12-26

39 DEVDHAR, S K Ratrisukta (Marathi) *Prasad* 41 (1) Aug 87, 86-88

> *RV* X 127

40 DEVDHAR S K Gayatrī mantra (Marathi) *Prasad* 43 (1) Aug 89 9-30

41 DHARMAVIR ARYA *Gayatri mantra ki mahān mahimā* (Hindi) Dharmavira Granthamala Prakashan New Delhi, 1984, 34

> versified transl of *Gayatr*

42 EICHNER KUHN Ingrid Ein Eidbruch im Rgveda *MSS* 41 1982, 23-31

> *RV* X 132 *antakadruh* *anta* = geschworen (gegen ein Lemma *etavant* mit strafe belegt)

43 ELIZARENKOVA, T Y (ed) *Russian translation of hymns from the Rgveda and the Atharvaveda* Moscow, 1984, 270

rendered into verse by V TOXOMIROVA introd 5 28, transl 29 192 notes 193 255 glossary 256-265

44 FATAH SINGH The upanisad of an antidote to poison *Veda Savitā*, English section, 4 (2) July 88, 5-8

RV I 191 1 16

45 FATAH SINGH *RV* II 18 1, VII 33 10, VIII 40 6 *Veda Savita* 5 (2), 44-49, *Vak sukta Veda-Savita* 6 (12), 404-407, *RV* VI 47 15 *Veda Savitā* 8 (12), 397-400, *ṚV* VII 103 (*Manduka sukta*) *Veda Savita* 9 (11), 417-20, *ṚV* I 81 *Veda Savitā* 11 (5), 152-55

. (all in Hindi)

46 FRAWLEY, David *Hymns from the Golden Age* Mot Ban, Delhi, 1986, 256

English transl (with yogic interpretation) of selected hymns of *RV* three parts I Prelude (hymns to Dyavapṛthivi and Usas) II Fourfold godheads viz Agni Indra Soma Surya (acc to author Agni = divine flame of awareness in the heart Indra = spiritual man Surya = solar self of divine intelligence Soma = mystic wine the bliss of pure perception) acc to author *RV* represents the original cultural roots of mankind Rev S P DUBEY *PrBh* 93 116-117

47 GANAPATI SASTRI, P *Gāyatribhasyam* The Educational Supplies Depot Palghat, 1986 xvi + 5 + 68

ed and transl in Malayalam by P S RAMANATHAN
Rev K. V SARMA *ALB* 52 239

48 GAUDA, Veniram Sarma *Gayatrīrahasyam* Gokuldas Sk Series 65, Varanasi, 1984, 16 + 255

(ed Umesa Misra GAUDA)

49 GHOLAP, M S Caturvidha buddhidātrī Gāyatrī (Marathi) *Prasad* 43 (1) Aug 89, 80-83

50 GHOSH, Ardhendu Sekhar, Gayatree *BJ* 35 (23), 15 7 89, 27-32

symbolic significance of *G*

51 GONDA, J *Hymns of the* Rgveda *not employed in the Solemn Ritual* Amsterdam, 1978, 138

see *VBD* IV 3 82

Rev Hanns Peter SCHMIDT *Kratylos* 26 198 200

52 GONDA, J *Rgveda* 7 59 *AO* 43, 1982, 53 60

it is often suggested that the last stanza in *ṚV* VII 59 (*tryambakam yajamahe*) is a later addition its *padapatha* is not available it enjoyed considerable popularity in secondary Vedic lit GONDA considers its occurrence in Śrauta ritual the redactor of *RV* (or one of his predecessors) has added the apparently isolated st 12 to the preceidng stanzas because it belonged to the Tryambaka rite

53 GONDA, J Notes on the ritual use of *RV* 10 121 10 *Ṛtam* 11-15 (B R Saksena Fel Vol) 1979 83, 147-163

54 GONDA J *Rgveda* I 36 13 and 14 *K S Birth Cent Comm Vol*, Part 2 Madras 1985 15-20

suitability of the two stanzas for the prescribed ritual purpose (setting up of the sacrificial post)

55 GONDA, J *The Indra Hymns of the Rgveda* Brill (Or Rheno-Tr - 36) Leiden, 1989, ix + 226

considers all relevant facts concerning the structure (contents and composition of essential constituent parts) of these hymns investigates stylistic and phraseological peculiarities (thro translated quotation)

56 GUPTA, Sudhir Kumar Svāmidayānandamatena ṛgvedīye I 162-163 iti suktadvaye svamedhasya parikalpah *J Dept of Sk*, Univ Calcutta 1987, 102-114

57 GUPTA Sudhir Kumar *RV* I 162 12, 13 *Bharatīvidyāvaibhavam*, Sept 84, 1-2

58 HAHN, Robert Being and non being in Rig Veda X, Lao Tzu and Chuang Tzu and in the later Plato *Journal of Chinese Philosophy* 8 (2) 119-142

59 HAZRA, R C Interpretation and importance of the word *pasutrp* in *Rgveda* 7 86 5 *Hazra Comm Vol*, Kashiraj Trust, Varanasi, 451-55

60 Hymns from the Rigveda *IWI* 17 (8), 20 2 66, 27-29

61 Hymns to Soma *Advent* 33 (1), Feb 76, 10-13

62 IKARI, Yasuke The Purusasukta in the Agnicayana rite (Jap) *Prof Ashikaga Asumuji Fel Vol*, Kokusho Kankokai, Tokyo, 1978, 397-409

63 JAGADISH CHANDRA, Sailendra *RV* V 20 2 *Veda-Savita* 9 (11), June 89, 379 82, 386

on 'old age'

64 JANI Jaydev A Cāndupandita on *Rgveda* X 51 *Bh Vid* 45 47 (J H Dave Fel Vol), 1985-87 43-49

Candupandita (second commentator of *Naisadhīyacarita* of Sriharsa the first being Vidyadhara) comments on the 9 vss of *RV* X 51 (dialogue bet Agni and other gods) in the context of *NC* IX 75

65 JAYAVELU, S R A Soorya mantra from the Vedas *SP*, 32 AIOC, Ahmedabad, 1985, 11-12

considers *a krsnena rajasa vartamanah* (*RV* Astaka 1 Adhyaya 1 Varga 6)

66 JOG, K P Is Rgveda I 117 a composite hymn? *A N Jani Fel Vol*, Baroda, 1983, 137-141

(paper Vedic section AIOC Santiniketan 1980) two units of vss viz *1-10 and 11 25 differ in the tenor of thoughts in* them and also in the intention of the singer who proceeds to sing to the Asvins Madhavabhatta s suspicion that this *hymn is composite is corroborated*

67 JOG, K P Who is the seer of *RV* 8 29? *BDCRI* 44, 1985, 71-74

see VBD IV 3 110 applies statistical method concludes that Kasyapa Marica must have been the seer

68 JOG K P About a vedantic comment on *Rgveda* 3 8 4 *SP* 32 AIOC, Ahmedabad 1985 p 12

Anandag ri s explanat on of *Śataśloki* 45 *j ivanmukta*

69 JOSHI N Y Gāyatri mantrace vaijnanika vivarana (Marathi) *Santakrpa* 11 (9 10) 1986 20-28

expos t on of *Gayatri* n the l ght of sc ence see 3 71 below

70 JOSHI, N Y Purusasukta (Marathi) *Santakrpa* 11 (11 12) Jan 87 39 41 Feb 87 15 18

mantrasastra and modern sc ence

71 JOSHI N Y Gayatri mantra eka vaijñanika abhyāsa (Marathi) *Prasad* 43 (1) Aug 89 45 56

expos t on of *G* in the l ght of science see 3 69 above

72 JOSHI Suhas Hari Śrī Gayatrimantra amrtamantra (Marathi) *Prasad* 43 (1) Aug 89 85 87

73 JORDENS J Two giants look at the cosmic man — Ambedkar and Dayananda interpret the *Puru a Sukta* *JOIB* 33 (1-2) 1983 1-10

A *P* is an addit on to the *RV* made at a later stage and is therefore no argument that there were 4 *varnas* from the very beginn ng of the Aryan soc ety D in the creat on of God he who is *mukha* (the best and most prom nent) is a Brāhmana to D the conceptions of soc al eth cs and ideal soc ety are bas cal y static because they are enshrined in Veda and in Ved c t mes to A they are dynam c be ng progress vely d scovered n the march of h story tself

74 JVALANTA KUMAR SASTRI Rgveda bhasya pathalocana *Vedavani* 37 (9) July 85 10 12

Śru kasa is comm by Bhatta Gov nda on *RV* X 46-191 B G earl er than Sayana and Venkatamādhava in the l ght of *Śrutiv kāsa* some read ngs of S and V are comparatively studied

75 KALE Govind V Rgvedantargata devisūkta (*RV* X 125) (Marathi) *Santakrpā* 11 (11) Jan 87, 28 29

text expos t on in Marathi

76 KANTAWALA, S G *RV* I 154 6 a study in sectarian interpretation *JGJKSV* 37 (1–4) (Baladeva Upadhyaya Fel Vol), 1983, E 69–76 *JORM* 42–46, 1972–73 (1987), 72–77

see *VBD* IV 3 116

77 KESHAVA DAS *Gāyatrī The Highest Meditation* Mot Ban , Delhi, 1990, 144

Rev K K RAJA *ALB* 54, 219

78 KHOLE, G S Gāyatrī samālocana (Marathi) *Prasad* 43 (1), Aug 89, 75–79

79 KILLEDAR, Sulabha S Śataslokī and Rgveda mantras *SP*, 32 AIOC, Ahmedabad, 1985, p 349

. e g *RV* X 117 3 4 6 as basis of *Śataslokī* 20 and 21 ..

80 KOLHATKAR, B V Manduka sukta with biological angle *SP*, 33 AIOC, Calcutta, 1986, p 724

81 KOMALBHAI "KESH" *RV* I 24 2. *Veda Savita* 8 (5), Dec 87, p 156, p 158 *RV* I 14 9 *Veda Savitā* 8 (6), Jan - Feb 88, 189 90

82 KONNUR B B *Srī suktam* Bombay, 1987, 149

83 KRISHNALAL Rgveda 7 33 kī adhyātmika vyakhyā (Hindi) *SP*, 33 AIOC, Calcutta, 1986, p 57

see 3 84 below

84 KRISHNALAL A spiritual interpretation of *RV* VII 33 *SP*, 7 WSC, Leiden, 1987 p 75

see 3 83 above (based on *ŚPB* VIII 1 1 6) Vasistha = *prāna* = best dweller Vasisthas = senses

85 KRISHNANANDA, Swami The message of the Purusha sukta *The Divine Life* 47 (6)—*Wisdom Light* 6 89, 1985–89

serially

86 KSIRASAGAR, D B Pitrsamiksā ke āloka men rgvedīya pitrsūkta kā vislesana (Hindi) A I Vidvat Sammelana (M Ojha), Jodhpur, 1990, 6

RV X 1 *pitar* as the creative and regulative principle of *samaṣṭi* and *vyaṣṭi*

87 KULKARNI, G A Ṛgvedātīla samvādasukte (Marathi) *Prasad* 39 (9), April 86, 11-13

dialogue hymns in *RV*

88 KUSUM LATA Asyavāmiya sūkta tathā sattātraya (Hindi) *SP* 34 AIOC, Visakhapatnam, 1989, p 34

three eternal *sattas* *bhratṛs* *vṛkṣas and kesins*

89 LAZZERONI R La madre di Vṛtra (in) *Studi indoeuropei* (ed E CAMPANILE), Pisa, 1985, 101-107

Vṛtra s slaughter (*RV* I 32 9) has parallels in *Edda* and *Beowulf*

90 LAZZERONI R Analisi di un testo vedico rappresentazione e evocazione in *RV* X 95 *AION* 7, 1985 (86), 211-220

91 MAGGI, D I buoi rossi di Indra e l Indovinello di mago Salomone (in) *Problemi di sostrato nelle lingue i e* (ed E CAMPANILE) Giardini Pisa 1983 117 147

interpret of *RV* VI 27 7 on OIA *khila* *kh lya* and Indo Ir agricultural terminology

92 MAGGI D Interpretazione di Rigveda V 33 4 (in) *Scritti in onore di Riccardo Ambrosini* (ed E CAMPANILE et al) Giardini, Pisa, 1985, 135-146

particularly interpret of *urvara*

93 Main kona ? saṃjayā (Hindi) *Veda Savita* 8 (12), July 88, 409 10

RV X 159 2-3

94 MANOHAR, Vidyalamkar *ṚV* VIII 1 20 *Veda Savita* 8 (10), May 88, p 316 *RV* VIII 1 22 *Veda Savitā* 8 (11), June 88, p 354 *RV* VIII 1 27 *Veda Savitā* 8 (12), July 88, 402-3

95 MAX MULLER, F, OLDENBERG, H *Vedic Hymns* SBE 32, 46, Mot Ban, Delhi 1979 Vol I cxxv + 536, Vol II, x + 500

reprint of VBD IV 30 90 English transl of select hymns from *ṚV* ed J L SHASTRI

96 MIGRON, Saul Living on in the son Rgveda X 10 1 cd *MSS* 49, 1988, 79–84

(being) efficient he shd obtain for himself an offspring of the father (i e of himself) seeing (with his minds' eye) a continuer (*pratar i*) on the earth

97 MODAK, B R *Nasadiya sukta arthat srstici janma-kathā* (Marathi) Jayanta Prakashan, Nagpur, 1983, 86

Nasadīya sukta and the story of the birth of the world
Rev D K TARE *J vana Vikasa* 28 (5) 283–84

98 MOGHE, S G Grammatical interpretation of *ṚV* II 41 11 *JGJKSV* 38–39, 1982–83 (86), E 13–16

interpretation suggested by Haradatta (in his comm on *ĀpDS* I 4 14 4) is favoured by Sayana and Nagesa

99 MUKHOPADHYAYA, Samir Kumar Śasadvahririti man trasya putrikāpakse vyakhyānam yujyate na vā *SSPP* 63, *1980–81*, 68–81

ṚV III 31 1 (= *Śasadvahri mantra*) is generally regarded as being connected with *putrikavidhi* the author does not agree

100 MUKHYANANDA, Swami The Gāyatrī mantra upāsanā *PrBh* 96, April 91, 170–78

explains the import of this mystic formula

101 NARANG, S P *On the interpretation of asvyo varah* in *Rgveda* I 32 12 *31 PAIOC* Poona, 1984, 213–221

see *VBD* IV 79 372 *asvyo varah* = obstructions of the water (and not horse s hair)

102 NAVATHE P D Kampa *pronunciation in ṚV* X 74 4a *SP* 34 AIOC, Visakhapatnam, 1989, p 45

unusual *kampa*

103 OGUIBENINE, B Le symbolisme de la razzia d'après les hymnes vediques *EIE* 5, 1983, 1 17

104 OORT M S Variations on the theme of Rgveda X, 95 *SP*, 8 WSC, Wien, 1990

see 3 118 above geological find ngs point out that Indus valley and the neighbouring region have been hot bed of the tectonic activity since pre hist times this region may be identified with *nairrtya dik* where great geological calamities were observed by the ancients to have orig nated therefore association with Nirrti oblations to Nirrti on *irina* *irina* is a crevasslike spot of land wh is unproductive this can occur due to tectonic movement

120 PATHRIYA, Satya *RV* I 3 10 *Vedavani* 37 (6), 1-2, *RV* I 97 8 *Vedavani* 37 (7) 1-2 *RV* X 63 10 *Vedavani* 37 (9) 1-3, *RV* I 41 9 *Vedavani* 37 (11) 1-2, *RV Khila* (*Srisukta*) 11 6 *Vedavani* 39 (9), 1-2 *RV* I 11 7 *Vedavani* 40 (4), *RV* V 62 3-10 *Vedavani* 40 (7), 1-2, *RV* X 15 8 *Vedavani* 40 (10), 1-2 *RV* X 24 6 *Vedavani* 40 (12), 1-2, *RV* I 24 15 *Vedavani* 41 (12) 1-2, *RV* I 113 19 *Vedavani* 42 (1), 2-3, *RV* I 36 14 *Vedavani* 42 (11) 1-2

121 PIRART, Eric *RS* I 85 7 *dhāvat* *IIJ* 27 (2), April 85, 102-103

Padapatha *yad ha avat* author suggests *yad dhavat*

122 PRABHU ASHRIT Swami *Gayatri Rahasya* New Delhi, 1986 (reprinted) XII + 248

transl by J KRISHNA CHOWDHURY

123 PRADHAN Shruti S The Yama Yami sūkta new perspectives *ABORI* 71 1990, 109-138

see *SP* 32 AIOC Ahmedabad 1985 p 20 *RV* X 10 the views of early Western scholars (obviously influenced by their Christian background) are unacceptable so too of some Indian scholars author proposes interpretation of the *sukta* in the light of sociology and Marxism the *sukta* is a dramatic presentation of a past stage in the life of the Aryans—the transition from consanguinity to non consanguinity Yami represents the dying practice of incest Yama represents the new norm as laid down by Mitra and Varuna ref to other myths of Yama Yami both Indian and Iran an see 3 29 above

124 PRASHASYAMITRA SASTRI ' Kasmai devāya ' para eka vicāra (Hindi) *Vedapradipa* 3 (2), Aug 88, 16-17

kasmai = *ekasmai*

125 PURANIK, Hari Babaji, BHAYALIKAR, Annaji Ramachandra *Suktārthanuktāvalī A New Commentary on RV VI 53.* Baroda, 1933, xxxv + 40

126 PUSHPA, Srimati Aksasūkta aura usahsūkta ke paripreksya men vaidika samhitāen (Hindi) *Lakshmanadatta Chaturveda Comm Vol*, Delhi, 1986, 70-81

. *Usahsūkta* the diff between nature and the sentient got rid of thro' poetic insight *Aksasūkta* relation of individual to society

127. RAMA CHANDRA RAO, S K *Śrī-Sukta* Kalpatharu Res Acad Publications, Bangalore, 1985, 112

..text English transl and exposition .

128 RAMANATH *RV* V 83 1 *Veda-Savitā* 4 (1), p 6; *RV* II 42 *Veda-Savita* 4 (5), 107-109

(in Hindi)

129 RAMANUJA CHARI, S K The greatness of Gāyatrī Manthra *Visvatmā* 13 (3) July 87, 47-49

130 RAMBILASS, B A comparative study of the translations and commentaries on *Rgveda* I 112 *SP*, 8 WSC, Wien, 1990

Western scholars "myths ' vs Arya Samaj ' allegories"..

131 RAM GOPAL Interpretation of jārah kanīnām (*RV* I 66 8) *VIJ* 3 (1), Mar 65, 13-16

see *VBD* III 3 166

132 RASTER, Peter Phonetic symmetries in the first sūkta of *Rig Veda* Maharshi Vedic Univ, 2nd week-end seminar, Mar 88

..summary

133 RAY, Pramod Ranja A stylistic analysis of the *Rgveda* X 127 1-8 *Prajñanetram* 1 (1), Orissan Centre for Oriental Res, Balasore, 1985, 69-80

Ratrisūkta .

134 RAY Upendra Nath Hıranyagarbha sukta men ' ka (Hındı) *Vedavanı* 40 (1) Nov 87 11 13 *MUSRJ* 13 (1) Jan June 88 31 34

> *ka* Prajapat (*SPB* 7 4 1 9 *MS* 1 10 10 *Kathaka S* 36 5) *ka sukta kasma* = *ekasna* (*Śankara bhasya* on *V s sahas anama* 10) *kasma* — unto whom? acc to author *ka a* to h m for h s sake (for Prajapat s sake)

135 Rıshı Dırghatama s hymn to the sun (*RV* I 164) *Advent* 26 (4) 10–14 27 (1) 15 21 27 (2) 15 21

136 RUPACHANDA DIPAK *RV* I 90 9 *Veda Savıtā* 8 (11) 355 56

137 SARMAH Thaneswar *Agn sukta* (*RV* I 1) *Srstı* 6 (1 2) Guwahatı 1983 *Vayu sukta* (*RV* I 2) *Srstı* 6 (8) *Aśvın sūkta* (*RV* I 3) *Srstı* 7 (5) *Indra sukta* (*RV* I 4) *Srstı* 7 (7 8) *Indra sukta* (*RV* I 5) *Srstı* 7 (10) *Indra sukta* (*RV* I 6) *Srstı* 8 (1 2) *Indra sukta* (*RV* I 7) *Srstı* 8 (4) *Indra sukta* (*RV* I 8) *Srstı* 8 (6) *Indra sukta* (*RV* I 9) *Srstı* 8 (9) *Indra sukta* (*RV* I 10) *Srstı* 8 (10–11)

> Assamese transl w th annotat ons

138 SARMAH Thaneswar Vagambhrṇī vā Devısukta (*RV* X 125) *Daınıka Asam* Puja vol 1986

> Assamese transl and notes

139 SARMAH Thaneswar Yama Yamı Samvada (Ass) *Prakash* 14 (1) Guwahatı 1988 50 54

140 SATHE Jayashree Is *RV* 10 121 a hymn to Prajapatı? *JOIB* 36 1986–87 29 37

> not related to P ajapa t s s mply a ph losoph cal poem—a spontaneous o come of the poet s burn ng des re for under stand ng the Sup eme Be ng the All pervad ng Be ng can t be really known — therefore quest on mark

141 SATHE R G (ed) *Trcabhaskara of Bhaskaracarya* GOS 170 Baroda 1982 VIII + 9 + 153

> w en n 1708 tant c r tual named af er the *t ca* — *RV* I 50 11 13
>
> Rev W RAU *OLZ* 81 (5) 501

142 SATYAPRIYA *ṚV* I 31 7 *Vadavāṇī* 36 (11) Sept. 84, 1–2

143 SATYAVRATA, Siddhantalankar *Sāmmanasya sukta*, *Vedic Path* 44 (1–2) Sept 81, 1–2, *Hiranyagarbha sūkta Vedic Path* 46 (4), 1-4, *Mana āvartana sūkta* (calling back the mind to the centre, *RV* X 58) *Vedic Path* 49 (2–3), 1–4

144 SCHLERATH, Bernfried *rakṣate sirah*, *RV* 9 68 4. *StII* 13–14 (W Rau Fel Vol) 1987 195–201

> = he (Soma) protects (his own) head (not ' Das Oberhaupl schützt as suggested by LÜDERS) cryptic allusion to the killing (*su* = *han*) of Soma

145 SCHMEJA, Hans *Interpretationen aus dem Rigveda* Innsbrucker Beitrage zur Kulturwissenschaft, Sonderheft 61, Innsbruck, 1987, 45

> treats *RV* I 1 I 32 (mit einem Exkurs zu *Y* 9 11) X 119
>
> Rev HARRY FALK *IIJ* 32 (4), 287–89 B SCHLERATH *OLZ* 85 (3) 339 41

146 SHARAN, Madhav The death conquering hymn *KKT* 34 (1), Mar 74 28–30

147 SHARMA Jagadish Chandra *RV* IV 5 2 *Veda Savita* 4 (6) 146–148, 162

> ingratitude

148 SHARMA, Jayamangal *RV* X 46 *Veda Savita* 10 (12), 365 367, *RV* X 83–84 *Veda Savita* 11 (3), 78–79

149 SHARMA, Munshi Ram ' Soma ' *RV* III 43 5 V 54 7 *Veda Savita* 8 (4), 112–113 115

> Ṛsi and Raja are both comrades — are experts in ritual charity and penance

150 SHARMA, Shila Svarup *RV* II 41 11 *Veda Savita* 4 (6) 142–44

151 SHARMA Virendra Swami Dayananda on *RV* IX 113 *VIJ* 22 (1–2), 1984 (87) 118 137, *AH* 5, No 47, April 88, 19–24

acc to D as far as worship is concerned it is only the Supreme God who is invoked and supplicated in the Vedas by various names wh are expressive of his diff qualities D interprets Soma pavamana in vss 7-11 of this hymn as the Supreme God, and in vss 1 2 4 6 as *saṁnyasin*

152 SHASTRI, A D *Yūyam pata svastibhih sada nah* SP, 35 AIOC, Haridwar, 1990, p 151

significance of this refrain of *Mandala* VII (only 75 hymns) why does it not occur in 29 hymns?

153 SHASTRI D V Some observations on the Brahmajāyā hymn (X 109) in the *Rgveda* SP 32 AIOC, Ahmedabad, 1985, p 23

the hymn has its sociological parallel in *AV* 5 17 Brāhmana s wife ill treated by Soma *kilbisa* in woman is more a social stigma than a moral one

154 SHASTRI, D V The evil spirits in the Vasistha Mandala of *RV* SP, 33 AIOC, Calcutta, 1986, 72-73

Vasistha was perhaps the only sage of *RV* who came across the most enemies and inimical elements of this mortal domain—*yatumavat vandana yaksa k mudin ʼucchuma* (perhaps a dog affected by hydrophobia) *atrin d i h nirrti ripah* cf *RV* VIII 10 4

155 SHASTRI D V Some observations on the Rjuniti hymn (*RV* I 90) of Gotama Rāhugana SP, 34 AIOC, Visakhapatnam, 1989, p 32

religio ethical pt of view four layers of thoughts

156 SIMHA, Janardan Prasad Vedamātā gāyatri aura unakā svarūpa (Hindi) *Kalyana* 64 (1), 1990, 268-270,

157 SINGH, S P Interpretation of *Rgveda* I 164 46 SP, 34 AIOC, Visakhapatnam, 1989, p 43

in this *mantra* a unique unification of gods has been accom plished both region wise and group wise the crux of Dirghatamas s vision lies in realizing the Essential Being as manifes ting diversely on different planes of Becoming including the physical as well as spiritual

158 SIVAPUJANA SIMHA, *RV* I 19 5 *Vedavani* 36 (8), 19-20, *RV* II 12 3 *Vedavani* 36 (11), 9 11

RV I 19 5 *riśadāsah* = destroying diseases *ksatrasah* = those who wield sovereignty in midregion *RV* II 12 3 Indra = *Agni*

159 SORESSI Tiziana *Ámhah* in *PI* VI 3 1 *AGI* 72, 1987 (88) 55 67

160 STUHRMANN Rainer *Rgveda* X 119 Der Rausch des Kiebitz *StII* 11/12 1986 299 309

laba peewit lapwing (not quail) cf Lat *labo labor*

161 SUKUMAR SHASTRI Yama Yami sukta vaijñanika paripreksya men (Hindi) *SP* 33 AIOC Calcutta 1986 71 72

Yama — hydrogen Yami — oxygen

162 SUNDER RAJ M The Purusasukta (*RV* X 90) *SP*, 34 AIOC Visakhapatnam 1989 p 33

Purusasūkta is an allegory a poetic vision and is not to be taken in a literal sense

163 THAKUR Bhagendra Simha *RV* I 164 46 *Veda Savita* 7 (10) 333 336

also see *Veda Savita* Suparnanka 38 39

164 THATTE R P Gayatri upasana tantra (Marathi) *Prasada* 43 (1) 31–44

165 THIEME P Bemerkungen zum Vrsakapi Gedicht (*RV* X 86) *ZDMG* Supplement VI 1985 238 248

explains the hymn as a burlesque recited during the bridal night as a fertility spell

166 THIEME P *Zu RV* 10 72 *Ernst Risch Fel Vol* Walter de Gruyter Berlin 1986 159 175

(cosmogonic hymn) discussion among diff speakers incidentally considers *vipanya* We te fer

167 THIEME P Das Ratsel *RV* 1 164 15–16 *Ulrich Schneider Fel Vol* Freiburg 1987 329 339

also *SP* 32 ICANAS Hamburg 1986 p 316 *RV* I 164 = collection of riddles solution of vss 15–16

168 TIWARI Anant Sharan A propos of the Vedic metre *viraj* (*RV* X 130 4 5) *31 PAIOC* Poona *1984*, *231–34*

Madhva (1238–1317 A D) and Jayatirtha and Chalari have discussed this subject

169 TIWARI Shashi *Rgvediya Aprisukta Adhyayana aura Vyakhya* (Hindi) Bharatiya Vidya Prakashan, Delhi, 1981, 19 + 344

The *Aprīsuktas* of the *RV* A Study and Interpretation see *VBD* IV 3 254

Rev Priti SINHA *Rtam* 16-18 592 93

170 TIWARI Shashi Rgvediya *Purusasukta* (*Hindi*) *Lakshmanadatta Chaturveda Comm Vol* Delhi 1986, 45–52

171 TOPOROV, V N The hymn to Vac - *RV* X 125 (Russ) *Poetica* 13 (3–4) 1981, 232–38

(in Die Ursprunge der ie Poetik —189 251)

172 TOPOROV V N *RV* I 51 9 X 99 5, 12, IV 19 9 Indra and the Ant (Russ) *Drev Ind*, Nauka Moscow, 1982, 327 341

173 TRIPATHI Ramadeva Brahmavidya gāyatri aura usakī upāsana (Hindi) *Kalyana* 61 (3) Mar 87, 612–19

174 VAN DEN BOSCH Leurens P The Āprī hymns of the Rgveda and their interpretation *IIJ* 28 (2) April 85, 95–122, 28 (3), July 85 169–189

discusses earl er views (rejects the views of GONDA and POTDAR) analys s of Āprī hymns Āpri hymns and the animal sacrifice conclusions stanzas of the Āprī hymns handed down by the various priestly famil es of *RV* have functioned as a collection of texts used by Hotr as liturgical formulas in a popular ancient family sacrifice it was a sacrifice in wh the householder offered a sacrificial victim to the god Tvaṣṭṛ, the 'shaper' of man and animal and to the three fertility goddesses Sarasvatī Ila and Bharatī (= Mahī) for the sake of well being and cont nu ty of the family wh was real zed by means of an abundance of sons and cattle

175 VASANTA *RV* VIII 58 2 *Veda Savita* 8 (4) Nov 87, 111–12

176 VEDABODHA, Swami *RV* I 170 4 *Veda Savitā* 9 (1); 7-9, *RV* VII 32 9 *Veda-Savita* 9 (5), 166-68

177 VEDIA, D G Visahārini Upanisad *SP*, 33 AIOC, Calcutta, 1986, 82-83

RV I 191 words denoting antidotes shd be interpreted in the light of the respective deities

178 VENIRAM SHARMA *Gayatrirahasyam* Chowkhamba Orientalia, Varanasi, 1984, 255

(ed Umesh Mishra GAUD)

179 VERENNE, J La revolution est faite (*RV* 10 124) *EIE* 1, 1987, 49-63

(wrongly for VARENNE, J)

180 VIJNANANANDA, Swami *Mahagayatri mantra* (Marathi) Samaj Sikshana Mala—461, Poona, Feb 89, 36

181 VIKRAMADITYA 'VASANTA' *RV* VI 60 11 *Veda-Savita* 6 (5), Dec 85, 157-58, *RV* IV 10 5 *Veda Savita* 6 (9), April 86, 300-301, *RV* VII 89 6 *Veda Savita* 7 (12), July 87, 402-404

182 VINOBA Gāyatrī kā tattvārtha (Hindi) *Viśvatma* 14 (8), Dec 88, 13-15

183 VIRA RAGHAVACHARYA, K Rgveda ke visnu mantra aura kundalinī yoga (Hindi) *Viśvatma* 13 (2), 23-24, 13 (3), 29-33, Rgveda ke viśvakarmā sukta (Hindi) *Viśvatma* 13 (9-10), 24-25, Nāsadiya sūkta aura srstividyā kā varnana (Hindi) *Viśvātmā* 14 (3), 22-25

184 VIRASWAMI PATHAR, S *Gayatri* 163

Rev Advent 27 (3) 49 52

185 VISHNUBHADRA SUBRAHMANYA SASTRI 'Agne naya supathā rāye asmān' iti mantravicārah *SP*, 33 AIOC, Calcutta, 1986, p 37

186 VISHVANATH SHARMA Smṛti sāhitya men ṛgvediya mantron kā bhāvavyakhyāna (Hindi) *Vedavani* 38 (1), Nov, 85, 18-21

187. VON SIMSON, Georg. Ṛśyaśṛnga · Ursprung und Hintergrund. *Nils Simonsson Fel Vol*, Norwegian Univ. Press, 1986; 203–228

discusses the *Sūryasūkta* (*RV* X 85)

188 VYAS, R T Symbolism in Ṛgveda IV 58 A. I. Vidvat Sammelana (M Ojha), Jodhpur, 1990, 10

RV IV 58 contains a profound symbolic presentation of the typical process of the immortal spirit in the innermost recesses of human heart and the attainment of abiding bliss

189 WERNER, Karel The longhaired sage of *RV* 10 136 : a shaman, a mystic, or a yogi? (in) *The Yogi and The Mystic* (ed. K WERNER), Curzon Press, London, 1987, 33–53

. stresses the spiritual dimension.

190 YUDHISTHIRA MIMAMSAKA Ṛgvedasya nadīsūkte śrūyamānānām gangāyamunādipadānām paryālocanam *SP*, 33 AIOC, Calcutta, 1986, 789–90

the words *ganga*, *yamuna*, etc in the *Nadīsūkta* do not denote the Indian rivers they denote all the streams of the Soma principle, they flow in heaven earth, and mid region..

4 GENERAL STUDY

1. ABHAYADEVA Ṛgveda kā adhyayana (Hindi). *Veda-Savitā* 7 (4), Nov 86

serially from Jan 81 (intermittently)

2 AMBROZINI, R Pervyj gimn Rigvedy i minimaja mnogoznačnost' poètičeskich tekstov *VJa* 1, 1981, 90–97.

3 The Atharvans in the Ṛgveda and the Atharvaveda. *SP*, 33 AIOC, Calcutta, 1986, p 87

4 BANERJEE, Ashim *Hidden Wisdom of the Ṛgveda Saṃhitā*, Vol I Calcutta, 1986, v + 70

5 BARUA, Ananda Chandra Ṛgveder kavitā (Assam). *Mandeep* 6 (4), Guwahati. 1966, 262-64

6 BHAGWAN SIMHA. Ṛgveda men pur (Hindi). *Ṛtambharā*,

7 BHARATI, H L N Quantification of intonation in the *Ṛgveda* *SP*, 32 ICANAS, Hamburg, 1986, p 32

tries to arrive at a norm for pitch features of the Vedic intonation

8 BHOJ RAJ Social mobility—its origin and evolution in the Ṛgveda *JOIB* 38 (1–2), Sept Dec 85, 1–5

a study of the Ṛgvedic society shows a transition from a state of egalitarianism to one of an incipient social stratification wh in later Vedic period developed into full fledged castesystem (*ṛta* of *RV* was finally reborn in *dharma*) the change from the original state was occasioned by consequences of warfare

9 BREGENHOJ, Carsten *Rgveda as the key to Folklore An Imagery Experiment* Dansk Folkemindesamling Studier 16–17, Copenhagen 1987, 79

(ed Eric HOVRING English transl by Martha Gaber ABRAHAMSON) popular culture — where does it all come from? central role of imagery in folklore study ordinary folktales are in fact transformations of metaphorical rel poetry the lg of *RV* is the forefather of most Eur lgg the content of the Vedic hymns is the origin of much Eur folklore

Rev Daniel DUBUISSON *RHR* 205 (2) 219–20

10 BUDDHADEVA VIDYALANKAR *Ṛgveda Maṇḍala Manisutra* Samarpana Shodha Sansthana New Delhi, 1964, 74+564

11 CHAUHAN, D V The yak in the Ṛgveda *ABORI* 64, 1983, 215–220

gavo bhuriśṛṅga ayāsah (*RV* I 154 6) are yaks having their habitat on high mountain plateaus (*d v*) *vṛṣṇaḥ* = of the one who releases water

12 CHAUHAN Devising *Understanding Ṛgveda* Bhandarkar Or Series 20, BORI Poona, 1985, ix+358

(Foreword by R N D)

Rev Nilmadhav SEN *ABORI 66, 340–48*

13 DANGE, Sadashiv A The yupa — two images from the *Ṛgveda* *SP*, 34 AIOC, Visakhapatnam 1989 p 38

ref *RV* III 8 9 and III 8 10

14 DANGE, S S Rgvedic accounts (in) *Myths of Creation* (ed S S DANGE) Bombay Univ 1987, 7-11

ref *RV* X 129 90 121 72

15 DAVE Mrudula D Kya ṛgveda ki saranyū Saurāstra ki rannade hai? (Hindi) *SP*, 32 AIOC Ahmedabad, 1985, p 38

yes

16 DE MORA, Juan Miguel On death and other subjects in the Rgveda *Sanskrit and World Culture* (Proc 4 WSC), Berlin 1986 467-70

Ṛgvedic beliefs had no relat on to the fear of the dead also in Ṛgved c bel efs there was no sp ritualism whatsoever we find in *RV* beliefs born of exclus vely material experiences and exclu sively directed to the solution of issues of a material and worldly nature the pr meval thought of Ṛgved c man oriented by vital emp ricism was altered by the concrete interests of priests

17 DEVASTHALI G V Panini and Rgvedic interpretation *JORM* 40 41 1970 72

18 ELIZARENKOVA T Y Towards the concept of a 'new song in the Rgveda *SP* 8 WSC Wien 1990

the new char of a song was treated either as creation of new stylist c devices (DIVEKAR) or as a mag cal means of strengthen ing the deity (GONDA) The new approach to the problem regarding the new song as a new commun cation act (in the sense of JACOBSON) bet the addresser Ṛsi who sends a message to the addressee Devata models both the formal and functional peculiarities of a new song new channels of information are started on the expressive level phon c h nts at the theophoric name expressive parad gm of th s name magical play with pronouns referring to the deity and h s devotee phon c h nts at the contents of the message and at the nan e of Ṛsi

19 FRAWLEY, David Astronomical evidences of 12 500 B C in the *Rgveda* *GI* 5 (3-4) 1981

20 FRAWLEY David Vedic cosmology and the Supermind *Advent* 39 (3) 36-43, 39 (4) 201-209

21 FRAWLEY David, Rebirth in the *Rgveda* *GI* 7, New Delhi 1983, 1-12

22 FRAWLEY, David The image of the ocean in the *Rgveda* *GI* 8, 1984 (89), 17–23

> one thing is certain from the symbolism and terminology of *RV* the Vedic people lived at least in part by the ocean had common knowledge of it had ships wh travelled on it *RV* is a poetic song a myth and a legend of maritime ocean going people a people who had the grace of the waters the rivers and the sea

23 GUPTA, M N On the Rgvedic riddle of the two birds in relation to the symbolism of the two birds on a seal from Mohenjodaro *Paper*, Indian Science Congress 1978

24 JEŽIC Mislav The transfer of divine attributes in the *Rksamhita* *JIES* 16 (1–2), 1988, 127 152, *Indol Taur* 15–16, 145–175

> neither the characters nor the relative imp of diff divinit es are clearly dist nguished in *RV* even names and epithets may be substituted for each other feature expressing or revealing the essence of a div nity or a group of divinities are regarded as divine attributes in the context of this paper attributes like all embrac ng nature show the pre eminence of deity and may be applied to diff divinities but that does not necessarily prove that they are of the same nature but rather that they are of equal rank and so substantiate the henotheistic concept on of the Vedic pantheon author points out that the apparent synchronic chaos of kathenotheism appears clearly as a diachronic development of Ṛgved c pantheon where identical attributes of diff divinities may point to diff ages from the IE period at least in wh they played partially analogous roles

25 JOHNSON Willard *Poetry and speculation of the Rig Veda* Calif Univ Press 1981, 18 + 192

> see *VBD* IV 4 28
>
> Rev Kenneth G ZYSK *JAOS* 104 783 84

26 KARLTUNEN, Klaus From the early days of Finnish Indology Metrical translations from the Rigveda by Otto Donner *Stud Or* 56 Helsinki 1984, 501–12

27 KAWATHEKAR P N The *Panis in the* Rgveda *Rtam* 11–15 (B R Saksena Fel Vol), 1979–83, 217–19

RV X 108 Sarama Pani Saṁvāda Panis lived beyond the river Rasa they were the first comers in the world

28 KHECHINASHVILI, M S Basic oppositions shaping the spatial orientation in the Rigveda *SP*, Soviet Scholars, 6 WSC, 1984, 77–81

29 KHUTSISHVILI, K G On the method of studying personal names in the Rig Veda *SP*, Soviet Scholars, 6 WSC, 1984, 81–84

30 KRISHNALAL Rgveda men vasu (pumlinga ekavacana) (Hindi) *Veda pradipa* 2 (4), Nasik, Oct 87, 36–38

31 LADUKESHWAR SATAPATHI Rgvedasya yajña mulatvam na vā *Vanijyotih* 1, Utkal Univ 1986, Sk 5–12

all Vedas are related to sacrifice so too *RV* *Sruti* as source of *yajna* *yajna* as source of *sruti*

32 MILLER, Jeanine The Rigveda in the light of the secret doctrine *Theosophist* 95 (11), Aug 74, 228–36, 95 (12), Sept 74 373–82

33 MINKOWSKI C Z Rgveda prose khilas (Nivids and Praisas) and their relation to Vedic texts and schools *Paper*, IWVS, Harvard Univ June 89

N and *P* being prose can never be included in *Samhita* being central to the ritual of *RV* priests they can t be forgotten tracing their progress provides information that is useful in establishing the till p oblematic hist of Rgvedic texual trad Asvalayana and Śankhayana preserve significantly diff versions of *N* (and also *P*)

34 MOGHE, S G A note on Professor H D Velankar s 'Word economy and Rgvedic interpretation *ABORI* 65, 1984, 251–57

(ref H D V *ABORI* 45 1 18 *VBD* III 4 58) V s attempt at introducing new interpretation of some *RV* passages does not appear to be sound and convinc ng in the light of the *Mimamsa* position of interpretation

35 NEUFELDT, Ronald W *F Max Muller and the Rgveda A Study of its Role in his Work and Thought* Minerva Associates, Calcutta, 1980, viii + 192

. (DD Univ of Iowa) see *VBD* IV 4 37, (34 148) acc to M (1) *RV* presents the earliest gems of rel and mythological thought the most primitive stages of lg and genuinely savage or uncouth level of poetry, (2) its study provides the necessary tools for the discovery of true origins and development of mythology rel lg and thought (3) there is close relationship between the development processes outlined in *RV* and the processes that characterize each of the said four sciences

Rev K V SARMA, *IHR* 8, 121 22

36 OGUIBENINE, B *Le deesse Usas Recherches sur le sacrifice de la parole dans le Rgveda* Peeters, Paris Louvain, 1988

37 PANDA Snigdharani Numeral two (*dvi*) in Rgveda *SP*, 34 AIOC, Visakhapatnam, 1989, p 12

38 PANDEY, D K A note on the order of ten books of Rigveda Some observations on "Ross' paper *Patna Univ Journal* 27 (2-4), April Oct 72, 11-16

39 PANDEYA, Umesh Datta Rgveda men gunariti vivecana (Hindi) *Lakshmandatta Chaturveda Comm Vol*, Delhi, 1986, 82-86

RV in the light of poetics

40 PAPESSO, V *Inni del Rgveda* Rome, 1979
reprint of *VBD* I 8 3

41 PARAKHE, M S *Agnimile* VSM, Poona, 1984, 24
an essay in Marathi on Agnihotra

42 PRABHAKAR, C L The relevance of the Rgveda to the modern times *Triveni* 47 (1-2), Apr Sept 78, 77 83
(see *VBD* IV 4 49)

43 PRASAD, Rameshwar *Rgvediyam* Delhi, 1989, xviii + 318

44 RAMANATHA VEDALANKAR Rgvede prakṛticitranam tatah prāptah samdesas ca *JIDVP* 3 (2), June 90, 238-292

45 Rgveda kā mahākāvyatva (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 100

46 *Rgvede Śankhayanakhyam* Poona, 1987, 6 + 48

47 Rigveda and the United States Supreme Court *The Vedic Path* 46 (2) Sept 83, 82 83

48 SARMAH, Thaneswar Rgveda paricaya (Assam) *Souvenir*, 34th Assam Sk Board Convocation, Hatisong, 1982

49 SARMAH, Thaneswar Rgveda, iyār adhyayana āru arthoddhār ek drstipāt (Assam) *Asam Sahitya Sabha Patrika* 14 (2), Jorhat Guwahati, 1989, 51–55

50 SCHETELICH, Maria Fruhe Formen des Grund-eigentums in Indien – *urvara* und *ksetra* im *Rgveda* *Sanskrit and World Culture* (Proc 4 WSC), Berlin, 1986, 62–66

51 SCHLERATH, Bernfried Beobachtungen zum Wortfeld " singen, preisen, rufen verkunden im Rigveda *MSS* 44, 1985, 191–214

52 SHENDGE, Malati J Rationality as a criterion for the interpretation of *Rgveda* *Proc 31 ICHSANA*, Tokyo, 1984, 534–35

53 SINHA, Nag Sharan *Rgveda paricaya* (Hindi) Delhi, 1990, 156

(*vivaran suci*)

54 SIVARAMAKRISHNA SASTRI, S Rgvedapratipādyo 'rthah *V R Comm Vol*, Chowkhamba, Varanasi, 1982, 6–11

55 SOHNEN, Renate *Rgveda* and the computer (II) *SP*, IWVS, Harvard Univ June 89

metrical studies may well be promoted with the aid of a computer *Tubingen RV* —metrically satisfactory new ed of *RV*

56 SRINIVASAN, Doris M Findings from the Rig Veda

57 SUNDAR RAJ, M *Rg Vedic Studies* International Society for the Investigation of Ancient Civilization Madras, 1983–86 Series I (Study I 1–5) Jyoti-Tamas, 81, Series II

(Study II 1-5) Space 85, Series III (Study III 1-5) Time, 81, Series IV (Study IV 1-5) Rhythm of Life, 125, Series V (Study V 1-6) Sound -- Nada, 132, Series VI (Study VI 1-6): Śakti - Power, 91

> acc to author it is to the Veda that Hindu theology turns for legitimising authority He deplores the fact that the Hindus have today a kaleidoscopic view of their rel the present series aims at unravelling the mysteries of *RV* each cent es round a specific role of Agni

58 SURYAKANTA Once more to the kernel of the *Rgveda*. *KURJ* (Arts and Humanities) 3 (2), Sept 69, 297-305

> (= *VBD* III 4 52)

59 TATE, Paul D Comparative hermeneutics Heidegger, the pre Socratics, and the *Rgveda* *PEW* 32 (1), 47-59

60 TIWARI, Omkar Nath Dārśanikadrstyā rgvedasya mahattvam *SS* (Gopinath Kaviraj Birth Cent Vol) 39 (1-4), 1984-85, 236-243

61 TIWARI, Shashi Rksamhitā men maranottara jivana (Hindi) *Rtam* 16-18 (G C Sinha Comm Vol), 1984-86, 377-389

> cons ders such concepts as *martya amrta pitrs* Yama *devayana pitryana svarga-naraka punarjanma*

62 TRIPATHI, Kailash Chandra *Rksamhita evam Nighantu* (Hindi) 1968

63 UDAYAVIRA SASTRI Rgvede kutārthakathanam tathā bhutārthakathanam ca *JIS* 1 (1), Haryana Sahitya Akademi, 1986, 255-262

> myth and reality in *RV*

64 URSEKAR, H S Rgvedic roots of Hindu law *SP*, 32 AIOC, Ahmedabad, 1985, 421-22

> ref to Surya s marriage (X 85) purpose of marriage was pregnancy *gandharva vivaha* (X. 27 18) son alone is entitled to paternal property, *putrikaputra* (III 31 1)

65 VARMA, V P The Ṛgveda, Buddha, and Marx *SP*, National Seminar (Ancient Indian Political Theories), TMV, Poona, Jan '91

> Ṛgvedic notion of *ṛta* is relevant today as a support for the sovereignty of Natural Law the Vedic concept of *abhaya* is highly significant both as a philosophy of dissent against injustice and as a concept stressing fearlessness against all odds including state power and terrorism significance of *tena tyaktena bhuñjīthāḥ* (*Īśa Up*)

66 VISHVANATH VIDYALANKAR *Ṛgvedaparicaya* (Hindi) Ramlal Kapur Trust, Bahalgarh, 1986, 8 + 120 + 4

> Rev Madan Simha CHAUHAN *Veda Savitā* 7 (7) 238 39

67 ZIMMER, Stefan Tod und Sterben im *Ṛgveda* *IIJ* 28 (3), July 85 191 199

II ATHARVAVEDA

5 TEXT, TRANSLATION EXEGESIS, ANCILLARY LITERATURE

1 GAUḌA, Rāmaswarup Sharma *Atharvaveda Saṃhitā Sāyaṇabhāṣyasahita Hindībhāṣānuvādasaṃvalita* Varanasi, 1990, 8 volumes, 5077 pp

> text Sāyaṇa's comm Hindi transl introduction to each vol

2 GRIFFITH, Ralph T H *Hymns of the Atharvaveda* Mun Man, New Delhi 1985, 2 volumes Vol I, 521 pp, Vol II, 433 pp

> (reprint) transl into English with a popular comm by G introd and new appendix by S R SEHGAL Foreword by Siddheshwar VARMA

3 SHASTRI Vidya Nath *Atharvaveda* (Transl into Hindi) New Delhi, Vol I (Books I–X) 827 pp Vol II (Books XI–XX), 736 pp

4 TSUJI Naoshiro *Ataruvaveda sanka Kodai Indo no Juhō* Iwanami Shoten Tokyo, 1977, 270 8

> Japanese transl of AV-excerpts (pocket book size).

5 WHITNEY, William Dwight *Atharvaveda Samhita* HOS 8, Mot Ban, Delhi 1984 (reprint) Vol I (1-8) clxi + 470, Vol II (9-19) 471-704

5A WHITNEY William Dwight *Atharvaveda Samhita* Delhi, 1987 Vol I xlii + 632 Vol II 633 1010 + 103

> (rev and ed Nag Sharan SINGH) text with English transl index of *mantras* *rsis* *devatas*

6 ACHARYA, K C A Saunaka text vis a vis its Paippalāda version *Vanjyotih* I (1) Uktal Univ 1986 E 12-15

> (also *SP* 32 AIOC Ahmedabad 1985 1-2) considers S XIX 56 2 and *P* III 8 2 acc to author *P* presents authentic reading

7 BHATTACHARYA Dipak On the new material in the Atharvaveda Paippalada *IIJ* 27 (3) July 84 173-188

> 1 A quantitative comparison of diff versions (Or K and *AV*s hymns and stanzas) derangement of material in Kandas XI XII and XIII in K comments 2a General nature of the new material and its presentation 2b Some new material in *Kanda VII* 6 instances of lacunae

8 BHATTACHARYA Dipak Was Kashmir the home of the Atharvaveda Paippalāda? *33 PAIOC* Poona 1989 133 139

> (also *SP* 33 AIOC, Calcutta 1986 p 46) (C V HUGEL in the 2nd ed of *Kashmir und das Reich der Siek* 1840-48 noted that the Brahmins of Kashmir belonged to *AV* *Papp AV* sent from Kashmir was called by ROTH as Kashmirian *AV*) (No Atharvavedin was ever found in Kashmir) existence of *AVP* trad discovered in Orissa in 1960 70 by Durgamohan BHATTACHARYYA acc to him *AVP* was brought to Kashmir by a single man Yuddhabhatta in 15th cent Dipak BHATTACHARYA suggested (1970) that southern kings of Angiras *gotra* who had moved to Eastern India around 10th cent A D cd have been *responsible for the transplantation of AVP into Orissa* WITZEL favours a Kashmir *AVP* trad (*VBD* IV 5 41-42) Dipak BHATTACHARYA does not accept that there was any *AVP* trad in Kashmir before Yuddhabhatta introduced it there after having learnt the same in Karnataka at the same time the existence *of a diff AV trad in Kashmir from early medieval times can t* be ruled out probably that trad was that of the Mauda recension see 5 8A and 5 19 below)

8A BHATTACHARYA, Dipak The identity of the Atharvavedic tradition of Kashmir *G B Comm Vol*, Kurukshetra, 1991, 1–7

ref *VBD* IV 5 41–42 (1) against and for a theory of Kashmirian origin of *AVP* (2) new facts since 1976—they go against the view that there was any *AVP* trad in Kashmir before Yuddhabhatta introduced it there after having learnt the same in Karnataka where *AVP* had been popular in modieval times (3) the case for *third AV* revension in Kashmir see 5 8 above

9 HOFFMANN, Karl Textkritisches zur Paippalāda-Samhitā *Sanskrit and World Culture* (Proc 4 WSC), Berlin, 1986 457–461

(also *SP* 4 WSC Berlin 1979 194 197) considers *AVP* I 46 2 IV 11 5a II 36 4 II 66 4 II 19 3 II 73 3 II 61 1 IV 21 6 IV 20 7ab

10 INSLER, Stanley On the recensions of the Atharvaveda and Atharvan hymn composition *SP* IWVS Harvard Univ, June 89

did Kaṇva poets compose *AV* hymns? redactional hist of the corpus

11 MISHRA R C The extant *Atharvaveda śakhas* and their area of circulation *31 PAIOC* Poona, 1984, 207–214, *A C Swain Fel Vol* Utkal Univ, 1985, 179–186

besides Saunaka and Paippalada there probably existed a third *sakhā* namely Devadarsī (in Andhra region) see *VBD* IV 7 29

12 PATNAIK Minati Authenticity of the Paippalāda version of the *Atharvaveda* *SP*, 32 AIOC Ahmedabad, 1985, 18–19

discusses some words from *AVP* first *kanda* on the basis of fresh ms evidence

13 PATNAIK Minati A few readings in the second kāṇḍa of the Paippalada Samhitā-Orissa version *SP*, 34 AIOC, Visakhapatnam, 1989, p 19

compared with hose in D M BHATTACHARYYA s ed,,

14. PATTANAYAK, Dukhisyama. *Paippalāda-Saṁhitā* – the Orissan recension of the *Atharvaveda*. (in) *Sanskrit and World Culture* (Proc. 4 WSC), Berlin, 1986; 475–77.

..considers 20 readings..

15. SHARMA, M. D. *Paippalāda-Saṁhitā* and Patañjali's *Mahābhāṣya*. *SP*, 32 AIOC, Ahmedabad, 1985, p 307.

..(ref *VBD* IV 7 1) . P was acquainted with the text of *AVP*, the purpose of some *Vārttikas* of *MB* was directed to derive some words occurring only in *AVP*

16. VEERABHADRA SWAMY, M. R Identity of the commentator of the *AV* with Sāyana, the commentator of the *RV*. *JKU* 22, 1978; 39–46.

..see *VBD* IV. 1 75 .

17. VISVANATHA VIDYALANKAR. *Atharvaveda-bhāṣyam*. *Kāṇḍas* 14–17, Karnal, 1981, *ja* + 323, *Kāndas* 4–6 Bahalgarh, 1991.

18. WITZEL, M. Die mundliche Tradition der Paippalādins von Orissa. *MSS* 44 (Karl Hoffmann Festgabe 1), 1985; 259–289.

19. WITZEL, M. Die Atharvaveda-Tradition und die *Paippalāda-Samhitā*. *ZDMG*, Suppl VI, 1985; 256–271

. stresses the imp of studying scribal mistakes based on local *pronunciation, on misreadings, and on geographical spread of* texts. suggests that Gujarat was the medieval centre of the Paippalādas but that their trad must have become extinct bet cir. 1250 and 1431, and that from 1431 until cir 1700 the *Śaunaka-Saṁhitā* was transmitted in Gujarat by one family (see 5.8 above) .

20. WITZEL, M Note on the transcription of the *Paippalāda-Saṁhitā*. *Paper*, IWVS, Harvard Univ, June 89.

21. BAHULKAR, S S The Naksatrakalpa and the Śāntikalpa *31 PAIOC*, Poona, 1984, 179–184; *JOIB* 34 (3–4), Mar - June 85; 135–139.

..chronological sequence *AVŚ* (I—XVIII)→*Kauśikasūtra*→*NK* (*Kṛttikārohiṇ*)→*AVŚ* (XIX)→ *ŚK* *NK* (present text) presents two strata—the former may be called *Kṛttikarohiṇ* and the latter *NK* .

...6

22 BAHULKAR S S *Angirasakalpa* a brief survey *ABORI* 68, 1987 571-579

five *Kalpas* of *AV* ref to *Āk* in Darila s *Bhasya* on Kesava s *Paddhati* and Sayana s *Bhasya* Angirasas known as Atharva vedin Brahmanas (ref to by Nagendranath BASU in *Arch S rvey of Mayurbhanj* Vol I 1911) BAHULKAR gives infor mation re *Ang asam* (– *Āk*) from 2 mss in BORI *Āk* of Śaunaka lost present text composed later by Atharvaved ns of the Paippalada *sakha* in Orissa infl ence of Nrsin ha cult

23 BHAGAVADDATTA (ed) *Atharvavediya Pañcapatalika* New Delhi 1985 (reprint), 40

th rd *Laksanagrantha* of *AV* (with Hindi transl)

24 BONER Alice et al (ed) *Vastuśastra Upanisad* Mot Ban Delhi 1982 XXII + 192 + tables

(The Essence of Form in Sacred Art) supposed to belong to Pi ppalada *sakha* of *AV* but the text gives citations only from Saunaka

Rev O v H *ZDMG* 134 (2) 385 W A P MARR *BSOAS* 47 (3) 576 77

25 CHAUSALKAR Ashok S Pre Kautilyan *artha śastra* tradition *SP*, National Seminar on Ancient Indian Political Thought, TMV Poona Jan 91

• *Arthasastra* = *Upaveda* of *AV* based on *Pancama veda* em phas zes role of Puroh ta

26 LAL S K Ghrtakambala rite in *Atharvaveda Pari śista* 33 *SP*, 2 Seminar on Inst of Sacrifice VSM, Poona, 1986

studies this rite from a psycho rel pt of view

27 LISHK Sajjan Singh SHARMA, S D Standardization of time unit *muhurta* through the science of sciatherics in Atharva Vedanga Jyotisa *IJHS* 15 (2) New Delhi, 1980, 193-203

28 MISHRA R C The Paippalādiya Naksatra Kalpa – a critical study *SP* 32 AIOC Ahmedabad 1985, p 475

NK of Paippalada *sakha* is completely d ff from the *NK* hitherto known to scholars *NK* of P seems to be the real *NK*

the one among the fi e *Kalpas* of *AV* th s s test fied by the commentator Śrīdhara

29 MISHRA R C Paippaladiya Naksatrakalpa rite a brief survey *SP* 33 AIOC Calcutta 1986 p 21

NK of Pa ppalada d ff from that of Śa naka (text ed ted for the first t me)

30 MODAK B R Aspects of ritual in the *Atharva Pari rstas* *SP* 33 AIOC Calcutta 1986 22 23 *SP* Seminar on Sacrifice in India Bombay Univ 1986 (in) *Sacrif ce in Ind a*, Viveka Aligarh 1987 41–48

AV Par 21 28 deal w th th s top c cons ders such items as s te al ar *k nda aran s* etc

31 SASTRI Keshav Deva *Atl ar asamhitavidhana* New Delhi 1988 4 + 12 + 147

32 VAN DER BOSCH Laurens Peter *Atharvaveda Parisista Chapters 21 29* VRB Drukkerigen Groningen 1978 129

Introd transl notes *abh car* pract ces and meteorolog cal om na

Rev Ioan Petru CULIANU *H st Rel* 23 (2) 193 195

6 PARTICULAR HYMNS AND MANTRAS

1 ABHAYADEVA Atharvaveda ka adhyayana (Hindi) *Veda Savita* serially from 7 (2) Sept 86 onwards

con d from *Veda Sav ta* Aug 80 13 15

2 ABHAYADEVA *AV* XI 1 22 *Veda Savita* 7 (2) 43 45 *AV* IV 33 7 *Veda Sa ita* 6 (6) 183 184 *AV* X 8 32 *Veda Savita* 7 (4) p 109 *AV* VIII 1 3 *Veda Sa ita* 11 (11), p 313

(H nd)

3 ACHARYA K C A Śaunakiya text vis a vis its Paippalada version

see 5 6 above

4 AGRAWAL Kiran Prabha Ekata ka pratipadaka — Atharvaveda ka sammanasya sukta *VJ* 35 (7) Oct 86 18 20

5 AMBROSINI, R *Magia e sapienza dell India antica Inni dell Atharvaveda* Studi e testi orientali, Editrice Clueb, Bologna, 1984, liv + 183

selected *suktas* from *AV* transl and commented

6 ARYA, Ram Dayal *AV* VI 19 1 *Vedavani* 41 (8), June 89, 2-5

7 BALASUBRAHMANYAM, M D *Subhagamkarani* in *AV* 6 139 1 (in) *Amrtadhara* R N D Fel Vol, Ajanta, Delhi, 1984 21 27

subhagam karani is the genuine reading the *pada* text analyses the word correctly Sāyana has rightly relied on Panini s rules for justifying the Vedic word formation and accentuation *subhāgam* found in 9 mss is not correct

8 BAUMER, Bettina Vena a mystical hymn of the Atharva Veda *Navonmesa* (G Kaviraj Comm Vol), Varanasi, 1987, E 289-291

AV II 1 (English transl given) without mentioning once the word *brahman* this hymn is one of the most complete expressions of that Atharvanic *brahmavidya* which is a clear forerunner of the *Up* wisdom

9 BHARTIYA, Kanti Kishor *AV* VII 56 7, VI 100 2, IV 6 3, (*RV* VIII 102 21) *Vedavani* 38 (9), July 86, 19-21

10 BHATTACHARYA, Ramakrishna Identification of a quotation from the *sruti* in Appayyadiksita's *Vedanta Kalpataru-Parimala* *ABORI* 66, 1985 p 263

(ref GODE *ABORI* 19 93 95) *prthivī pratisthā iti srutyantarāt* — B suggests that the *sruti* intended here is *AV* XVIII 4 5b

11 BLOOMFIELD, Maurice *Hymns of the Atharvaveda* (together with extracts from ritual books and commentaries) SBE 42, Mot Ban, Delhi, 1987, lxxiv + 716 + indices notes

(reprint) English transl

12 CHAUHAN, Madan Simha *AV* VII 60 6 *Veda Savitā* 4 (2), 51-54, *AV* IV 17 15, VII 23 1 *Veda Savita* 11 (7), 176-180

13 DANGE, Sadashiv A The Kuntāpa hymns and the 'silpa' *Amrtadhara*, R N D Fel Vol, Ajanta, Delhi, 1984, 85–93

Kuntapa sūktas once formed part of a regular ritual for fertility *the hymns must have been popular in the period of* Rusamas Kaurava Pariksit their ritual was believed to destroy evil (*ku*) *they were given the status of the 4 imp* hymns and were mixed with them as the *silpa* as they were already settled in belief as wonder producing diff bet *brahman* and *śilpa*

14 DAYANANDA, M *AV* XII 1 1 *Veda Savita* 4(2), Sept 83, 60–63

15 DVIVEDI, Kapil Dev *Vedamrtam Atharvaveda Subhāsitavali* Varanasi, 1988, 10 + 424

16 ELIZARENKOVA, T Y (ed) *Translation of hymns from the Rgveda and the Atharvaveda*

see 3 43 above

17 ELIZARENKOVA, T Y, TOPOROV, V N The structure of *AV* X 2 an interpretation in the light of Vedic anthropology (Russ) (in) *Literature and Culture of Ancient and Medieval India* (Russ ed G ZOGRAPH), Nauka, Moscow, 1987, 43–73

18 FATAH SINGH *AV* XII 1 45 *Veda Savita* 3(10), 292–95, *AV* XIX 41 1 *Veda Savita* 4(8), 216–222, *AV* III 25 2 *Veda Savita* 6(7), 224–228, *AV* VI 2 1 *Veda Savita* 10(7), 208, 212, *AV* X 8 7–8 *Veda Savita* 11 (2), p 51

19 GONDA, J The gods of the *godana* ceremony (*AVŚ* 6 68) *Amrtadhara* R N D Fel Vol, Ajanta, Delhi 1984, 153–158

–part played by Prajāpati in *godana* ceremony *godana* as a passage rite gods concerned with the rite connected with 'shaving'

20 GONDA, J *Nidhipati* (*AVŚ* 7 17 4 etc) *Rtam* 16–18 (G C Sinha Comm Vol), 1984–86, 115–126

the prayer accompanies the first *samistayajus* oblations indicating the completion of sacrifice *nidhipa* shd rather be

taken to mean the guardian of deposit(s)' and probably denotes the guardian of the treasure' deposited by the person who by performing a definite rite has acquired the merit wh is usually called *sukrtam*

21 GUPTA, Manoharlal Vedon ki prthivi (4) (Hindi) *Veda-Savita* 11 (2), Sept 90, 53-55

Prthvisukta in *AV*

22 GUPTA, M N The riddle of *trisaptah* of *Atharvaveda* I 1 1 in relation to symbolism on seals from Mohenjodaro in the Indus Valley (an archaeology aided solution) *A N Jani Fel Vol*, Or Inst, Baroda, 1983, 155-181

mentions earlier interpretations effort made by the Indus seer and the scribe for the presentation of the text of the Veda in a highly developed technique correct interpretation of 3 or 7 or 3×7 will be found in a linguistic concept

23 GUPTA, P Hymns of Garutman in Atharva Veda *47 PIHC*, Srinagar, 1986 130-137

9 hymns in *AV* of exclusive toxicological char 7 (IV 6-7, V 13 VI 12 100 VII 88 X 4) assigned to Garutman, one each to Samtati (VI 54) and Atharvan (VII 56) Garutman hymns deal with various poisons and various specific antedotes Garutman and Suparna significance of dice and divination.

24 HAUDRY, Jean Un croisement de formulas dans l' Atharvaveda (AV, 10 2 22) *JA* 271 (3-4), 1983, 277-280

(English summary)

25 HEGDE, R D Hymns on Rātri in the Atharvaveda *Sambodhi* 12 (1-4), April 83-June 84, 35-38

26 Hymns to Skambha (the Pillar) *AV* X 7 *Advent* 35 (2), 15-19, 35 (3), 12-14, 35 (4), 12-14

27 JAGANNATH, Vedalankar *Kuntapasūktasaurabham* Guru Gangeshvara Chaturvedi Prakashan Samsthana, Mathura, 1984, 153 + 14 + 4

spiritual exposition in Sanskrit of *AV* XX 127 139

Rev S SRIVASTAVA *Veda Savita* 4 (10) 276-78

28 KANTAWALA, S G Some remarks on *Atharvaveda* XIX 53 and 54 *J Dept of Sk*, Calcutta Univ, 1987, 47–50

(also *SP* 32 AIOC Ahmedabad 1985 12–13) 'time' as the highest principle these two hymns mark some development in speculative thinking

29 KAPUR, Karmanarayan *AV* IV 16 5 *Vedavani* 41 (7) May 89, 2–3

(Hindi)

30 KOMALABHAI 'KESH' *AV* VII 2 1 *Veda Savita* 5 (6); 197–199, *AV* VII 16 1 *Veda Savita* 7 (1), 5 6, *AV* VII 23 1 and V 17 5 *Veda Savita* 7 (2) 41–42, *AV* VII 3 *Veda Savitā* 7 (7), 223–224 *AV* II 31 2 *Veda Savita* 8 (4), 116–117

(*Hindi*)

31 MANOHAR Atharvasruti Muktamāla 2 28 (Hindi). *Veda Savita* (serially) 8 (11) 11 (11) 1988 91

various *AV* passages explained

32 MONE, Neelima N Study of AVŚ 6 51 *JGJKSV* 38 39, 1982–83, E 67–73

the 3 verses of the hymn do not form a consistent and congruent hymn its various *viniyogas* also point to the same fact

33 MONE, Neelima N On the variant readings in AVS 3 12 as noted in Sayanabhāsya *Sambodhi* 11 (1–4) 1982–83, 29–36

Sayana who has many diff readings (not only here but also elsewhere) presents some text available to him and that is apparently unacceptable

34 PANCHOLI, Badriprasad *AV* VI 1 3 *Veda Savita* 8 (4), 114–116, *AV* XIX 40 1 *Veda Savita* 8 (8) 237–238

(Hindi)

35 PATHRIYA, Satya *AV* III 25 2 *Vedavani* 37 (10), 1–2 *AV* VI 30 3 *Vedavani* 38 (9), 1–2 *AV* XIV 1 31 *Vedavani* 38 (10) 1–3, *AV* IX 1 22 *Vedavani* 39 (12), 5–6, *AV* XIX 47 46 *Vedavani* 40 (1) 1–3, *AV* III 30 5 *Veda-*

vani 41 (1), 2-4, *AV* IX 9 3 *Vedavanī* 41 (2), 1-4, *AV* XX. 126 20 *Vedavanī* 41 (6), 1-3, *AV* VI 81 3 *Vedavānī* 41 (11), 2-4

36 PRABHAKAR, C L The *Pṛthivī-sūkta* of the *Atharvaveda* (XII 1 1-63) *SP*, 33 AIOC, Calcutta, 1986, 66-67

ref to literary excellences and other merits of the hymn *AV* regarded as a genesis for *kavi* and *kavya* aspects of Indian literature

37 PRIYAVRATA *AV* XII 1 30 *Vedavani* 39 (2); 1-2

38 RATH, Prativa Manjari Skambha-hymn of *Atharvaveda* — a literary appreciation *Bh Vid* 49 (1-4), 1989, 34-38

questioning method poetic images figures of speech.. Vedic seer—both a poet and a philosopher

39 RUSTAGI, Urmila Rāstriya ekatā aura *Pṛthivī-sūkta* (Hindi) *Veda Savita* 11 (3) Oct 90, 70, 76

national integration and *Pṛthiv sukta*

40 SATYAKAM VIDYALANKAR Vedic harvest songs *The Vedic Path* 47 (1) June 84 1-2

..*AV* III 24

41 SATYAPRIYA *AV* XII 2 28 *Vedavāni* 36 (7), May 84, 1-2, *AV* XIV 1 38 *Vedavanī* 36 (8), June 84, p 1.

(Hindi)

42 SATYAVRATA SIDDHANTALANKAR Prithivi Sukta Part I. *The Vedic Path* 49 (4) May 87, 1-4, Part II 50 (1), June 87, 1-6, Part III 50 (2-4), Mar 88, 1-7

. transl and exposition

43 SATYAVRATA SIDDHANTALANKAR Brahmacarya Sukta, *The Vedic Path* 52 (4), Mar 90 *AH* 7 [75], Aug 90, 17-18

AV 11 5 1 26

44 SCHWARTZ, Martin *Atharvaveda* 2 27 : *pata*, pig, and poetics *SP*, 7 WSC, Leiden, 1987, p 146

mention of the boar may be due solely to the poetics of the text, it need not reflect the realia of *pata* (e. g that *p* is a truffle or mushroom)

45 SHARMA, Jayamangal *AV* VII 60 1 *Veda-Savita* 10 (8), May 90, p 249, *AV* IV 2 17 *Veda Savitā* 10 (9), April 90, 267–68

ideal householder ideal wife and mother

46 SHUKLA, Siddhanath *Atharvavedīya Bhūmisūkta* Allahabad, 1984, 56

47 SIVAPUJANA SIMHA Brahmacāri kā paridhāna krsnājina (mrgacarma) (Hindi) *Vedavani* 37 (2), Dec 84, 9–18

AV XI 5 6 *karsna — krsnajina*

48 THIEME, Paul The first verse of the *Trisaptiyam* (AVŚ 1 1 — AVP 1 6) and the beginnings of Sanskrit linguistics *JAOS* 105 (3), 1985, 559–565

(— *MS* 4 12 1) 21 items of an old *Varnopadesa* will be *a, i u e o, ai au y r l v, k c t t p ś ṣ s h*

49 TSUCHIYAMA, Y The coronation ritual of the Atharvaveda — AV 4 8 *Hokkaido Journal of Indological and Buddhist Studies* 3, Sapporco 1988, 155–169

50 VAJAPEYI Ram Saran Tāntrika paripreksya men kuntāpa (Hindi) (in) *Navonmesa*, G Kaviraj Comm Vol, Varanasi, 1987, H 207–214

51 VEDABODHA, Swami *AV* II 8 1 *Veda Savita* 8 (12), 403–405, 410, *AV* VIII 8 24 *Veda Savita* 9 (3), 73, 79, *AV* XVIII 3 17 *Veda Savita* 9 (4), 134–135, 140, *AV* V 30 11. *Veda Savita* 9 (10), 345–46, 350, *AV* IV 3 7 *Veda Savita* 9 (11), 423 24

52 VEDIA, D G Medhājanana suktas of the *Atharvaveda* – a study *SP*, 32 AIOC, Ahmedabad, 1985, p 27

AV I 1 IV 30 VI 108, VII 61 *AV*-seer gives practical usage of medicine in guise words *vacaspati* and *vasospati* denote medicinal plants Acorus calamus Linn and Agati Grand flora., *AV* as origin of Āyurveda medicines

53 VIKRAMADITYA "VASANTA" *AV* XIX 44 6 *Veda-Savita* 7 (11), June 87, 371–72, *AV* II 34 3 *Veda-Savita* 8 (1),

Aug 87; 5–7, *AV* VII 8 1 *Veda-Savitā* 8 (11), June 88; 359–363

54 VIRENDRA MUNI, Sastri Kuntāpasūkta (Hindi) *Vedavani* 36 (11), Sept 84, 12–13

Kuntapasūkta as *prakṣipta* (= *pariśiṣṭa*)

55 VISHVASHRAVA VYAS Veda kā eka asamādheya sthala (Hindi) *Vedavani* 39 (1), Nov 86, 9–15

a difficult Vedic passage—*AV* IX 6 3 *mamsa* = a thing wh is dear to mind

7 GENERAL STUDY

1 AGRAWAL, Kiran Prabhu Atharvaveda men ātithya-satkāra (Hindi) *Vedavani* 38 (7), May 86, 3-8

, hospitality in *AV*

2 The Atharvans in the Rgveda and Atharva Veda *SP*, 33 AIOC, Calcutta, 1986, p 87

see 4 3 above

3 BAHULKAR, S S Atharvanic element in the Āyurveda (in) *Essays in Science*, S Mahdihassan Fel Vol, Karachi, 1987, 66–74

a collection of treatments void of rational basis' mostly from 4 *Samhitas*

4 BHATTACHARYA, Dipak The position of the Vāstu-sūtropanisad in the Atharvanic literature *Vastusūtra Upanisad*, Delhi, 1982, 30–36

5 BHATTACHARYA, Ram Shankar Reason for the Bhāgavata view about the Upaveda of the Atharvaveda *Pur* 27 (2), July 85, 376–380

Bhag 2 12 37 38 *Sthāpatyaveda* as *Upaveda* of *AV*, because *sthāpatya* is treated at great length in *Tantra-Āgama* lit wh latter is intimately connected with *AV* also because Kṛṣṇa-Vāsudeva was an eminent practitioner of *sthāpatya*

6 CHAKRAVARTI, D Occultism in the Atharvaveda *SP*, 26 AIOC, 1972.

7 DEVADATTA SASTRI Atharvavedīya tantravijñāna (Hindi) Allahabad, 1985, 8 + 256

technology in *AV*

8 DEVASTHALI, G V Name of the Atharvaveda *IA* 2 (3), July 67, 26-36

9 DEVASTHALI G V *Form and arrangement of the* Atharvaveda *IA* 2 (4), Oct 67, 29-39

10 DUBE, Rajadeva, SIMHA, Pramod Kumar Ayurveda ke vikāsa men Atharvaveda kā yogadāna (Hindī) *Vedavanī* 36 (6), April 84, 13-15

ref Swami BRAHMAMUNI *Atharvavedīya Cikitsaśastra*, RAMA GOPAL SASTRI *Vedon men Āyurveda*

11 DVIVEDI, Kapil Dev *Atharvaveda ka Samskrtika Adhyayana* (Hindi) Visvabharati Anusandhan Parisad, Varanasi.

(cultural study of *AV*)

12 FATAH SINGH Veda kā vijñanakanda (Hindi) *Veda-Savita* 11 (9) April 91, 255, 270

13 KASHIKAR, Mandakini Samdhya worship of the Atharvans — a comparative study *SP*, 32 AIOC, Ahmedabad, 1985, p 474

AVPar 41 also ref to *Atharvavedaprayogabhanu* of Satpannagara Ravishankar DVIVEDI (*AV* trad in Gujarat n medieval period) *Atharvaveda trikalasandhya* by an anonymous writer of Sangam Mahuli near Satara probably in 18th cent (relates to practices current in Satara and Sangli districts) much simi larity bet Gujarat and Satara Sangli practices

14 KESHAV DEV SASTRI *Atharvavedīya vibhūti nivarana : Vaidika Vijñana* New Delhi 1989, 168

remedies against natural and divine calamities

15 KODIKAL, Nandita Basic principle of Atharvaveda (in) *Proc Sem on Ultimate*", Bombay Univ, 1991, 247-253

16 KRISHNALAI Atharvaveda men yuddhanīti (Hindi) *D N Shastri Comm Vol*, 1989, 65-71

ethics of warfare in *AV*

17 MAHDIHASSAN, S Lac as drug in Atharvaveda and its identity (in) *Essays in Science*, Hamdard Foundation Press, Karachi, 1987, 221–244

> the Aryans up to the time of *ŚPB* were nomads clad in animal skin there was not much of woollen cloth and no need for a dye to colour it red as nomads they frequently indulged in feuds and needed a drug to heal wounds and join fractured bones if *lakṣa* was such a drug it was quite enough for them

18 MANDE, K V Environmental awareness according to the Atharvaveda *Paper*, Sem on Environmental Awareness, CASS, Univ Poona, 1990

19 MAYANK, Manjul Pāṇini's acquaintance with the Atharvaveda *SP*, 7 WSC, Leiden, 1987, p 86

20 MEHTA R N Use of cutting tools of stone in Atharva Veda *JMSUB* 30 (1), 1981, 111–114

> (= *DHB* 7 53) *AV* VI 138 5, VIII 4 9 (*AV* VII 50 5 *saṃlikhita* denotes writing)

21 MEHTA, Vinod P Some comparative aspects of Atarvaxś (Avesta) and Atharvan (Veda) *SP*, 32 AIOC, Ahmedabad, 1985, p 14

22 MISHRA, Shri Kishor Atharvasaṃhitānuśilane vidusām visaṃgatayah *SP*, 33 AIOC, Calcutta, 1986, p 62

> points out inconsistencies relating to the *Saṃskāra-prakarana*

23 NOOJIBAIL, Maina A note on the interpretation of Atharvaveda — ancient and modern *SP*, 35 AIOC, Haridwar, 1990, p 133

> particularly from the standpt of Indian philosophical thought

24 PUROHIT, Bhai Shankar Atharvaveda paricayah *Saṃvid* 24 (1), Aug 87, 4–10

25 RARATE, V R Atharvavedavāṅmayam *Naimiṣīyam* 1 (1), April 80

26 SINGH, H G Contribution to psychology in the Atharva Veda *The Vedic Path* 50 (1), June 87, 54 ff

> I psychological applications to mental disorders (A) abnormality, nosology and symptomatology (B) the Atharvan psychotherapy, II psychological applications to education and guidance

27 SUNDAR RAJ, M *Veda and Tantra — the Atharva Veda* International Society for the Investigation of Ancient Civilization, Madras, 1984, xviii + 162

> (1) in *AV*, we see the beginnings of *Tantras* and *Āgamas*, (2) all Hindu *saṁskāras* have their origin in that work, (3) roots of both *RV* and *AV* lie in the IV civil (4) it is possible to attempt the reconstruction of *Ur* or *Mother* Veda from wh the various ancient texts have become differentiated

28 THAKUR, Prajna H Atharvavedamān nirdista keśavardhananā upāyo (Guj) *Svadhyaya* 26 (1–2), 1988–89, 1–6

> remedies for growth of hair in *AV* ref VI 21 2 3 30 3, 136 1–3, 137 1 3

29 TIWARI, Kailash Nath Atharvaveda men bhakti (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, 23–24

30 TIWARI, Shashi *Atharvaveda samhitā men pasupālana* (Hindi) *Rtam* 11–15, B R Saksena Fel Vol, 1979–83, 459–466

> *cow bull horse, lamb goat etc animal rearing for people's* own maintenance

31 TURSTIG, Hans Georg The Indian sorcery called *abhicāra* *WZKSA* 29, 69–117

32 VEERBHADRA SWAMY, M R Black magic in the Atharvaveda *SP*, 34 AIOC, Visakhapatnam, 1989, p 4

> *abhicara* in *AV*

33 VISHWAKARMA, Hiralal, DWIVEDI Upendra *Atharvacikitsā vijñana* (Hindi) Krishnadas Ayurveda Series 12, Varanasi, 1984, 607

III SĀMAVEDA

8 Text, Translation, Exegesis, Ancillary Literature

1 Ashu Ram Arya *Samaveda* Vedaprakashan, Chandigarh, 1988, 540

Urdu Hindi exposition

2 Bhattacharyya, Satyavrata Samasrami (ed) *Samaveda Samhita* (with the commentary of Sāyanācārya) Mun Man, New Delhi, 5 volumes, 936, 547, 688, 562, 673 (each with an introduction)

reprint of 1871 78

3 Devi Chand *Hymns of the Sāmaveda* Mun Man, New Delhi, 1986, 318

see *VBD* IV 8 3

4 Ganapati, S V (ed) *Sāma Veda* Sanskrit text in Devanāgarī with English translation Mot Ban, Delhi, 1982, xxxiv + 491

see *VBD* IV 8 4 acc to ed *SV* presents a cogent and consistent system of ideas bearing on (1) evolution and (2) how the operations of brain and sense-organs and body take place and how Devas are responsible for carrying them out he also suggests that *RV* wh came into being much later after the Vedic people arrived in India has borrowed in bulk from *SV* and *YV* acc to G *SV* (c 9100 B C) *RV* (5000 B C), *SV* belongs to Devas who lived with related Asuras in the polar region

Rev B B Chaubey *VIJ* 24 156-158 P D Navathe *ABORI* 65, 301-302 A V N Sarma *JORM* 42-46, 231 32, H G Singh *The Vedic Path* 46 (2) 88-89 M Witzel *ZDMG* 136 149

5 Ganapati, S V *Man's Origin and Destiny Sāma Veda* (with text, English translation and commentary) Kalakshetra Publications, Madras, 1982, V + 103

[see *BSOAS* 47 (3) 1984 p 616]

6 Gaud, Ramasvarupa Sarma (ed) *Sayanabhasyasahitā Samavedasamhita*, Varanasi, 1989, 967,

with H ndı transl

7 GRIFFITH Ralph T H *Hymns of the Sāmaveda* Mun Man , New Delhı, 1986 (ıeprınt), vııı + 310

transl ınto Engl sh with a popular comm see *VBD* IV 8 6

8 JOSHI Maganlal B *Samaveda* B L Joshı Charıty Trust Porbandar, 1982 15 + 588

s mple transl ın Gujaratı

9 MRIDULA KIRTI *Samaveda* Delhı 2 + 63

transl

10 PANDIT, Vıshnudeva Sankaneshvara *Samaveda Sasvara Bhasabhasya* (Guj) Veda Prakashan Samıtı, Ahmedabad 1978

Samaganaprakrıya (pp 481 555) (a) prıme nature of Sama notes (2) the *Samhıta* follow ng *chandas*

11 PARPOLA A Fıeld research on Sama Veda tradıtıons ın South Indıa *Unıv Cırcle Newsletter of Helsınkı Unıv* 4 (2), 16 5 85, 6–10

12 PARPOLA A Texts of the Jaımınıya Sāmaveda an updated catalogue *SP*, 8 *WSC* Wıen *1990*

updates *VBD* III 24 38 and *VBD* IV 8 35 report on the work carrıed out ın South Indıa s nce 1983 ref to res project Domestıc rıtuals of the Ja.m nīya Brahmanas

13 RAMANATHA DIKSHITA M *Samasarasarvasvam* Madras, 1972

(– *VBD* IV 8 21) (R D s Tamıl work called *Samasāra sarvasvam* publ 1962 conta ns all ınformatıon re *SV* and ıts accessorıes covers 72 Samavedıc texts) ın the present *Sama sarasarvasvam* ın Sk author gıves salıent po nts of more than 90 texts connected with *SV* (*Kauthuma*)

14 RAMANATHA DIKSHITA M *Samavedıyah Uttararcıkah padapathaś ca* Śrutı Smṛtı Purāna Prakasana Samıtı Granthamala 5 Madras 1982, XII + 142

15 RAMANATHA VEDALANKAR *Samaveda bhasyam* Paro pakarını Sabha Ajmer, 26 + 4

(Sanskrit and Hindi) *prathama prapathaka, prathama adhyaya, prathama khanda*

16 TOTTAM SUBRAMANYAM NAMBUTIRI Jaiminiya Sāmavedam (Malyalam) (in) *Tali Temple Kalasam Souvenir*, Calicut, Jan 77

17 VISVANATHA SARMA, V, RAMACHANDRA SARMA, V. (ed) *Sāmavedasamhitā Āgneya Kānda* Śruti Smṛti-Purāna Prakāśana-Samiti, Madras, 1983, 20 + 89 + 198 + xix

text with (1) *Vivarana* by Madhava, (2) *Bhasya* by Bharatasvamin and (3) *Vedarthaprakaśa* by Sāyana..

Rev A V N SARMA, *JORM* 42 46 236-37, K V SARMA, *ALB* 47, 209 10

18 KARTTUNEN, K Medieval texts on the *gṛhya* ritual of the Jaiminiya Śākhā *SP*, 8 WSC, Wien, 1990

ref to *Jaiminisamaprayoga, Gṛhyakarmakriyakarma*, and *Anukramanika* (the mss of wh were newly discovered in Kerala by PARPOLA and the author)

19 RAMANATHA DIKSHITA *Sāmatantra* BHU, Varanasi, 1961

introd pp 1-55

20 SANKARA RAMA SASTRI, C *Sāmaveda-Samdhyāvandana, Sāmaveda-Upākarmaprayoga, Samaveda Śrāddhaprayoga* Sri Balamanorama Series 55, 58, Madras, 1987, X + 178

21. SHARMA, B R *Puspasūtra* Prapāthakas 1 and 2

. (= *VBD* IV 8 28) (see relevant entry in Section 23)

Rev Lewis ROWELL *JAOS* 105, 386-87

22 PATHRIYA, Satya *Yo jagāra tam rcah kāmayante, SV*, *Vedavānī* 36 (4), 1-2, *SV* (Pūrva) 6 1 9 *Vedavanī* 36 (6); 1-2, *SV* (Pūrva) 65 *Vedavāni* 37 (12), 1-2, *SV* 3 4 10 *Vedavānī* 39 (1), 1-3, *SV* 2 2 2, 4 3 *Vedavānī* 42 (12), 1-2

23 VEDABODHA, Swami *SV* 4, 4 *Veda-Savitā* 9 (7); 236-37.

9 GENERAL STUDY

1 HOWARD Wayne Sāmaveda Ārcika recitation of the Nampūtiris *V R Srikrishna Sarma Fel Vol*, Tirupati, 1983, 145–169

2 JAGADISAN, S A study on the social, cultural and physical background of the Sāmavedic seers from their names *SP*, 33 AIOC, Calcutta, 1986, 54-55

> ref to *Vamśabrāhmaṇa* most of the names mentioned in this *Br* are found in the *Taddhita* portion of Panini s *Aṣṭādhyāyī*

3 JOSHI, Purushottam H Gujarātanā vidvān Śivarāma Śukla ni sāmavedīya kṛtio (Guj) *Svadhyāya* 24 (3-4) 1987, 409–414

> mentions 12 works on *SV* in Gujarati by Śivarama Śukla (17th cent A D)

4 PANDEY, Kapil Sāmaveda ki utpatti (Hindi) *Veda-Pradīpa* 4 (5), Dec 89, p 10

5 PANDIT, Vishnudeva Sankanashvara *Samaveda paricaya* (Guj) Univ Granthanirmana Board Gujarat State 1973–74

> introd to *SV* in 6 booklets in Gujarati

6 PARPOLA, Asko On the Jaiminīya and Vādhula traditions of South India and the Pandu/Pandava problem *Stud Or* 55, Helsinki, 1984, 429–468

> imp of Vadhūla s hool of *KYV* adds to WITZEL s report on Vadhūla) close parallel of Vādhūla school to Jaiminīya school (Pandava Kaurava war it is tentatively suggested that it might reflect battles associated with the arrival of the megalithic tribes in India cir 800 B C) Nambudiri houses belonging to *JSV* the houses belonging to Vadhūla branch of Taittirīya Śakha of *YV* the Agnivesyas and their relations to the Vadhūlas Bhavatrata and the early hist of the Jaiminīyas the earliest Vedic traditions of Kerala and Tamilnadu the origin of the earliest dynasties of South India and Sri Lanka Paṇḍu/Pāṇḍavas and megalithic culture Jaimini and *MBh*

7 PRATIBHA Sāmavedasya svatantram mahattvam vaiśiṣṭyam ca *SP*, 35 AIOC Haridwar, 1990, p 44

references like *Sāmaveda eva puṣpam*, *sāmāni yo vetti sa veda tattvam Sāmavedaś ca vedānām*, *vedānām sāmavedo 'smi* . *SV*-lit most profuse 8 *Brāhmaṇas*, 2 *Āraṇyakas*, many *Kalpa-sūtras*, *Prātiśākhyas*, and *Śikṣās* the order of *Kāṇḍas* of the *Ārcika Saṁhitā* and of the *mantras* in those *Kāṇḍas* is quite regular and scientific .

8. RAI, Ganga Sagar Importance of the Sāmaveda *Pur* 26 (1), Jan 84, 68–70

glorification of *SV* in later lit *SV* also regarded as aśuci

9 RAJAGOPALAN, L S Studies in Sāma Veda — some problems encountered *Pūrnatrayi* 16 (1), Govt. Sk. College, Tripunithura, Jan 89, 7–10

(ref to *Bhagavadajjuka-Prahasana* mentions six branches among Nambudiris of Kerala, viz, Āsvalāyana (Pakazhiya), Kausitaka, Bodhāyana, Bādhūlaka, Talavakāra (Jaiminīya), and Chandoga (Kauthuma) the first five still followed by Nambudiris, but Chandoga is absent why? changes effected in the new Tanjore style of chanting (from the old Puthokode style).. probable explanation

10 RAJAGOPALAN, L S , HOWARD, Wayne A report on the Pracheena Kauthuma Sāmaveda of Palghat *Journal of Indian Musicological Society* 20 (1–2), Baroda, June–Dec 89

11 RAJU, P V R Sama Veda in the light of Meher Baba *The Avatar*, Meher Chaitanya Niketan Trust, Mandapta (AP).

serially from 8 (7)—9 (9), 1989-90

12 TARALEKAR, G H *The Sāman Chants A Review of Research* Indian Musicological Society, Baroda, 1985; viii + 123 + 6

Part I Literature in English short synopses with comments, Part II Lit in Hindi, Marathi, Guj, and Sk., Part III In retrospect

Rev S JAYASREE, *ALB* 50, 667

IV YAJURVEDA

10 *Krsna-YV* · TEXTS, EXEGESIS

1. *Kāṭhaka-Saṁhitā*. Mehr. Lach , New Delhi, 1981,

2 MITTWEDE, Martin *Textkritische Bemerkungen zur Kathaka Samhita* Steiner, Stuttgart, 1989, V + 160

3 NAVATHE P D *Agnihotra of the Katha Śakha (Kathaka-Samhita 6 1-9, 7 1-11)* Publ CASS-C 13 Poona Univ, 1980, 85

introd text transl notes

Rev Harry FALK *ZDMG* 137 (1) 161 62 M MITTWEDE *OLZ* 83 (1988) 1 84-86

4 BHIDE, V V *Krsnayajurvediya Taittiriya Samhita* Publ CASS—C 17, Poona Univ, 1987, 10 + 336

(ed G U THITE) Part I Kandas 1 and 2 text and transl into Marathi

5 DHARMADHIKARI T N (ed) *Taittiriya Samhita* VSM, Poona, Vol II, Part II (Kanda 3) 1985, xx + 448 Vol III, Part I (Kānda 4), 1991, xxxii + 655

text with *Padapatha* and *Bhasyas* by Bhatta Bhaskara Misra and Sayanācarya (for earlier Vols see *VBD III* 10 1 IV 10 3 and 3A)

6 KEITH A Berriedale The Taittiriya Sanhita Its Pada-patha, its Pratishakhya and the Baudhayana Shrauta Sutras *JIDVP* 3 (1), Feb 90, 21-39

(reprinted)

7 MAHADEVA SASTRI, A RANGACHARYA, K (ed) *Taittiriya Samhita Bhattabhaskaramiśraviracitabhasyasahita* Mot Ban, Delhi, 1986, 10 vols xciv + 3932

reprint of GOL Series Mysore 1894-98 12 vols Foreword by R N D

8 MANDANA MISRA (ed) *Krsnayajurvediya Taittiriya samhita* L B Sastri KSV Series 39 New Delhi 1981

with comm by Sayana and Hindi transl of Sayana s comm by PARAMESVARANANDA SASTRI Kanda 1 Prapathaka 1 Anuvakas 1 5

9 MISHRA Rajendra (ed) *Yajurveda Samhita (Gutaka) Rsyadisamvalita* Delhi, 1986 688

Ajmer Vaidika Press Publ 1924 159

10 SATAVALEKAR S D (ed) *Kṛṣṇa-Yajurvedīya Taittirīya-Saṁhitā* Ramlal Kapur Trust, Bahalgarh, 1983, 16 + 397

reprint ed YUDHISTHIRA MIMAMSAKA

Rev K V SARMA *ALB* 47 202

11 SATAVALEKAR, S D *Yajurveda ka Subodha Bhāṣya* (Hindi) Svadhyaya Mandal Pardi, 1985, 675

12 *Taittirīya Saṁhitā* Anandashram, Poona, 1979

with *Sāyaṇabhāṣya* 8 vols (reprint)

13 *Taittirīya Saṁhitā*, Josyer and Sons, Mysore, 1978

14 AMBIYE, Nirmala *Taittirīyapadapāṭha*

DD Univ Poona

15 AMBIYE, Nirmala Atreya's treatment of the free prefixes in the Taittirīya Padapātha *ABORI* 66, 1985, 31–46

(paper 31 AIOC 1982) (A) the purpose of *itikarana* (B) repetition of the *Saṁhitā* word in the *Padapātha* as a marker of some comment (C) Ātreya has extended the device of *iti karana* in the case of free prefixes

16 AMBIYE, Nirmala Atreya the Taittirīya Padakāra *Lokaprajña* 1 (1), Puri 1987 123–134

Baudhāyana GS (600 B C) is the oldest text wh mentions Ātreya very likely Ātreya the redactor and Ātreya, the Padakāra are one and the same Ātreya is later than Ṛkpadakāra Śākalya (700 B C) Ātreya bet 700 B C and 600 B C

17 VAIDYANATHA SASTRI, M A NARAYANA SASTRI, M (ed) *Taittirīya Saṁhitā - Padapāṭhaḥ* Ramlal Kapur Trust, Bahalgarh, 1985, 6 + 651 + 5

18 DHARMADHIKARI, T N Maitrāyaṇī Saṁhitā (in) *Vedic Texts A Revision*, Mot Ban, Delhi, 1990, 1–9

specimen of revised text

19 MITTWEDE, Martin *Textkritische Bemerkungen zur Maitrāyaṇī Saṁhitā* Alt- und Neu Indische Studien 31, Steiner, Stuttgart, 1986 IV + 207

Sammlung und Auswertung der ın der Sekundar l teratur *bereits geausserten Vorschlage* (*ref to L* VON SCHROEDER *s ed* of *MS* Le pz g 1881 86)

Rev Joel P BRERETON *JAOS* 109 314 15 J C BROCKINGTON *JRAS* 1988 (1) 209 10 G B (UDDRUSS) *ZDMG* 138 (1) 198 ED *IIJ* 31 (1) 43 F B J KUIPER *Kratylos* 33 170 72 Jacques MAY *AS* 41 172 M A MEI ENDALE *ABORI* 69 358 K K RAJA *ALB* 53 215 16 R TSUCI DA *OLZ* 85 (1990) 81 82

20 TSUJI Naosiro The Agnıcayana sectıon of the Maıtra yanı Samhıta wıth spec al reference to the Manava Śrautasutra *Memoırs of the Res Dept of the Toyo Bunko* 39 Tokyo 1981 125–148

21 VEDAKUMARI (ed) *Maıtraynı Samhıta* Agra 1986 21 + 343

22 AMBIYE Nırmala On the ınterpretatıons of *abhır asi narır ası TS* 1 3 1 *SP* Semınar on Sacrıfice VSM Poona Aug 1985

ınterp etat on of *nār r a* *Pp* g ves *na r r* w thout analys s as a s ngle word commentators *na + ar* n *MS* and *KS* the word occurs as *nar ras* *RV na* = woman IE etymology also supports non analys s as ın *Pp* comm often gu ded by folk-etymology

23 BHAGWAT Bhagyashree A note on *vıhı* ın the *Maıtra yaṇı Samhıta* *SP* 34 AIOC Vısakhapatnam 1989 p 15

v h occurs n *MS* w th three d ff accents d scusses *Pp* of the verb see 10 23A below

23A BHAGWAT Bhagyashree Accent varıat on ın some forms of the *Maıtrayanı Samhıta* (*MS*) *Sambhasa* 12 Unıv of Nagoya 1991 21 23

two forn s *taya ahan e* (*MS* 1 1 2) and *l* (*MS* 1 1 13) *a e d scussed d fferently accented n the ed t ons of* SCHROEDER and SATAVALEKAR var at on of accent br ngs about change n mean ng problem of authent c ty of text see 10 23 above

24 CARRI Sebastıan J *Contrıbut on of Bhatta Bhaskara to Vedıc Exegesıs A Crıtıcal St ıdy o ı Taıtt r ya Recensıon* Studıes ın Indıan Rel gıous Texts No 1 Inst for the Study of Rel g ons, Poona 1985, xvı + 236 + xıx

comm on *Taittirīya Śākha* BB s approach to the text is grammatico liturgical BB — an authority on ritual author studies BB s work re *Darśapūrṇamāsa*

Rev E R SREEKRISHNA SARMA *ALB* 50 632

25 DHARMADHIKARI T N On the untraced Kalpa-citations in Sāyana's commentary on the Taittiriya Samhitā *K S Birth Cent Comm Vol*, KSRI, Madras, 1985, 27–32

mentions 15 such citations it may be surmised that certain portions of *Baudh ŚS* wh Sayana cd utilise have not come down to us

26 DHARMADHIKARI, T N Extant Bhatta Bhāskara's commentary on Rudrādhyāya — a compendium *ABORI* 68, 1987, 589–91

Rudrādhyāya = *TS* 4 5 1–11 and 4 7 1–11 ms of BB s *bhāṣya* on *TS* 4 was not available to Mysore Govt Or Library several mss have now become available to VSM BB s comm on *Rudrādhyāya* as printed and as available in newly collated mss seems to be an abridged adaptation of the original exhaustive one such adaptations are more than one

27 HAZRA, R C Interpretation and interest of a word and an expression of the Taittiriya Samhitā *Hazra Comm Vol*, Kashiraj Trust, Varanasi, 456–465

bautasamkramunau and *padavupajivatah* (*TS* 7 1 1 4–6) — the word and the expression are used with respect to Sudra and the horse

28 KODANDARAMACHARYA, K Krsnayajurvede kathānikāh *SP*, 34 AIOC, Visakhapatnam, 1989, 3 4

vanmana kalahah (2 5 11) *rajayaksma* (2 3 5) *krsnajinam* (6 1 3) etc

29 MISHRA, Virendra Kumar *Krsna Yajurveda eka adhyayana* (Hindi) Delhi, 1990, xviii + 356

with special ref to *Kapisthala katha samhita*

30 NAVATHE, P D *Sanim sasanivamsam* (Pān 7 269) and the Vedic data *ABORI* 66, 1985, 227–229

..ref . *MS mantra* mentioned in *Mānava ŚS* I 3 4 2 and *Vārāha ŚS* I. 3 5 16.. the *mantra* is missing in the extant *MS* . *VaitŚS* 1.4 2 reads *sasanvāmsam* .

31. SUBRAHMANYA SASTRI, P. S. "*Prajāpatim manasā dhyāyan*" *ityasya arthah. V R Comm. Vol*, Chowkhamba, Varanasi, 1982; 12-13.

..*TS* II 5..

32. *Taittirīya-Mantrakośah.* Madras, 1988, Vol. I : 124; Vol. II : IV + 144.

33. UNITHIRI, N. V. P. *Padapradīpikā* of Vātsyanārāyana. *Pūrnatrayī* 16 (1), Govt. Sk College. Tripunithura, Jan 89; 21-31.

..(also, *SP*, 32 AIOC, Ahmedabad, 1985, 27-28) . *PP* (a newly discovered treatise) deals in 140 *kārikas* with the *Padapatha* of *TS*, also contains a prose comm on the *kārikās* by the author himself.. Vātsyanārāyana of Kerala 1667 A D only one ms known so far Vātsyanārāyana has written a similar work called *Saptalakṣana* .

11. *Śukla-YV* : TEXT, COMMENTARY, TRANSLATION, EXEGESIS

1 PANDA, Jogesh. Kānva Samhitā in Orissa *SP*, IWVS, Harvard Univ., June 89.

..Orissa *Kanva Sam* has 41 chh (2095 *mantras*), but accepts the customary division of the *Sam* into two books of 'twenties'.. 41st ch = *Īsa Up* .. compared with the southern *Kānva Sam*

2 SHARMA, B R (ed.), *Kānva-Samhitā* VSM, Poona, 1988; Vol I (Chh. 1-10) : xix + 558.

..with comm of Sāyana and Ānandabodha..

3. ASHURAM ARYA. *Yajurveda - Mādhyamdina* Arya Prakashan, Chandigarh, 1984; Vol. I (adhyāyas 1-4) . 12 + 440

..Urdu transl and comm ..

Rev. : VIPASH, *Vedavānī* 37 (1), 22

4. DEVI CHAND. *The Yajurveda* : English translation. Mun. Man , New Delhi, 1989; 489.

. reprint of *VBD* IV. 11.1..

4A GANAPATI SANKARA VEDACHARYA (ed) *Śuklayajurveda Madhyamdinıya Samhita* Gokuldas Sk Granthamala 84, Varanası, 1991 viii + 1044

Bhumika by ed

5 GOVINDANANDA Paramacharya *Sukla Yajurveda Samhita* Sadguru Gangeshwar Intern Veda Mission, Bombay, 1982, 492

with Srikantha s comm *adhyayas* 19–40 text Hindi transl with notes

6 GRIFFITH Ralph T H *The Texts of the White Yajurveda or Vajasaneya Samhita* Chowkhamba Sk Studies 95, Varanası, 1976 (4th reprint) xx + 344, Mun Man, New Delhi, 1987 (revised and enlarged), xi + 388

English transl with a popular comm

7 MUSALGAONKAR, Gajanan Sastri (ed) *Vajasaneyi Madhyandina Śuklayajurveda Samhita Karapatrabhasyasamanvita* Calcutta, 1986 *Prathama adhyaya* 296 + 20

transl by ed

8 SHARMA, Ramji (ed) *Sukla Yajurveda Rudra Asta dhyayi* Allahabad 149

9 SHASTRI Jagdish Lal (ed) *Vajasaneyi Madhyamdina Suklayajurveda Samhita* Mot Ban, Delhi 1987 (reprint), vii + 610 + 18 + 16

with *Mantrabhasya* of Uvata and *Vedadipabhasya* of Mahidhara introd alphabetical list of *mantras* and appendices

10 SRIVASTAVA Jagadish Prasad BALAMUKUNDA (ed) *Śukla Yajurveda Madhyandiniya Samhita* Varanasi, 1988, 232 + 217

11 *Suklayajurveda-Madhyamdiniya-Samhita-Prarambhah* Bombay, 1984, 22

12 *Sukla Yajurveda-Samhita* Gokuldas Sk Series 60, Varanasi, 1983, 32 + 514

13 TRIPATHI, Harishankar (ed) *Śuklayajurveda-Mādhyandini-Samhitā : Darśapūrnamāsaparyantā* Allahabad, 1983; 10 + 112.

> with *mantrānuvāda, viniyoga, prayoga* . notes in Hindi, *Mahidhara bhāṣya* and *KātyāyanaŚS* .

14. VISHVANATH VIDYALANKAR *Śatapathabrāhmaṇastha-Agnicayanasamīksā*. Narayan Singh Pratap Singh Trust, Karnal, 1985; 24 + 299.

> ..*ŚPB* 6–10, *ŚYV* 11–17 .

15. ABHYANKAR, S. S. Peculiarities of the Vājasaneyi Padapātha *SP*, 32 AIOC, Ahmedabad, 1985, p. 1.

> relating to *avagraha, sthitopasthita, saṃkrama* based on *Vājasaneyi Prātiśākhya*

16 Yajurveda-Kramapātha-Samhitā *Vedavāṇī* 36 (5), Mar. 84; 22–23.

17. YUDHISTHIRA MIMAMSAKA *Madhyamdina-Samhitāyāh Padapāthah* Bahalgarh, 1971.

18 YUDHISTHIRA MIMAMSAKA Mādhyandina-padapāthasya saṁksiptah paricayah *V. R Comm Vol*, Chowkhamba, Varanasi, 1982; 14–25

> . *padapātha* of *ŚYM* is of four kinds its author is Śākalya.. peculiar way of writing *ya* and *va*

19 PRASASYAMITRA SASTRI *Ācārya Mahidhara aura Svāmī Dayananda kā Mādhyandina-bhāṣya* (Hindi) Akshayavata Prakashan, Allahabad, 1984, 16 + 248.

> . acc to D, *ŚYM* is the original *YV*, it is *apauruṣeya*, other *śākhās* are of the nature of its exposition M's *bhāṣya* is one-sided (ritualistic) but *prāmāṇika* and well-organized D's *bhāṣya* is popular, useful for everyday use, but *aprāmāṇika* and full of deficiencies and imaginative hypotheses . see 11 20 below..
>
> Rev Badriprasad PANCHOLI, *Vedasavitā* 5 (12), 424–25, VIPASHI, *Vedavāṇī* 37 (6) 21–22.

20 SIVAPUJAN SIMHA, Kushavaha Sastri "*Ācārya Mahīdhara aura Svāmī Dayānanda ka Madyandina Bhāṣya*" *ka*

alocanatmaka adhyayana (Hindi) Dayananda Vedic Shodha Samsthana, Jwalapur, 32

critique of 11 19 above

21 BANDYOPADHYAY, Nabanarayan Some observations on the Nigama Pariśista *SP*, 33 AIOC, Calcutta, 1986, 4-5

Nigama Pariśiṣṭa = 14th of 18 *Pariśiṣṭas* of Katyayana school of *ŚYV* it is a glossary of synonymous words in *ŚYV*

22 ABHAYADEVA *YV* 17 68 *Veda-Savitā* 7 (7), p 219, *YV* 1 9 *Veda-Savitā* 7 (9), 297-98, *YV* 1 16 *Veda-Savitā* 9 (2), 46-48, *YV* 36 19 *Veda Savita* 10 (7), 205-207.

all in Hindi

23 BALADEVA *YV* 34 1-6 *Veda-Savita* 4 (10), p 279

24 DEVASTHALI, G V On the pronunciation of *repha* in the Mādhyandina Samhitā *JASBom* 52-53, 1977-78 (1981), 122-28

25 GONDA, J The Śatarudriya *Ingalls Fel Vol*, 1980, 75-91

66 subdivisions of *VājSam* 16 *Ś* = litany accompanying no less than 425 oblations and addressed to the 100 forms and powers of Rudra

26 GUPTA, Manoharlal *YV* 1 12 *Veda-Savitā* 9 (4), 136-139

Hindi

27 KHANNA, T R *YV* 34 37 *The Vedic Path* 48 (3-4), Mar 86, 1-3

Hindi

28 KOMALBHAI "KESH" Exposition of *YV* 35 *Veda-Savitā* (*serially*) *9* (*5*)-*11* (*10*), Dec 88-May 91 (*intermittently*)

Hindi

29 MATSUNAMI, Yoshihiro The relationship between the Vājasaneyi Samhitā and the Mahābhārata with reference to a *mantra* recited in the Rājasuya (Jap) *Taishō Daigaku Kenkyū Kiyō* 65, Mar 80, 315-328

30 MEHTA, Harivamsalal *YV* 18 35 *Veda Savitā* 4 (4), Nov 83, 83–84

Hindi

31 PATHRIYA, Satya *YV* 2 28 *Vedavani* 36 (3), 1–2, *YV* 11 44 *Vedavani* 36 (9), 1–3, *YV* 12 92 *Vedavani* 36 (10), 1–2, *YV* 20 50 *Vedavani* 36 (12), 1–3, *YV* 11 7 *Vedavani* 37 (3), 1–3, *YV* 19 48 *Vedavanī* 38 (2), 1–3, *YV* 40 12 *Vedaavni* 38 (5), 1–3, *YV* 25 21 *Vedavani* 38 (6), 2–3, *YV* 11 37 *Vedavani* 38 (11), 1–3, *YV* 32 3 *Vedavani* 39 (11), 1–2

all in Hindi

32 PRASHASYAMITRA SASTRI *YV* 8 36 *Vedavani* 37 (3), Jan 85, 8–10

Hindi meaning of *sodas*

33 SATYAPRAKASH SARASVATI, Swami Mutilation of Shukla Yajurveda Sanhita by ritualistics or yajnikas *JIDVP* 3 (1), Feb 90, 41–64

see 12 2 below

34 SATYAPRIYA VRATI, Acharya *YV* 11 67 *Vedavani* 37 (1), p 21

Hindi

35 SRIVASTAVA, Soma Chaitanya *YV* 16 41 *Veda Savita* 8 (1), 8–12

contd Hindi

36 VEDABODHA, Swami *YV* 11 45 *Veda Savita* 9 (8), 274–75, 282

Hindi

37 VEDAPAL Sargādi men prāpta mula yajurveda kauna sā (Hindi) *Vedavani* 38 (5), 7–13

Dayananda distinguished bet *Vajasaney Sam* and *Madhyandina Sam* the *pratikalhaga* in the *mantras* in *Madh-Sam* not recognised as *mantrabhaga*

12 General Study

1 Apte, K V Yajurvedātila Śivasaṃkalpa Upaniṣad (Mar) *Santakṛpa* 10 (9-10), Nov 85, 57-60

text transl, exposition

2 Bharatiya, Bhavanilal Svāmī Satyaprakāśajī aura Yajurvedaviṣayaka kucha samasyāen (Hindi) *Vedavāṇī* 43 (8), June 91, 11 15

ref *Yajurveda eka adhyayana* by Satyaprakash 1990, see 12.22 below also see 11 33 above discusses (i) employment of *mantras* in ritual (ii) have ritualists interpolated matter in YV ?

3 Bhattacharya, Ram Shankar Yajurvedagata sūkta vibhāga (Hindi) *Vedavani* 37 (11), Sept 85, p 20

YV as *sūktabrāhmaṇamantravān* (*Vayu P* 65 25, *Brahmāṇḍa P* 3 1 24) some lost *śākhās* of YV may have contained separate *sūktavibhāga*

4 Chaturvedi, Mahashveta Yajurveda kā svarūpa (Hindi) *Viśvatmā* 12 (5) Sept 86, 20 23

10 KULKARNI, Nirmala Relation between man and nature in the Śukla-Yajurveda and the Kṛṣṇa Yajurveda *SP*, National Seminar on Environmental Awareness, CASS, Univ. Poona, 1990

description of elements of nature perceived by Yajurvedins

11 MISHRA, Virendra Kumar *Kṛṣṇa Yajurveda eka adhyayana* Delhi, 1990, xviii + 356

. = 10 29 above

12 NARAYANA SHARMA *Śrīśuklayajurvedīya mādhyamdina-vājasaneyinam āhnikasūtrāvali* Varanasi, 1985 (reprint), 10 + 366

13 MITTWEDE, Martin The concept of *yajña* in the Yajurveda *SP*, 1st Week-end Seminar, Maharsi Vedic Univ, Feb 85

yajna as link bet the observations of Ṛsis and the teaching of *Up* *YV* describes how the inner self is the real basis of the performance of a *yajna* *yajna* is the process of doing something in accord with cosmic order materials of the *yajna* are already symbols of cosmic powers the science of *YV* can be said to be a total science because it deals with the relationship bet the individual and cosmic order thro the process of *yajna*

14 PANDEY, Uma Kant *Political Concept and Institutions in the Śukla Yajurveda* Janaki Prakashan, Patna, 1979, viii + 180

= *VBD* IV 71 66

Rev G P UPADHYAY *IHR* 7 (1-2) 218-20

15 PARPOLA, Asko On the Jaiminīya and Vādhula traditions of South India and the Pāṇdu/Pāndava Problem *Stud Or* 55, Helsinki, 1984, 429-468

see 9 6 above

16 PRABHAKAR, C L The contribution of the Śukla Yajurveda to the culture of India *QJMS* 62 (1-4), 1971, 43-55

see *VBD* III 12 15

17 PRABHAKAR C L Want and desire in the Yajurveda *SP*, 32 AIOC, Ahmedabad, 1985; 19-20

foundation of culture and develop of India—of the world itself—rests upon the nature and details of 'want' and 'desire' of man as reflected in the *mantras* of *YV*

18 PRABHAKAR C L Secularism in the religious content of the Yajurveda *SP*, *34 AIOC*, *Visakhapatnam*, *1989*, *p* 26

19 RAJAGOPALA AIYAR, T R *Sri Rudram and Chamasam* Bombay, 1986, xi + 252

20 SARMA, S S *Plants in Yajurveda* KSV, Tirupati, 1989, viii + 286

I Introd II ritualistic significance III magical significance IV medicinal significance V secular significance conclusion glossary

21 SATAVALEKAR, S D *Yajurveda ka Subhoda Bhāsya* (Hindi) Pardi, 1985, 675

see 10 11 above

22 SATYAPRAKASH, Swami *Yajurveda eka adhyayana* (Hindi) 1990

see 11 33 above see 12 2 above

23 SINGH R S On the identity and critical appraisal of the Vedic plant *pūtika* of *YV-Samhitā* (Katha and Taitt) *SP*, 32 AIOC, Ahmedabad, 1985, p 25

Katha Sam 31 5 3 *p* as substitute for Soma *Taitt Sam* 2 5 3 5 *p* as a means of making milk curdle, being an alternative to the bark of *Butea monosperma* author suggests probable identity

24 TRIPATHI, Bhagiratha Prasad Sāhityamādhurī · Yajurvedasya rudrādhyāyī *Paramārthasudhā* 11 (2), 1988; 23-26

25 THATTE, R P Recent scientific discoveries reveal the real significance of the Krsna Yajurveda *SP*, 32 AIOC, Ahmedabad, 1985, 26 27

26 WITZEL, Michael "Magical" thought in Yajur Veda *SP*, 2nd Week-end Seminar, Maharsi Vedic Univ., Vlodrop, Mar 85.

basic concept of 'magical thought in *YV* lies in a process called identification where any entity used in the ritual can be identified with another provided they have at least one common element

27. WITZEL, Michael An unknown Yajurveda Sāmhitā (AV-Par 46) *IIJ* 27 (2), April 85, 105-106

Materials on Vedic Śakhas — 6

V BRĀHMANAS

13 *Brahmanas* OF THE *Rgveda*

1 *Aitareya-Brahmanam* Varanasi, 1987, 200

Sk text

2 ANANTA KRISHNA SASTRI *Aitareya-Brahmana* 1990

text with *Sukhaprada T ka* 3 vols

3 MALAVIYA, Sudhakar (ed) *Aitareya-Brahmana of the Rgveda* Prācya Bhārati Series 14-15, Tara Printing Works, Varanasi, Vol I · 1980, Vol II 1983, 56 + 1373

text with comm *Vedarthaprakasa* by Sayana and Hindi transl by S M

4 VIRENDRA MUNI, Sastri (ed) *Rgvedīya Aitareya-Brāhmana* Vishva Veda Parisad, Lucknow, 1983, 22 + 164 + 18

Hindi transl

5 RAY, Ganga Sagar (ed) *Śankhayana Brahmanam* Ratna Publications, Varanasi, 1987, 44 + 290

text with Hindi transl introd *Śankhayana-Śakha* of *RV* and its lit , index of *mantras* cited (Foreword by R N D , *Brahmanasahityasya mahima* by Baladeva UPADHYAYA)

6 BODEWITZ, H W The cosmic, cyclical dying (*parimara*) Aitareya Brāhmana 8, 28 and Kausītaki Upanisad 2 11-12 (in) *Sanskrit and World Culture* (Proc 4 WSC), Berlin, 1986, 438-443

parimara doctrine is essentially cosmic and ritualistic *pari mara of Br is the cycle of two ways based on the Agnihotra*

alternat ons *parimara* of *Up* is a l near series wh ends in wind and starts anew in the same order (fire sun moon lightn ng wind fire sur moon l ghtn ng w nd)

7 CHAUBEY, B B Principles of nomenclature of Vedic mantras with special reference to the Aitareya Brāhmana *SP*, 34 AIOC, Visakhapatnam 1989 p 38

8 DANGE Sadashiv A Some ritual variations from the Aitareya Brahmana *AJOS* 2 (1 2) (R S Tripathi Comm Vol) 1985 45 52

in *d kṣa samsava* etc intra school variations and evolution variations bet d ff schools

9 DANGE Sadashiv A Ritual variation and the principle of 'Sampad (from the Aitareya Brāhmana) *ALB* 50 1986, 498–511

10 DANGE Sindhu S Sampads of metres (as seen in the Kausītaki Brāhmana) *SP* 34 AIOC, Visakhapatnam, 1989, p 2

various permutations and combinations of metres of Ved c *mantras* employed in Vedic ritual these are regarded *sampads*

11 KUMUD RANI Aitareya Brahmana men rājanaitika ācāra eka drsti (Hindi) *Meerut Univ Sk Res J* 10 (1–2), 1985, 1 8

pol t cal concepts and practices in *A t Br rajya p iroh ta* war pol ty

12 MAAN SINGH Vedon men rastriya bhāvanā (Hindi) *KJIRSA* 3 (1–2) Faizabad 1980 81 39–44

national consc ousness in Veda in *A t Br vis* was synony mous with Ind a

13 PATHAK Nathulal *Aitareya Brahmana ka eka Adhya yana* (Hindi) Jaipur 1966

14 SATYAVRATA SAMASHRAMI *Aitareyalocanam* Calcutta 1963

15 SHARMA Rameshwar Datta Aitareya Brāhmana kā amara sandeśa (Hindi) *Vedavani* 38 (4) Feb 86 4 6

message of *Ait Br cara eva iti*

16 SHARMA, Suman Aitareya Brāhmana aura Aranyaka kā sambandha (Hindi) *JGJKSV* 38-39, 1982 83, H 139-146

> similarity of contents and lg of *Ait Br* and *Ait Ār* shows that the author of *A t Br* and the first 4 Āranyakas of *Ait Ar* is one and the same person, viz Mahīdāsa Aitareya KEITH s doubt in this regard is baseless

17 SREEKRISHNA SARMA E R The Jaiminīya Brāhmana and the Kausītaki-Brāhmana *ALB* 54, 1990, 151-161

> (in Kerala *Srauta* ritual the Hotr follows *Kaus Br* and the Udgatr chants *samans* from *Jaim SV*) the two *Brahmanas* have close affinity in many matters (1) relat onship bet man and animal (2) consecration for sacrifice (3) *svarasamans*, (4) consecration of *kesin* (5) *au lgrahana* (6) *patn samyajas*, (7) *sraddha* (8) *agnyadhana*

14 THE *Brahmana* OF THE *Athravaveda*

1 VIJAYAPAL (ed) *Gopatha-Brahmanam* Savitri Devi Bagdia Trust, Calcutta 1980, 44 + 202

> text only
>
> Rev P D NAVATHE *ABORI* 64 299-300

2 PATYAL, H C Gopatha Brāhmana (in) *Vedic Texts: A Revision* Mot Ban, Delhi, 1990, 10-23

> specimen of revised text

3 ADHIKARI, T N The concept *om* according to the Gopatha Brāhmana *SP*, 34 AIOC, Visakhapatnam, 1989, p 36

> ref to discussion in Ch 1 of *GB*

4 ADHIKARI, T N Some original features of the Gopatha Brāhmana *SP*, 8 WSC, Wien, 1990

> (1) creation of the universe in *AV* style (2) concept of *om* (3) concept of *gayatrī* (4) legends to establish the predominance of *AV* over other Vedas (5) some original *Kārikās* etymologies of words elaboration of various rituals and Brahmanical pecul arities

5 VAJAPEYI, Ramasharana Gopatha Brāhmana kā samaya-nirdhārana (Hindi) *Naimisiyam* 8 (1), Sitapur, 1987.

15 *Brahmanas* OF THE *Samaveda*

1 PARANJAPE, Sucheta M A critique to the critical edition of Samaveda Ārseya Brāhmana *SP*, 33 AIOC, Calcutta, 1986, p 35

wrong punctuation see *VBD* IV 15 2

2 BISWAS, K Aspects of the Chāndogya Brāhmana and its commentaries *SP*, 32 AIOC, Ahmedabad, 1985, p 31

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3 RAGHU VIRA, LOKESH CHANDRA (ed) *Jaiminīya Brahmana of the Samaveda* Mot Ban, Delhi, 1986 (2nd rev ed), xvi + 541

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Rev O P BHARADWAJ *HSAJIS* 2 (1 2) 292 93,

4 EHLERS, Gerhard *Emendationen zum Jaiminīya-Brāhmana* (Zweites Buch) Indica et Tibetica 14, Bonn, 1988; xxxvi + 135

DD Marburg 1986

Rev H W BODEWITZ *IIJ* 33 309–10

5 RAU, Wilhelm Sundry remarks on the printed text of the Jaiminīya-Brahmana *E R Sreekrishna Sarma Fel Vol*, Tirupati, 1983, 141–44

(also *As Stud* 20 1966 98-100)

6 RAU, Wilhelm Die Handschriften des Jaiminīya-Brāhmana *Werner Thomas Fel Vel*, SPh SS 26, Verlag Otto Sagner, Munchen, 1988, 21–35

7 TSUCHIDA, Ryūtarō *Das Sattra Kapitel des Jaiminīya-Brāhmana (2, 334–370) nach den Handschriften herausgegeben, ins Deutsche übersetzt und erklart* Mauresberger, Marburg, 1979, x + 231.

DD Marburg Univ text German transl and exposition

8 ANANDA CHANDRA (ed) *Tandyamahabrahmana with the commentary of Sāyanacārya* Delhi, 1989, Vol I (Chh 1–12), 855, Vol II (Chh 13–25), 887

9. CHINNASWAMI SASTRI; PATTABHIRAMA SASTRI (ed.). *Sāmavedīya-Tāndya-Mahābrāhmaṇa* (*Sāyanaviracita-bhāsyasahitam*). Kashi Sk. Granthamala, Varanasi, 1987 (2nd ed.); Part I : 9 + 25 + 494; Part II : 46 + 611 + 31.

10. CALAND, W. *Pañcaviṁśa Brāhmaṇa · English translation.* Sri Garib Dass Or. Series 7, Indian Books Centre, Delhi, 1982; Asiatic Society - Work No. 255, Calcutta, 1982; xxxvi + 644.

..reprint.. see *VBD IV 15.6*.. (acc to C, *JBr* is older than *PBr* . the latter is sketchy, often incomprehensible .

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14. BODEWITZ, H. W. Emendations in Jaiminīya Brāhmana 1.66–104. *Ṛtam* 16–18 (G C. Sinha Comm. Vol.), 1984–86: 47–51.

15. BODEWITZ, H. W. The relation between the Pañcaviṁśa Brāhmana and the Jaiminīya Brāhmana. *SP*, 7 WSC, Leiden, 1987; p. 24.

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• introd , transl , comm for *JB I 1–65* by the author see *VBD* IV 15 3

17 HOFFMANN, Karl JB III 304 *arikseva lokam* *E R Sreekrishna Sarma Fel Vol*, Tirupati, 1983, 196–77

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18 O'FLAHERTY Wendy Doniger *Tales of Sex and Violence Folklore, Sacrifice, and Danger in the Jaiminiya Brahmana* Univ of Chicago Press, 1985, Mot Ban , Delhi, 1987, xiv + 145

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19 SREEKRISHNA SARMA, E R The Jaiminiya Brāhmana and the Kausitaki Brāhmana *ALB* 54, 1990, 151–161

see 13 17 above

20 TSUCHIDA, R JB and ŚPB comparisons 1979

21 VERPOORTEN, Jean Marie *Iti* in the Jaiminiya Brāhmana and the Śābara Bhasya *SP*, 7 WSC, Leiden, 1987

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22 WITZEL, Michael JB *palpulam* The structure of a Brāhmana tale *B R Sharma Fel Vol*, Tirupati, 1986, 189–216

23 BODEWITZ, H W Reaching immortality according to the first anuvaka of the Jaiminiya-Upanisad Brāhmana *B R Sharma Fel Vol*, Tirupati, 1986, 32–42

24 DESHPANDE, Indu The religion and philosophy in the Jaiminiya Upanisad-Brāhmana *SP*, 32 AIOC, Ahmedabad, 1985; 340–41.

25 FUJII, Masato On the unexpressed *gayatra saman* in the Jaiminīya-Upanisad-Brāhmana *JIBS* 32 (2), Mar 1984, 1123–21.

26 FUJII, Masato The *Gayatra* and ascension to heaven (Jaiminiya-Upanisad-Brāhmana 1, 1–7, 3, 11–14) *JIBS* 35 (2), Mar 1987, 1005–1002

27 FUJII, Masato Three notes on the Jaiminiya-Upanisad-Brāhmana 3, 1–5 *JIBS* 37 (2), Mar 1989, 1002–994

> *JUB* 3 1 2 on Vayu = *prana*, *JUB* 3, 3-4 on *Uktha*, *JUB* 3, 5 on *yukti*

28 FUJII, Masato On the formation and transmission of the Jaiminīya Upanisad Brāhmana *SP*, IWVS, Harvard Univ, 1989

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29 BUDDRUSS, Georg *Zu* Pañcavimśa-Brāhmana 14 6 6 *MSS* 44 (Karl Hoffmann Fel Vol 1), 1985, 9–14

> *rtena agnim vyayava* (= for the sake of truth, may we two stride thro fire) evidence for synonymity of *rta* and *satya*

30 RAU, Wilhelm Kuriosa vom indologischen Buchermarkt (I) *ZDMG* 135 (2), 1985, 288–298

> ref to *Pancavimśa Br* (Śata pitaka Series 270) fasc reproduction of a Devanagarī ms

31 SASTRI, Rupa Kishor *Samavedīya Brahmana Darśanika Adhyayana* (Hindi) Delhi, 1990, xxii + 165 + one chart

16 *Brāhmanas of the Krsna-Yajurveda*

1 *Taittiriya-Brahmana with Sayanabhasya* Anandashram, Poona, 1971

> 3 vols

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3 MAHADEVA SASTRI, A , SHAMA SASTRI, R , SRINIVASA CHARYA, L (ed) *Taittiriya Brahmana* Mot Ban , Delhi, 1985 (reprint), 4 vols 1779

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2 CHAUBEY, B B (ed) *Śatapatha Brahmana* Varanasi, 1979, Vol I 38 + 763 Vol II 24 + 6 + 15 + 766–1529

> text introd in English

3 CHINNASWAMI SASTRI A et al (ed) *Śatapatha Brahmana of the White Yajurveda in the Madhyandina Recension* Kashi Sk Series 127, Varanasi, 1983, 1453

> text introd notes comprehensive *Brāhmana* index

4 *Śatapatha-Brahmana* with Sāyana s *bhasya* (*Vedartha prakaśa*) and Harisvāmin s *tika* 1990

5 *Vajasaneyi Madhyandina Śatapathabrahmana* Delhi Sk Series 2 Gian Publishing House Delhi 1986 5 vols 289 + 3440

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6 VIRENDRAMUNI SASTRI (ed) *Śatapatha Brahmana Grantha* (*Kanda 1–2*) Vishvaveda Parisad Lucknow

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7 WEBER A (ed) *Śatapatha Brahmanam Madhyamdini Śakha* Delhi, 1988 (reprint) Part I 20 + 621, Part II 691, Part III 501

text transl by A W repr nt ed by Ganga Prasad UPADHYAYA

8 ANDERSEN Paul Kent On the word order typology of the Śatapathabrahmana *JIES* 10 (1–2) 1982 37–42

undertakes a re-analys s of the typolog cal features in favour of a sh ft from OV to VO for *ŚPB* the results ind cate that there was no typolog cal sh ft in Old Ind c

9 BANDOPADHYAY Santi Ved c culture as reflected in the Śatapatha Brahmana *JAS* 27 (1) 1985 59 ff

10 BANERJEE Santi Purusamedha its symbolical implication in the Śatapatha Brahmana *SP*, 32 AIOC Ahmedabad, 1985 30–31

a symbol cal performance — the human victim be ng set free after some pur ficatory r tes

11 BANERJEE Santi Grhya rites in the Śatapatha Brahmana *SP*, 33 AIOC Calcutta 1986 3–4

12 BANERJEE Santi Brahmodyas in the Śatapatha Brahmana *SP* 8 WSC Wien 1990

l t and ph los s gn f cance of *brahm d as* or theolog cal riddles

13 BANERJEE Santi Historicity in Śatapatha Brahmana, *SP*, 35 AIOC, Haridwar, 1990 p 126

progress of Aryan civil from NW to E regions, information of tribes and states wh became celebrated in later Vedic period

14 CHAKRABORTY, Pranada Sankar The skeleton burial — a remotest mode in disposal of the dead in the Satapatha Brahmana *SP*, 33 AIOC, Calcutta 1986, 9-10

(*AV* XVIII. 2 2 4 speaks of four varieties of the disposal of the dead) *ŚPB* XI 6 3 11 Śakalya Yajñavalkya confrontation — ref to bone burial *ŚPB* XIII 8 1 2 19 2 5, 3 2 5 6 etc — ref to skeleton burial

15 DANGE, Sadashiv A "Ukhā"-variations from the Śatapatha Brahmana *SP*, 32 AIOC, Ahmedabad, 1985, 35-36

ukha (the fire container mostly mentioned in the context of Agnicayana) — its shape seems to have undergone change the earliest *ukha* was round in shape getting narrower at the bottom like an ant hill placed upside down author also suggests *ukhā* as the woman to hold the fire is the proto type of the later head less goddess both in practice and myth

16 DESHPANDE, Indu Environmental awareness in the Śatapatha Brāhmana *SP*, National Seminar on Environmental Awareness in Sk Lit, CASS, Univ Poona, 1990

atas tvam deva vanaspate śatavalso viroha (*ŚPB* 3 5 3 15 16) concern for regrowth of trees felled for ritual purposes

17 DRURY, Naoma *The Sacrificial Ritual in the Śatapatha-brahmana* Mot Ban, Delhi, 1981, xiii + 137

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Rev Andre PADOUX *RHR* 201 (2) 201

18 GONDA, J All, universe and totality in the Śatapatha Brāhmana *JOIB* 32 (1-2), 1982, 1-17

19 GONDA, J Soma s metamorphoses (The identifications in the oblatory rites of the Śatapatha brāhmana 12 1 1 *MKNAW*, Afd Lett, N R deel 46 (2), 31-54

20 GONDA J A propos of Satapatha Brahmana 2 4 1 *VIJ* 24 (1-2), 1986 (89), 1-8

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1 PARANJAPE Sucheta M A critique to the critical edition of Samaveda Arseya Brāhmana *SP*, 33 AIOC, Calcutta, 1986, p 35

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17 HOFFMANN, Karl JB III 304 *ariksева lokam* E R *Sreekrishna Sarma Fel Vol*, Tirupati, 1983, 196-77

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30 RAU, Wilhelm Kuriosa vom indologischen Buchermarkt (1) *ZDMG* 135 (2), 1985, 288–298

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5 GONDA J The Mantras of Taittiriya Brāhmana 1, 5, 5 *K Handiqui Fel Vol* Gauhati 1982, 1–17

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2 CHAUBEY, B B (ed) *Satapātha Brahmana* Varanasi, 1979, Vol I 38 + 763 Vol II 24 + 6 + 15 + 766 1529

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3 CHINNASWAMI SASTRI A et al (ed) *Satapatha Brahmana of the White Yajurveda in the Madhyandina Recension* Kashi Sk Series 127, Varanasi, 1983, 1453

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4 *Satapatha Brahmana* with Sayana s *bhasya* (*Vedartha prakaśa*) and Harisvamin s *ṭika* 1990

5 *Vajasaneyi Madhyandina Satapathabrahmana* Delhi Sk Series 2 Gian Publishing House Delhi 1986 5 vols 289 + 3440

> with commentaries by Sayana and Harisvamin also contains Vasudevabrahman s comm on *BAU* Katyayana s *Pratijnas tra* and *Bhasikas tra*

6 VIRENDRAMUNI SASTRI (ed) *Satapatha Brahmana Grantha* (*Kanda 1–2*) Vishvaveda Parisad Lucknow

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7 WEBER A (ed) *Śatapatha Brahmanam Madhyamdini Śakha* Delhi 1988 (reprint) Part I 70 + 621 Part II 691, Part III 501

> text transl by A W reprint ed by Ganga Prasad UPADHYAYA

8 ANDERSEN Paul Kent On the word order typology of the Śatapathabrahmana *JIES* 10 (1 2) 1982 37–42

> undertakes a re-analys s of the typolog cal features in favour of a sh ft from OV to VO for *ŚPB* the results indicate that there was no typolog cal sh ft in *Old Indic*

9 BANDOPADHYAY Santi Vedic culture as reflected in the Satapatha Brahmana *JAS* 27 (1) 1985 59 ff

10 BANERJEE Santi Purusamedha its symbolical implica tion in the Śatapatha Brahmana *SP* 32 AIOC Ahmedabad 1985, 30–31

> a symbol cal performance — the human vict m be ng set free after some purif catory rites

11 BANERJEE Santi Grhya rites in the Śatapatha Brāh mana *SP* 33 AIOC Calcutta 1986 3–4

12 BANERJEE, Santi Brahmodyas in the Śatapatha Brahmana *SP* 8 WSC Wien 1990

> l t and ph los s gn ficance of *b ahm d as* or theolog cal riddles

13 BANERJEE Santi Historicity in Śatapatha Brahmana *SP*, 35 AIOC Haridwar 1990 p 126

progress of Aryan civil from NW to E regions, information of tribes and states wh became celebrated in later Vedic period

14 CHAKRABORTY, Pranada Sankar The skeleton-burial — a remotest mode in disposal of the dead in the Śatapatha Brahmana *SP*, 33 AIOC, Calcutta, 1986, 9–10

(*AV* XVIII. 2 2 4 speaks of four varieties of the disposal of the dead) *SPB* XI 6 3 11 Śakalya Yajnavalkya confrontation — ref to bone burial *ŚPB* XIII 8 1 2 19 2 5 3 2, 5 6 etc — ref to skeleton burial

15 DANGE, Sadashiv A "Ukhā'-variations from the Śatapatha Brāhmana *SP*, 32 AIOC, Ahmedabad, 1985, 35–36

ukha (the fire-container mostly mentioned in the context of Agnicayana) — its shape seems to have undergone change the earliest *ukha* was round in shape getting narrower at the bottom like an ant hill placed upside down author also suggests *ukha* as the woman to hold the fire is the proto type of the later head less goddess both in practice and myth

16 DESHPANDE, Indu Environmental awareness in the Śatapatha Brāhmana *SP*, National Seminar on Environmental Awareness in Sk Lit, CASS Univ Poona, 1990

atas tvam deva vanaspate satavalśo viroha (*SPB* 3 5 3 15 16) concern for regrowth of trees felled for ritual purposes

17 DRURY, Naoma *The Sacrificial Ritual in the Śatapatha-brahmana* Mot Ban, Delhi, 1981 xiii + 137

see *VBD* IV 17 14 54 87

Rev Andre PADOUX *RHR* 201 (2) 201

18 GONDA, J All universe and totality in the Śatapatha-Brāhmana *JOIB* 32 (1–2) 1982, 1–17

19 GONDA, J Soma's metamorphoses (The identifications in the oblatory rites of the Śatapatha brāhmana 12 1 1 *MKNAW*, Afd Lett, N R deel 46 (2), 31–54

20 GONDA J A propos of Śatapatha Brahmana 2 4 1. *VIJ* 24 (1–2), 1986 (89), 1–8

..use of *mantras* in connexion with the Yajamāna's going on and returning from a journey as described in *ŚPB* 2 4 1 can on the one hand be understood as a quite intelligible transference from their employment in one of the concluding rites of the *agnyādhāna* ritual, and on the other hand as the result of the influence exerted by originally domestic rites..

21. GONDA, J. *Mantra Interpretation in the Śatapatha-Brāhmaṇa.* Or. Rheno–Tr.-32, Brill, 1988; x + 285.

..*Br*-texts' exegetical method as exemplified in *ŚPB* (*M*).. acc to G, both recensions of *ŚPB* represent retouchings of an archetype and are relatively late (600 B C.)..

Rev.: K. MYLIUS, *IIJ* 33, 307-09, E R SREEKRISHNA SARMA, *ALB* 53, 229-30, J C WRIGHT, *BSOAS* 53 (3), 533-34

22. JAMISON, St. W. Mantra glosses in the Śatapatha Brāhmana : more light on the development of the Vedic verbal system. *Hoenigswald Fel. Vol.*, G. Narr, Tubingen, 1987; 169-175.

23. MINARD, Armand. *Trois énigmes sur les Cent Chemins Tome II.* Collège de France, Paris, 1987; 422.

..*reprint of VBD II 17.8 with some corrections and additions..*

24. PIRART, Eric. Śatapatha Brāhmana 10 5.2. Texte et traduction précédés d'un schéma *Travaux de ling IE* 2, Brussels, 1981, 49-54.

25. RAY, Upendra Nath. *Harisvāmī ne Śatapathavyākhyā kaba likhī?* (Hindi). *Vedavāṇī* 39 (12), Oct 87; 14-16.

..date of H's comm on *ŚPB*.

26. ROY, Sudhangshu Mohon. Concept of seasons in the Śatapatha Brāhmana. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 36.

..information in *ŚPB* re no of days, months, and half-months of the year, seasonal variations, commencement and termination of the year, total no. of *muhūrtas*..

27. SAHA, Mridula. Health-care in ancient India as reflected in the Śatapatha Brāhmana. *SP*, 34 AIOC, Visakhapatnam, 1989; p 410.

28 SATYA PRAKASH SARASVATI, Swami *The Critical and Cultural Study of the Śatapatha Brahmana* Delhi, 1988, 727

29 SCHETELICH, Maria Zu drei Stellen aus dem Śatapatha Brāhmana (13 5 4 24, 13 6 2 18, 13 7 1 18) *Altorientalische Forschungen* 11 (2) 1984, 374–76

30 SHARMA, Urmila Devi *Śatapatha Brahmana · eka samskrtika adhyayana* (Hindi) Mehr Lachh, New Delhi, 1982, 296

31 SIVAPUJANA SIMHA Satapatha Brāhmana kā māmsa prakarana eka vivecana (Hindi) *Vedavanī* 36 (4), Feb 84, 3–11

> m ṁsa does not mean flesh it means a sweet prepared from a certain ripe fruit

32 SUMITH, Vedapal *Śatapatha ke daśa patha* (Hindi), Part I Pracyavidyanusandhana Kendra, Ajmer, 1991, 8 + 105

> ritual employment of *YV mantras* in *ŚPB*

33 TSUCHIDA, R *JB* and *ŚPB* comparisons

> see 15 20 above

34 VARMA, Nargis Etymologies related to flora and fauna in the Śatapatha-Brahmana *SP*, 34 AIOC, Visakhapatnam, 1989, p 20

> *ŚPB* contains etymologies of about 421 words in all, 35 of them relate to flora and fauna

35 VISHVANATH VIDYALANKAR *Śatapathabrāhmanastha-agnicayana samiksa* Narayan Singh Pratap Singh Trust, Karnal, 1985, 24 + 299

> · see 11 14 above *ŚPB* 6–10, *YV* 11 17

18 GENERAL STUDY

1 BHATTACHARJI Sukumari Rise of Prajāpati in the Brāhmanas *ABORI* 64, 1983 205–213

> (see *VBD* IV 51 64) in P we have the nearest approximation to a monotheistic god in early Indian mythology role of P as creator before being overshadowed by Brahmā,

2 CHAUBEY, B B Nature and methods of Brahmanic interpretation *ABORI* 64, 1983, 77–88

..see *VBD* IV 18 6

3 EINOO, Shingo Analysis of Brāhmaṇa style *SP*, IWVS, Harvard Univ, June 89

considers *TS* 6 1 3 3-4 (where use of *mekhala* by the sacrificer is discussed) text divided into units wh consist of some elements, elements can be further classified into groups (merit of this method of analysis of the *Br* style specially with the help of the computer)

3A EINOO, Shingo Methods of thought in the Brāhmaṇa literature (in) *Iwanami Kōza Tōyōshisō 7 Indoshisō 3*, Tokyo, 1989

4 KLAUS, Konrad *Die altindische Kosmologie, nach den Brahmaṇas dargestellt* Indica et Tibetica 9, Bonn, 1986, 197

5 MALAMOUD, Charles Exegèse de rites Exegèse de textes (in) *Inde et Litteratures* (ed PORCHER) Paris, 1983, 17–38

the *raison d'etre* of the *Brahmaṇas* is not the exposition of the *mantras* but the exposition of ritual

introd, ritual mythology *Br* as encyclopaedia religion polity science etc the vision of the authors of *Br* was not restricted to superficial ritualistic details but it pierced thro the inner meaning involving symbolism and metaphysical thought

10 RAVIPRAKASH ARYA Brāhmana vānmaya ki vedārtha men upayogitā (Hindi) *Vedavani* 41 (7), Nov 88, 16-22

Br as aid to interpretation of Veda

10A SCHETELICH, Maria Re evaluating the Brahmanas as sources for the social history of India (in) *Debiprasad Chattopadhyaya Fel Vol*, Calcutta

11 SHASTRI, Gaurinath Brahmana literature *Naimisiyam* 2 (1), July 81

12 SHASTRI, Jnana Prakash Brāhmanasāhitye 'dhyatma cintanam *Surabhārati, trtiya sopana* Mainpuri, 1990-91, 9-14

from *lahirm kha* to *antarmukla*

13 SHUKLA, Nityananda *Brahmana granthon men srsti vicara* (Hindi) Krishnadas Rashtrabhasha Series 9, Krishnadas Academi, Varanasi 1983, 17 + 214

cosmology in *Br*

14 TILAK, Sunanda K *Cultural Gleanings from the Brahmanas* Delhi, 1990, xiv + 223

14A TOMAR, Vijendra Kumar Brāhmana granthon ke adhyayana kā sarveksana (Hindi) *MUSRJ*

survey of work on *Brahm nas* bibl ographical information

15 TRIVEDI, Madhumalati R Pandit Madhusudan Ojha viracita "Vaijñānikopākhyāna" grantha ka adhyayana (Hindi) *Papers* A I Vidvat Sammelana (M Ojha), Jodhpur, 1990, p 6

vijnāna suggests *Brahmanas* etc treats five *akhyanas* Saupar ia Ananta (2) Hayagrīva Dhruva

19 *Aranyakas*

1 DEO, Munishwar Aitareya Āranyaka with the commentary of Sāyana (in) *Vedic Texts A Revision*, Mot Ban, Delhi, 1990, 24-45

..specimen of revised text..

2. *Taittirīya-Āraṇyaka*, with *Sāyaṇabhāṣya*. Anandashram, Poona, 1981 (reprint), 2 vols.

3. *Taittirīya-Āraṇyaka*. Josyer and Sons, Mysore, 1978.

4. MAHADEVA SASTRI, A.; RANGACHARYA, K. (ed.). *Taittirīya Āraṇyaka, with the commentary of Bhaṭṭa Bhāskara Miśra*. Mot. Ban., Delhi, 1985; xiii + 381 + 191 + 154.

..three vols in one.. introd in English by T. N. DHARMADHIKARI.. reprint of GOL Series 26, 27, 29, Mysore..

Rev.: O. P. BHARADWAJ, *JISI*, 310a–310b

5. BISWAS, Didhiti. Āraṇyaka — its source and origin. *SP*, 32 AIOC, Ahmedabad, 1985; p. 31.

..Ā. is almost a *Brāhmaṇa* with occasional symbolical discussion.. Ā. is the science of the intellectually advanced and socially aware ritualists who guided the society as well as the common man..

6. CHAKRABARTI, Samiran Chandra. Personal names in the Śāṅkhāyana Āraṇyaka. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 27.

12 GANESH BHATT, Subray Taittirīya Āranyaka men vihita vedasamkirtana (Hindi) *Kalyāna* 60 (2), 1986, 482-83

13 GROVER, Usha *Symbolism in the Āranyakas and their Impact on the Upanisads* New Delhi, 1987, xvi + 230

14 GROVER, Usha Justification of divinization of the sun in the Taittirīya Āranyaka *D N Shastri Comm Vol*, 1989, 144 ff

sun divinized thro the symbol of Brahman

15 HOUBEN, Jan E M (ed) *The Pravargya Brahmana of the Taittirīya Āranyaka (an ancient commentary on the Pravargya ritual)* Mot Ban, Delhi, 1991, xv + 130

with introd, transl notes

16 KASHIKAR, C G On the Katha Āranyaka *ABORI* 68, 1987, 195-206

the paper aims at an exam of WITZEL s (*VBD* IV 19 25) conclusions in connection with the order of the text as also the relative chronology of the *Br* portion thro' a crit and comprehensive study of the text

17 PRABHAKAR C L Deities figuring in the Prasna I of the Taittirīya Āranyaka *SP*, 7 WSC, Leiden, 1987, p 123

about 30 deities and 10 seers figuring in this Prasna mainly glorifies Lord Aruna (the Sun)

18 SEN, Nilmadhav On some readings of the Sānkhāyana Aranyaka *SP*, 33 AIOC, Calcutta, 1986, p 27

suggests emendations for a few of the many wrong readings found in the printed ed ŚĀ

19 SHARMA, Suman Aitareya Brahmana aura Āranyaka kā sambandha (Hindi) *JGJKSV* 38-39, 139-146

see 13 16 above

20 AHUJA, Neelam *Culture as depicted in the Āranyakas* Delhi Univ, 1975

DD

21 MADHURANI Āranyaka grantha aura usake pratipādya visaya (Hindi) *Janajñana*, Sept -Oct 83

22. SHARMA, Kundan Lal. *Āraṇyaka tathā Upaniṣad* (Hindi). VVRI, Hoshiarpur.

..vol I in *Vaidika Vāṅmaya ke Bṛhat Itihāsa* .

23. SPROCKHOFF, Joachim Friedrich. Āranyaka und vānaprastha in der vedischen Literatur. Neue Erwägungen einer alten Legende und ihren Problemen. Zweiter Hauptteil. *WZKSA* 28, 1984; 5–43.

..for Part I, see *VBD* IV. 67. 44.. to be contd .. [Vānaprasthas unknown to Śrutis, *Āraṇyakas* not originally connected with Vānaprasthas).. in this part, the author studies *ŚS*, *GS*, *DS*.. I kind and place of instruction in *Āraṇyakas*, II interpretation of studies; III *vana* and *araṇya* in *Baudh DS* and related trad ; IV. *araṇyaniketana*, *araṇyavāsin*, *araṇyanitya* .

24. TOMAR, Virendra Kumar. Āranyaka-sāhitya evaṁ usakā adhyayana — eka sarvekṣana (Hindi). *MUSRJ* 14–15, 1989–90; 117–134.

..survey of work on *Āraṇyakas*.. bibliographical information..

Īśa Up 9-11 12 13

5 DESHPANDE A N Īśa Upanisad (Marathi) *Santakrpa* 9 (10) 11 (8) 1985-86

serially exposition in Marathi considers interpretation by various scholars, e g *Mantra* 15 in 11 (4)

6 GAUTAM Chaman Lal *Īśāvāsyopanisad* (Hindi) Samskriti Samsthan Bareli 1981 192

text transl and exposition in Hindi

7 *Īśāvāsyopanisat* Shri Sadguru Kabir Hanumat Sahitya Sabha Granthamala 3 Baroda 1977 8 + 45

with Sk and Hindi comm by Hanumaddasa

8 JAGANNATH Īśopanisad *Lokasamskrtam* 5 (4) Sri Aurobindo Ashram, Pondicherry Nov 89 41-43

begins serially Sk exposition acc to Sri Aurobindo with the views of earlier comm

9 KARAPATRI Swami *Īśāvāsyopanisad* Vrndavan 1987, 32 + 234

Anuvāda by Swami Vamadeva

14A. NITYA CHAITANYA YATI. *Living the Lord Within.* Verkala; 101.

..a comm on *Īśa Up* with transliterated text and word-meaning..

15. PRATIBHA. Satyadharma aura drsti (Hindi) *Veda-Savitā* 6 (3), Oct 85; 85–86.

..on *hiranmayena pātrena* .

16 PUJARI, Anuradha Mukund The concept of *vidyā* and *avidyā* in Īśāvāsyopanisad. *SP*, 34 AIOC, Visakhapatnam, 1989; p 17.

. *avidyā* = *karman* (action) = *aparā vidyā* of *Mundaka* both *vidyā* and *avidyā* are bondages

17. RAM, Swami *Īsopanisad eka vaijñānika vivecana* (Hindi) Sahitya Niketan, Allahabad, 1982, 96

18 RAMA RAO, P. Pūrnamadah pūrnamidam *The Divine Life* 47 (12), Dec 85; 399–400.

..*Īśa Up* — *śantimantra* .

24 TIWARI, Shashi *Īśāvāsyopaniṣad* Bharatiya Vidya Prakashan Delhi/Varanasi, 1984 47 + 127

bīja ka mūlamantra Śaṁkar bhāṣya crit exposition in Hindi English transl

Rev B shan Lal GAUD *MUSRJ* 13 (2) 75-76

25 VARADACHARI, K C, TATACHARYA, D T *Īśāvāsyopaniṣad* Madras 1975

32. BHATTACHARYA, Ram Shankar. The word *jāgrata* in Katha Upanisad. *PrBh.* 91, Oct. 86; 426, 439.

..see 20 31 above..

33. BODEWITZ, H. W. Yama's second boon in the Katha Upaniṣad. *WZKSA* 29, 1985; 5–26.

..the problems of *Katha Up* I 13 19 concern the stratification of the text, the interpretation of difficult and rare words, and the analysis of the ritualistic and metaritualistic contents

34 BRAHMANANDA, Swami. Nachiketa-Vidya : meditations imparted to Nachiketas. *Wisdom Light* 4, Jan 87, 42–48.

35. BRAHMANANDA, Swami. Bhas-vidya : meditation on the effulgence. *Wisdom Light* 12 : 88, Dec 88; 29–35.

..*Katha Up* II. 2 9-15

36 EASWARAN, Eknath *Dialogue with Death. The Spiritual Psychology of the Katha Upanishad.* Petaluma, 1981; 276.

37. GAUTAM, Chamanlal. *Kathopaniṣad.* Samskriti Samsthan, Bareli, 1982; 231.

..text; transl and exposition in Hindi

38. *Kaṭhopanisad.* Sri Sadguru Kabir Hanumat Sahityasabha Granthamala,4, Baroda, 1983; 6 + 163.

..with Sk. *ṭīkā* by HANUMADDASA SATŚĀSTRIN and Hindi transl. by RAMESVARANANDA..

39. KAUSHIK, Srikrishna Kathopanisad men varnita atithi-satkāra kā mahattva (Hindi) *Vedavāṇī* 37 (8), June 85; 9–10.

..imp of hospitality .

40. KULKARNI, G. A. Gītā āni Kathopanisad (Marathi). *Prasad* 44 (7), Feb. 91; 20–23.

..verbal and conceptual similarities in *Gītā* and *Katha Up* .

41. KUMARACHAUGLU, Yatiraj Sampath Brahmasūtreṣu Kathopanisa ladhyayanam. *SP*, 34 AIOC, Visakhapatnam, 1989. 355–56.

42 LIPNER, J J An analysis of Katha 6 4 and 5, with some observations on Upanishadic method *JIP* 5, 1977-78, 243-53

43 LOWE, Ramesh Kumar A note on the construction of the Katha Upanisad *VIJ* 23 (1-2), 1985, 31-35

(also *SP* 32 AIOC Ahmedabad 1985 13-14) construction of *Katha Up* is rather loose the conclusion may be drawn that the *Brahmana* of the Katha school was not compiled independently *Katha Up* is one of the most ancient *Upanisads*

44 MISHRA, Pravesh Kathopanisad ke kucha preraka prasanga (Hindi) *Visvatma* 11 (9), Jan 86, 8-9, 17

45 PANDEYA, Baijanath *Kathopanisad-Śankarabhasya* Delhi, 1991, 123

introd, *Vaidaira vyakhya*, Hindi transl

46 PIMPALAPURE G V Kathopanisad eka cintana (Marathi) *Jnana vikasa* 26 (1-2), 1982, 46-50

47 SHARMA, Arvind Eschatology in the Katha Upanisad *JGJKSV* 38-39, 1982-83 (86), 332-336

three layers of the *Up* need to be taken into consideration two interpretations of the question of Naciketas (1) is there life after death ? (2) is there existence after *mukti*?

48 SHUKLA, Bhaktinath Kathopanisad men "tīna" samkhyā ka upayoga evam mahattva (Hindi) *SP*, 32 AIOC, Ahmedabad, 1985, p 413

number 3 in *KathaUp*

49 SMITH, R Morton On the text tradition and meaning of the Katha Upanisad *Rtam* 11-15 (B R Saksena Fel Vol), 1979 83, 393-425

considers the original text meanings and internal chronology of *Katha Up*

50 SOHNEN Renate Zur Metrik der *Kaṭha Upaniṣad*. *MSS* 44 (Karl Hoffmann Fel Vol 1), 1985, 215-238.

51. THIRUVENGADATHAN, A. Śrī Rāmānuja's interpretation of 'svarga' in Kaṭhopaniṣad. *JORM* 47–55, 1977–86; 206–222.

..*svarga* = liberation or abode of liberation

51A. SPROCKHOFF, Joachim Friedrich Kaṭhaśruti und Mānavaśrautasūtra – eine Nachlese zur Resignation. *SII* 13/14 (W. Rau Fel. Vol.), 1987; 235–257

..*Kaṭhaśruti*—a primary minor *Up* ..see 24 66 below

52. SPROCKHOFF, Joachim Friedrich. Versuch einer deutschen ubersetzung der Kaṭhaśruti und der Kaṭharudra-Upaniṣad. *As S* 43, 1989 (1990); 137–163

. see 20 51A above..

53. NARASIMHAN, Tamraparni K. Kalisantaranopanisat *Dharmaprakāsh* 17 (3–4), Nov.–Dec. 87; 23–26

..*English transl* ..

· 54 AIYANGAR, M. B P. (ed.) *Kenopanisad.* Acad of Sk. Res. Series 5, Melkote, 1986, 112.

text with 4 commentaries — *Pratipadārthadīpikā* of Śrībhāṣyam Ramānujācārya, *Prakāśikā* of Rangarāmānujamuni, *Ānandabhāṣya* of Rāmānanda, and *Subodhinī* of Gopālānanda Sk introd ; synoptic analyses of commentaries, 12 indexes see 20 58 below .

Rev . R N D, *ABORI* 69, 405

55. BHATTACHARYA, Bhaskarnath Identification of Umā Haimavatī of the Kenopaniṣad. *SP*, 33 AIOC, Calcutta, 1986; p. 45.

..*umām* as adj to *striyam* in *sa tasminneva ākāśe striyam ājagāma* (III 12)?..

56. BLICKSTEIN, Izidoro Voir le brahman : un mirage sémiologique. Problèmes de traduction de la Kena Upanisad. *Samskrta-Samskrti* (Proc. I Intern Symposium on Sk. Lg.), UNAM, Mexico, 1984; 201–209.

57. BRAHMANANDA, Swami. Tadvanam-vidya : meditation on Tadvanam. *Wisdom Light* 3 : 87, May 87; 24–28.

..*Kena Up* IV. 6..

58 LAKSHMI TATACHARYA *Kenopanisad* Melkote, 1986, 112

= 20 54 above

59 PANDEYA Om Prakash Kenopanisad ke sakhā sambandha ka vicara (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, 45–46

(BURNELL *Kena* = concluding part i e 10th *anuvaka* of *JUBr* belongs to Talavakara school) acc to the author *Kena* belongs to Kauthuma *sakha* it is concluding portion *Ch Up* *Pancavimsa Br* (25 adh) + *Sadvimsa-Br* (5 adh) + *Ch Up* (8 adh) + *Kena Up* (last 2 adh) = 40 adh

60 PIRART, Eric Kenop 3 1 *Tr de ling IE 2*, Brussels 1981, 56–58

61 SHARMA, Suman *Kenopanisad evam vaidika stabaka* (*Usah aura Aksasi kta*) (Hindi) Eastern Book Linkers Delhi, 1982, 124

Hindi transl and exposition

62 SUBHADRADAS Sastri (ed) *Kenopanisad* Sri Sadguru Kabir Hanumat Sahityasabha Granthamala 2 Vatodara 53 + 2

text Hindi *t ka* by HANUMADDASA SASTRI

63 UPADHYAYA, Vishnu Deva *Kenopanisad* Delhi, 1982, 156

text Hindi and English transl exposition

64 COWELL, E B (ed) *Kausitakibrahmana Upanisad* Indological Book House Delhi, 1984 (reprint)

with comm of Samkarananda and English transl

65 SREEKRISHNA SARMA E R The Kausitakibrahmana Upanisad — a critical view *ALB* 53, 1989, 94–112

Kaus Br contains 4 *dasakas* — 3 *dasakas* = *Br* + 4th *dasaka* = *Ir* out of wh the last 4 chh constitute the *Up*

66 BODEWITZ, H W The cosmic, cyclical dying (*parimara*) Aitareya Brahmana 8 28 and Kausitaki Upanisad 2 11–12

see 13 6 above

67 BRAHMANANDA, Swami Paryanka vidya Meditation on the couch of Brahma *Wisdom Light* 10 89, 1989, 32–38

Kaus Up — opening ch

68 LINCOLN, B Waters of memory, waters of forgetfulness *Fabula* 23 (1–2) 1982, 19–34

ref *Kaus Up* I 4

69 MATHA, S R Nāgaranārāyanaviracitā Jñānamālā · Kausītakyupanisadvyākhyā *SVUOJ* 26 (1–2), 1983 (1990), Sk 1–14

metrical comm 109 stanzas

70 SAWAI, Takanori *Prajñatman* in the Kausītaki upanisad and absolute nothingness (Jap) *JIBS* 38 (1), Dec 89, 331–335.

70A SUBRAHMANYA SHASTRI (ed) *Chandopanisad (of Samaveda)* Advaita Grantha Ratna Manjusha – 24, Varanasi, 1982

71 BHATKHANDE, S M *The Chandogyopanisad and the Brahmasūtras of Badarayana A Comparative Study* Univ of Bombay, 1982, xvi + 372

see *VBD* IV 20 123 refutes BELVALKAR s view about *Ch Up* forming the original nucleus of Badarayana s *BrS* Badarayana primarily intended to attempt a *samanvaya* of the teachings of the *Up* s and not of *Ch Up* alone see 20 71A below

Rev G V DAVANE *JAS Bom* 56-59 345-46 V G RAHURKAR *ABORI* 64 321 22, Rajendra K SHARMA *IIJ* 21 295 96

71A BHATKHANDE, S M The Chāndoyga Upanisad and the Brahmasutras of Bādarāyana a comparative study (in) *A Homage to Dr Mainkar*, Poona, 1982, 94–108

see 20 71 above

72 BRAHMANANDA, Swami Samvarga vidya meditation on the all absorbent *The Divine Life* 48 (7) July 86 214–216

Ch Up IV 1 3

73 BRAHMANANDA Swami Bhuma vidya meditation on the supreme plenitude *The Dive Life* 48 (8) Aug 86, 251–254

Ch Up VII

74 BRAHMANANDA, Swami Uttama-Purusha-Vidya : meditation on the supreme person *Wisdom Light* 2, Nov 86, 26-84

Ch Up last ch 7-15

75 BRAHMANANDA, Swami Dahara-vidya meditation on the small heart space *Wisdom Light* 3, Dec 86, 37-41

Ch Up VIII 1 1-5

76 BRAHMANANDA, Swami Madhu-vidya *Wisdom Light* 2 87, 1987, 33-37

Ch Up III 1-11

77 BRAHMANANDA, Swami Mano-Akasa-vidya : meditation on the mind and ether *Wisdom Light* 8 89, Sept 89, 23-29.

Ch Up III 18 1

78 BRERETON, Joel P *Tat tvam asi* in context (Chāndogya-Up 6 8-16) *ZDMG* 136, 98-109

79 DILIP Stories from Chhandogya Upanishad *Viśvātmā* 13 (2), June 87, 58-59

80 GAMBHIRANANDA, Swami *Chandogya Upanisad, with the commentary of Sri Sankaracharya*, Calcutta, 1983, xxxvii + 690

81 IMANISHI, Junkichi A study on the Sanatkumāravidyā (Ch Up VII) (Jap) *Hokkaido Daigaku Bungakubu Kiyō* 27 (2), Mar 79, 1-37

82 KRISHNANANDA, Swami *Chandogya Upanisad* The Divine Life Society, Shivanandanagar, 1984, vii + 301

exposition in English

83 LOKESWARANANDA, Swami Discourses on Chāndogya Upanisad brief reports *BRMIC* 38 (1)-42 (9), (intermittently), Jan 87-Sept 91

84 MAHESHANANDA GIRI *Introduction to Chhandogya Bhashya* Advaita Grantha Ratna Manjusha, Mount Abu, 1983; 64

85 MANDE K V Chandogya Upanisad a study *SP*, 34 AIOC, Visakhapatnam 1989, p 18

the main aim of this Up is to describe the imp of atman

86 MORGENROTH, Wolfgang Principles of text-construction and interpretation Some remarks on a new edition of the Chāndogya Upanisad under preparation *Amrtadhara* (R N D Fel Vol), 1984 493–499

87 PANDURANGI, K T (ed) *Chandogyopanisad* S M S O Sabha Publ No 12 Chirtanur 1987, viii + 368

with English transl and notes based on Madhvacarya s *bhasya*

88 PATEL Gautam Sayanabhasya on Chandogyopanisad *JOIB* 30 (3–4) 160–164

89 PATEL Gautam (ed) *Śrisayanacaryaviracita Chandogyopanisaddīpika* Sadguru Gangeswara Intern Veda Mission, Bombay 1989 xvi + 393

90 SATYAVRATA SIDDHANTALANKAR The unseen is the reality *AH* 2 (12) May 85 13–15

Ch Up I 12 story of Svetaketu

91 SENART, Emile *Chandogya Upanisad* Les Belles Lettres Paris 1971

92 SHARMA, Arvind The significance of the epithet *sudra* as applied to Janasruti in Cnandogya Upanisad 4 2 5 *JAS* 25 (1–4) Calcutta 1983 31 36

was J actually a Śudra or is he called so in a derogatory way? (1) *Brahmasutra Śankarabhasya* ... J was a Ksatriya (2) J belonged to the Śūdra tribe of the Mahavrsas

93 SHARMA, Sivashankar (ed) *Chandogyopanisad bhasyam* Haryana Sahitya Samsthana, Rohtak 1983 16 + 989

94 SUBRAMANIAN A V *Waves from the Chandogya*, Madras, 1985 118

95 UMESHANANDA SHASTRI (ed) *Chāndogyopanısad* Kaılash Ashram, Śatabdısamārohasamıtı, Rıshıkesh, 1983, 26 + 707

96 USHA KIRAN Chāndogyopanısad men samvāda eka saıddhāntıka evam prayogātmıka vıślesana (Hındı) *SP*, 34 AIOC, Vısakhapatnam, 1989, p 18

dıalogues ın *Ch Up*

97 WITZ, K *Chandogya Upanısad* III 18 ın the lıght of the Brahmana texts *SP*, 8 WSC, Wıen, 1990

Ch Up III 18 compared wıth *ŚPB* X 3 3 and *Aıt Ār* II 1 5 24 *prahıta samyoga*

98 ACHYUTA KRISHNANANDA TIRTHA, Swamı *Vanamalā A Commentary on the Taıttırıyopanısadbhasya* Madras, 1981, 267

99 BALASUBRAMANIAN, R *Taıttırıyopanısadbhasyavarttıka of Sureśvara* Madras Unıv Phılos Serıes – 20, 1984, xxxıv + 761

ed wıth ıntrod Englısh transl, annotatıons, ındıces (see *VBD* IV 20 147)

100 BALASUBRAMANIAN, R The Taıttırīyopanısad-Bhāsya of Śrī Śankara *The Voıce of Śankara* 14 (3), Nov 89, 14 (4), Feb 90, Adı Śankara Advaıta Res Centre, Madras

101 BEALL, E F Syntactıcal ambıguıty at *Taıttirīya Upanısad* 2 1 *IIJ* 29 (2), Aprıl 86, 97–102

use of syntactıcal ambıguıty to enhance a work s message

102 BRAHMANANDA, Swamı Bhargavı-Varunı-Vıdya *Wısdom Lıght* II 87, Jan 88, 40–46

Taıtt Up 3 1–6

103 BRAHMANANDA, Swamı Pancha-kosha vıdya . medıtatıon on the fıve sheaths *Wısdom Lıght* IV 89, 1989, 22–30

Taıtt Up ch 2

104 GHANANANDA, Swamı The Taıttırıya Upanısad *Vedanta for East and West* 205 Buckınghamshıre, 2–8

105 GISPERT SAUCH, G The Bhrgu Valli of the Taittiriya Upanisad and early XVII century European translation *Indica* 5 (2), Sept 68, 139-44

106 HAMSA CHINMAYA Vāruni vidyā *Paramarthasudha* 11 (2), 1988, 34-36

107 JOSHI, Kanhailal (ed) *Taittiriyopanisad* Varanasi, 1985, 13 + 173

text *Samkarabhasya Jyoti* (Hindi tika)

107A KATE, Alakananda On the laksanā in "satyam jñānam anantam brahma " *CASS Studies* 4, 1978, 35-43

see *VBD* IV 20 156

108 KAUSHIK, Srikrishna Taittiriyopanisad men varnita naitika śiksā (Hindi) *Vedavani* 37 (6), Mar 85 3-4

ethical teachings

109 KOLHATKAR, B V Social and moral thoughts in the Taittiriya Upanisad *SP*, 34 AIOC, Visakhapatnam 1989 p 37

(India is poor in social and moral philosophy in a systematic form) discusses concepts like *rta satya mahasamhita anna annada* etc

110 RAMACHANDRUDU, P *Taittiriyopanisad bhasyam* (*Sureśvara*) Sk Academy Series 30, Hyderabad, 1983, xviii + 128 + xxiv

111 RAMASWAMY, H N (ed) *Taittiriya Upanishad* Bh Vid Bh, Bombay, 1985, xix + 134

introd English transl and exposition

112 RAU, Wilhelm Versuch einer deutschen Übersetzung der Taittiriya Upanisad *FS der Wiss Gesell an der J W Goethe Univ Frankfurt*, Wiesbaden, 349-373

transl on philological principles (as against DEUSSEN's philos transl based on Śamkara)

113 SARASVATI, S (ed) *The Taittiriya Upanisad Ānandavalli Bhrguvalli* Adhyatma Prakash Karyalaya, Holenarsipur, 1962

with Śrī Śamkara s comm

114 SEN, Nalini Kanta The Taittiriya Upanishad *Advent* 21 (1), Feb 64, 45–51, 21 (2), April 64, 31–48
• (see *VBD* III 20 119)

115 SHARMA, M M Taittiriya Upanisad Assamese Translation *Prakash* 4 (11)

116 SIVARAM DIKSHITAR, P V (ed) *Śrīramadhamastava with Taittiriyopanisatsaraprakaśika by Brahmananda* Madras, 1985, xi + 90 + vii

117 STAAL, Frits On the Indian concept of body *Samskrta-Samkrti* (Proc 1st Intern Symposium on Sk Lg), UNAM, Mexico, 1984, 367–377

ref *Bhrguvalli* of *Taitt Up* *kosa* doctrine physical body, made up of food is regarded as the peal of a hierarchical structure of enveloping sheaths concludes Indian doctrine of five *kosas* (along with other similar doctrines) and the Western doctrine of mind and body are both myths that will have to be rejected for something more empirical more accurate, more true but the Indian perspective is more helpful for any adequate understanding and interpretation of the nature of human beings

118 PATTABHIRAMA SASTRI, P N (ed) *Śrītripuropanisad with bhasya of Śrīramananda and Śrībhaskarācarya* Veda Mimamsa Res Centre Series 2, Varanasi, 1981, 4 + 120

119 MAHADEVA SASTRI, A *Daksinamūrti Stotra of Śri Śamakrācārya and Daksinamurti Upanisad* 1978, lxxviii + 223
(transl by V SADANANDA)
Rev ED, *ALB* 42, 324

120 MISHRA, Yogesh *Praśnopanisat* Datia, 11 + 55 + 2

121 BHISE, Usha R The message of the Bāskalamantropanisad *SP*, 34 AIOC, Visakhapatnam 1989, 5-6

• the text is both *mantra* (i e a part of the Bāskala Samhitā) and *Upanisad* (because it leads one to knowledge wh is essential for emancipation) detachment from the bonds of this world *bhakti* for a personal god, *saguna* superior to *nirguna*,

personal favour of god necessary for spiritual uplift, total identity bet devotee and god

122 BRAHMANANDA, Swami Purna-vidya meditation on the Whole, the Infinite *The Divine Life* 47 (3), Mar 85, 83–87

in the khila kanda of BAU pūrnam idam pūrnam adaḥ

123 BRAHMANANDA, Swami Jyotisham jyotir-vidya *Wisdom Light* 5 87, Aug 87, 18–21

BAU 4 4

124 BRAHMANANDA, Swami Avastha-chatushtaya-vidya *Wisdom Light* 6 87, Sept 87, 23 31

BAU 4 3-4

125 BRAHMANANDA, *Swami Uddalaka-Aruni vidya Wisdom Light* 8 87, 30–35

BAU III 7

126 BRAHMANANDA, Swami Asvamedha vidya meditation on horse sacrifice *Wisdom Light* 6 89, July 89, 21–31

BAU I 1–2

127 BRAHMANANDA, Swami Vidyut-brahma vidya *Wisdom Light* 11 89, Nov 89, 35–39

BAU V 7

128 BRAHMANANDA, Swami Uktha-vidya *Wisdom Light* 12 89, Dec 89, 24–28

BAU V 13

129 BRERETON, Joel P Unsounded speech problems in the interpretation of *BU* (M) 1 5 10 = *BU* (K) 1 5 3 *IIJ* 31 (1), Jan 88, 1–10

translates Whatever is sound, that s just speech for this (sound) is fixed to its limit [on speech] and this (speech) is not [fixed on anything] speech encompasses sound, for all sounds can be understood as the speech of some being or object, but speech is more than sound for sound is limited to what is audible and speech is not

130 BRERETON Joel P Cosmographic images in Brhadāranyaka Upanisad *IIJ* 34 (1), Jan 91, 1–17.

BAU (K) 2 2 formal unity of the passage 2 2 1 superimposes the images of *śiśu* as fire and sun and as the vital breath in the middle in 2 2 2 the eye connects the person to the divine powers in the world in 2 2 3–4 the Seven Sages is Ursa Major in the macrocosm and the vital functions in the microcosm the inverted beaker is the sky and the head the whole unit affirms a homology bet the human head and the world

131 BRUCKNER, Heidrun Revelation and argumentation Some references to the relation of *śruti* and *tarka* in Śankara s *BAUBh* (in) *India and the West* (Proc of a Seminar dedicated to the memory of H Goetz, ed J DAPPORT), Delhi, 1983, 209-220

132 BRUCKNER, Heidrun Sankara's use of the term *akhyayika* in *BAUBh Proc 5 WSC*, Delhi, 1985, 100–109

133 GHOSH, Amal Kumar Concept of child birth in the Bṛhadaranyaka Upanisad *SP*, 34 AIOC, Visakhapatnam, 1989, p 22

134 HINO, Shoun *Sureśvara s Varttika on Yajñavalkya Maitreyi Dialogue* (*BAU 2 4 and 4 5*) Mot Ban, Delhi, 1982, xiv + 328

see *VBD* IV 20 193 also see 20 137 below
Rev ED *Dar Int* 22 (4) 82 83 M P MARATHE *ABORI* 66 308–09 G MISRA *JORM* 42–46 232–33 W SLAJE *WZKSA* 32 201

135 HINO, Shoun Sureśvara s comment regarding Udgītha upāsana referring to *BAUBV JIBS* 38 (2), Mar 90, 943 937
see 20 137A below

136 HINO, Shoun, JOG K P (ed) *Sureśvara's Varttika on Asva and Aśvamedha Brahmana* Mot Ban, Delhi, 1990, xviii + 110

introd text and English transl of *BAUBV* 1 1, select glossary (a bridge bet ritualistic and philos portions of *ŚPB*) how Aśvamedha becomes useful to one in attaining the knowledge of the Reality

see 20 137A below

Rev. : K K. RAJA, *ALB* 54, 219-20.

137. JOG, K. P.; HINO, Shoun (ed). *Sureśvara's Vārttika on Madhu Brāhmana.* Mot. Ban , Delhi, 1988; xiii + 59

..(sequel to 20 134 above) *BAUV* 2 4-5 *madhu* = mutual dependence or helpfulness among the varied parts of the universe.. (introd pp 23)

Rev : V. N JHA, *ABORI* 71, 360, U. C SHARMA, *AJOS* 5, 182-83

137A. JOG, K. P.; HINO, Shoun (ed.) *Sureśvara's vārttika on Udgītha Brāhmaṇa.* Mot Ban., Delhi, 1991; xxvi + 172.

..*BAU* 1 3 natural sequel to 20 136 above.. Appendix : transl with annotations of Vārttika on three small *Brāhmanas* of *BAU* (3 1, 5 13, 6) see 20 135 and 136 above

137B. JOHNSON, Lawrence E Self and salvation in the Bṛhadāranyaka. *Dar. Int.* 29 (2), April 89; pp 1 ff.

138. KAMAT, Nirmala Ganesh. A note on *atimukti* *SP*, 34 AIOC, Visakhapatnam, 1989; p. 333.

. term *atimukti* is explained by *BAU* only *BAU* III describes four types of "final liberation" (dialogue bet Āśvala and Yājñavalkya who represented two diff views of Vedic culture)

139. KAR, Gangadhar. Meditative exercises in the Bṛhadāranyakopanisad. *SP*, 33 AIOC, Calcutta, 1986, p 650

..*upāsanās* and *vidyas* .

140. KRISHNANANDA, Swami *Bṛhadāranyaka-Upanisad An Interpretative Exposition.* The Divine Life Society, Shivanandanagar, 1984; x + 960

141. KUPPUSWAMI SASTRI, S The Bṛhadāranyaka Upanishad *K. S. Birth-Cent. Comm Vol*, Part I, Madras, 1981 : 9-13.

. reprint of introd to English transl of *BAU* by Swami MADHAVANANDA, Almora, 1933 (See 20 143 below)

142. LOKESWARANANDA, Swami Discourses on BAU : brief reports. *BRMIC* 35 (7)-39 (11) (intermittently), July 84-Nov, 88,

143 MADHAVANANDA, Swamı *The Brhadaranyaka Upanısad, with the commentary of Śankaracarya* Advaıta Ashram, Mayavıtı, 1987 (sıxth ed), xxııı + 675

English transl (see 20 141 above)

144 MAHESANANDA GIRI Swamı *Introductıon to Brhadaranyaka Bhasya* Advaıta Grantha Ratna Manjusha 29, Varanası 1986 ıı + 89

145 MAHFUJ, Salma *Sırr e Akbar Brhadaranaaka Upanısad* New Delhı, 1988, 15 + 270

Urdu transl of *BAU*

146 MANUDEVA BANDHU *Brhadaranyakopanısad — Eka Adhyayana* Hındı) Eastern Book Lınkers, Delhı 1990, xv + 226

147 MOHGAONKAR, V P Yājñavalkya Maıtreyī Samvāda (Marathı) *Jıvana vıkasa* 28 (8), Oct 84, 417–419

148 MURAKAMI, Shınkan Work and knowledge ın relatıon to future after death pañcāgnıvıdyā and devayāna and pıtryana (Jap) *Bunka* (Tohoku Daıgaku) 43 (1–2), Sept 79 30–48, 44 (1–2), Sept 80, 1–15

BAU VI 2 9-16

149 PANDIT, M P Readıngs ın the Brıhadaranyaka Upanıshad *Advent* 21 (1–4), 22 (1), 1964–65

150 PANDYA, Vıjay Phılosophıcal and ethıcal ımplıcatıons of the statement *atmanas tu kamaya sarvam prıyam bhavatı* SP, 32 AIOC, Ahmedabad 1985, p 555

151 ROY, P K Language and realıty ın Brhadāranyaka Upanısad and Ludwıg Wıttgensteın's Tractatus Logıco Phılosophıcus *IPQ* 25 (2) Aprıl 88, 227–232

Shows that there ıs some sımılarıty of approach ın the two texts (1) substance wıthout form (2) process of ındıvıdualızatıon and dıfferentıatıon (3) ındıvıdualızatıon thro the analysıs of lg , (4) analysıs of lg

152 SHARMA, Arvind Some reflections on the state of relationship between the gross and physical body, waking and dreaming state, and living and dying in the Brhadāranyaka Upanisad *Dar Int* 22 (4), Oct 82, 72–74

(1) death and rebirth are viewed very much in terms of 'life, with the necessary adjustments in *BAU* (2) the 'intermediate state of deep sleep which is equated with death in later deve lopments ge s placed on top of the subtle body and becomes associated with the causal body in later developments

153 SHARMA, B N K *The Brhadaranyaka Upanisad (expounded from Śri Madhvacarya's perspective)* Dvaita Vedanta Studies and Res Foundation, Bangalore, 1988, xxv + 203

154 SHARMA, Shiv Shankar *Brhadaranyakopanisad Bhāsyam* Haryana Sahitya Samsthana, Rohtak 1983, 6+2+500

Sk text with Hindi comm

155 SHUKLA, Raj Kumar Brhadāranyaka men aśvamedhayāga — Acārya Śankara ki drsti men (Hindi) *Prācya-Prajña* 11, 1979, 18–23

no advaitic interpretation

156 SIVANANDA Swami *Brihadaranyaka Upanishad.* Sivanandanagar, 1985 (reprint), xvi + 596

text English transl and comm

157 SUBRAHMANYA SASTRI S *Brhadaranyakopanisad (with the Bhasyas of Anandagiri and Śamkaracarya)* Advaita Grantha Ratna Manjusa 28, Mahesh Res Inst, Varanasi, 1986, 89 + 7 + 9+447+161+6+45+8+2

ed with introd and notes

158 TOLA, Fernando Elementos arcaicos en tres concepciones de ātman de la Brhadaranyaka Upanisad *Stromata* 38 (3–4) Buenos Aires, 1982, 349–371

(in) *BAU* I 4 1 8 II 1 II 3 see 20 159 and 160 below

159 TOLA, Fernando Tres aspectos del *atman* en la Brhadāranyaka Upanisad *Samskrta Samskrti* (Proc 1st Intern Symposium on Sk Lg) UNAM, Mexico, 1984, 379–400

(also in *SP* 1st Intern Symp on Sk Lg, 1982, p 38)
see 20 158 above and 20 160 below

160 TOLA, Fernando Archaic elements in three conceptions of the Ātman in the Bṛhadāraṇyaka-Upaniṣad *J Rel Stud* 12 (2), Patiala, 1984, 62–82

see 20 158 and 159 above

161 UMESHANANDA SASTRI (ed) *Bṛhadāraṇyakopaniṣad* Kailash Ashram, Rishikesh, 1980

2 vols

162 VARMA, Rajendra Prasad Janaka Yājñavalkya saṃvāda (Hindi) *Viśvātmā* 11 (3), July 86, 21–22

163 VYAS, R T *Bṛhadāraṇyaka Upaniṣad — A Critical Study* Oriental Inst, Vadodara, 1987, xi + xxxiii + 125

metaphysics cosmology psychology eschatology, decline of ritualism *BAU* and *Brahmasūtras*

164 WITZEL, Michael The case of the shattered head *StII* 13/14 (W Rau Fel Vol), 1987, 363–415

dialogue bet Yajnavalkya and a no of opponents (*BAUK* 3 1-9) in *Up* legends — and yet already in the *RV* passage X 88 17–19 — we can see the beginnings of cir 3 millennia of the art of discussion in India actually recorded in ritualistic, philosophical or śastric texts in Sk

165 YUDA, Yutaka Yājñavalkya's ontology (Jap) *Hajime Nakamura Fel Vol* (60th Birthday), Shunjūsha, Tokyo, 1973, 87–97

166 SARADAPRIYANANDA Swamini *Bhavanopanishad (of the Atharvana Veda)* Tara Culture Trust, Madras, 1986, 56

Bh Up consists of 37 *Brahmanas* text in Devanāgarī, followed by transliteration in Telugu and Roman scripts English transl and exposition

167 BHATTACHARYA, Vidhushekhar *Āgamaśāstra of Gauḍapāda* Mot Ban, Delhi 1989 (reprint), cxlvi + 308

text transl, exposition of *Māṇḍūkya Up* *Āgamaśāstra* is the earliest fairly systematic exposition of Vedānta deep and decisive influence of Mahāyāna Buddhism (Foreword by Christian LINDTNER)

168 BRAHMANANDA Swami Mandukya vidya, Meditation imparted by Sage Manduka *The Divine Life* 46 (11), Nov 84, 367–373

168A BRAHMANANDA SARASVATI *Mandukya Upanishad* New York, 1990, iv + 59

text transl and word by word rendition in English

169 COLE, Colin A *Asparśa Yoga A study of Gauḍapada's Mandukya Karika* Mot Ban , Delhi, 1982, xiii + 158

(Gauḍapada presented more as a religious preceptor than as a systematic philosopher) author invest gates the soteriological implications of *Mandukya Karika* fully at both theoretical and practical levels G first presents a theoretical understanding of man s spiritual situation and the goal of liberation. Then he describes the actual practices prescribed to achieve this goal experientially and indicates the results wh are said to accrue from them *MK* as *upadeśa śastra* *advaita* as *ajativada* (non-origination)

Rev V A VAN BIJLART *WZKSA* 33 225-26 Vin a V ANCHGO *PrBh* (*July 85*) *318-20*

169A DAVE, Jayantkrishna H *Mandukya Upanisad with Gauḍapada Karikas* Bharatiya Vidya Bhavan Bombay, 1990, xliii + 377

Vol I of *Thirteen Principal Upanisads* crit ed introd Śankara Bhasya comparative study and full comments with old and modern interpretations gist of the views of Kuranarayana (Ramanuja *sampradaya*) Madhva Purusottama Gosvami

170 DESHPANDE, S S A conceptual layout of Gauda pādakārikās *IPQ* 6 (2) Jan 89, 281 88

171 FATAH SINGH Māṇḍukya Upanisad (Hindi) *Veda-Savita* 8 (10), May 88, p 330

172 GAMBHIRANANDA, Swami *Manḍukyakarika* Sri Ramakrishna Math, Trichur, 1987 (reprint), xxiii + 142

see 20 173 below

Rev Nirod Baran CHAKRABORTY *PrBh* (July 88) 276-78

173 Sri Gaudapada's Mandukya Karika *BJ* 34 (21), June 1-15, 1988, 25-31

rev of 20 172 above

174 Geeta ch XV and Māndukya Kārikā chh I and II 12th National Geeta Gyana Yagna, Delhi, 1985

175 KAPLAN, Stephen A critique of an ontological approach to Gaudapāda's Māndukya Kārikās. *JIP* 11, 1983, 339-355

176 KAPLAN, Stephen *Hermeneutics, Holography, and Indian Idealism A Study of Projection of Gauḍapada's Manḍukya Kārika* Mot Ban, Delhi, 1987, xii + 147

author argues that G is a monist but not an idealist his notion of *maya* and its relationship to mind shd be interpreted in the light of the theory of perception and not in the light of an idealistic metaphysical theory of creation

177 LINDTNER, Christian Remarks on the Gaudapāda-Kārikās *IIJ* 28 (4), 1985, 275-279

Madhyamakahrdayakarikas (5th and 8th chh) of Bhavya shows close similarity to *GK* (4 chh)

182 POTTER, Karl H Was Gauḍapāda an idealist? *D H H Ingalls Fel Vol*, Reidel, Dordrecht, 1980, 183–199

183 RAMA, Swami *Mandukya Upanisad – Enlightenment Without God* Pennsylvania, 1982 xii + 124

184 RAMANNA, Raja Mandukya Karika *BJ* 35 (1), Aug 88, 185–191

185 SHARMA, Dharmananda Atmānubhutidarsanam *Sagarika* 25 4 — 26 1, 1988, 65–69

ref *Mandukya Up* *MK* discusses *Soyamatma catuspat*

186 SIVANANDA, Swami *Meditation on Om and Mandukya Upanishad* Sivanandanagar, 1985, xxxi + 116

2nd ed

187 TIWARI, Anant Sharan Madhva on Parā and Aparā Vidyās *VIJ* 17, 1979, 96–101

Mandukya Up two kinds of *vidyas* acc to Madhva *Mandukya Up* treats *para* and *apara* as two modes of thinking contained in one and the same spiritual trad

188 VAN BIJLERT, Victor A The way to the self according to the Mandukya Upanisad *BRMIC* 40 (10) Oct 89 235–238

four states of consciousness self = pure consciousness

189 VENKATASUBBIAH A Are the Gaudapādakarikas Sruti? *PO* 1, 1936–37, 2–12

190 WOOD Thomas E *The Manḍukya Upanisad and the Agama Sastra* Univ of Hawaii Press, Honolulu, 1990, 240

[acc to author G is not the author of all 4 *prakaranas* of *AŚ* especially of *alatasakti* he was not the *paramaguru* of Sankara it is doubtful whether he was *mayavadin* at all Sankara is not the author of *Āgamasastravivarana*] author discusses in detail whether vs 6 of *Mandukya Up* relating to Isvara is a continuation of vs 5 dealing with *susupti* or whether it belongs to vs 7 wh describes the self he suggests that ascription of *maya* to Isvara is a later development possibly under the influence of Buddhism we cannot have an Absolute without Isvara for Isvara is essentially the active power wh connects the Absolute with the phenomenal world wh we experience

thro' our physical senses and the reality of wh can't be sensibly denied

Rev M P PANDIT *PrBh* (Mar 91), 157-58

191 BRAHMANANDA, Swami Para-Vidya *Wisdom Light* 2 89, 18–26

Mundaka I 1 5

192 FATAH SINGH Mundaka Upanisad (Hindi) *Veda Savita* 8 (5), Dec 87, 163–165

193 KARAN SINGH The message of the Mundaka Upanisad *Theosophist* 85 (5) Feb 64, 313–327

194 KARAN SINGH *Mundaka Upanishad The Bridge to Immortality* Bombay, 1987, vii + 95

195 OTOMA, Yasuhiro Brahmavidyā in the Mundaka Upanisad *JIBS* 36 (2), Mar 88, 962–959

196 SHUKLA, Pratibha Mundaka Upanisad (Hindi) *Veda-Savita* 8 (5–6), 1987–88

197 BHATTACHARYA, Ram Shankar A wrong conjecture regarding the reading *granthavistara* in the Maitrāyanī-Brāhmana-Upanisad *JGJKSV* 37 (Baladeva Upadhyaya Fel Vol), 1983, E 337–339

(see *VBD* IV 20 255) *MBU* VI 34 emendation of *granthavistara* (COWELL) into *granthavistara* (MM) does not suit the context *granthavistara* refers to knowledge derived thro reading or hearing the *śastras*, i e *śravanajita jñāna* as against *sākṣātkara*

198 SHARMA, Arvind The three gods, the three gunas, and the three syllables of *om* a study in homolization in the Maitrāyana Brāhmana-Upanisad *BITCM* 1980 (July–Dec), 1984, 73–77.

examines the omission of the connection of three *gunas* with the three constituents of *om* the internal logic of the *Up* allowed the identification of only one triad namely, Brahmā, Viṣṇu, and Śiva

199. COWELL, E. B. *Maitrī or Maitrāyaṇīya Upaniṣad.* Indological Book House, Delhi, 1964.

200. BAUY, Christian. Matériaux pour servir aux études upaniṣadiques. II. La *Rāmatāpinyupaniṣad. JA* 278 (3–4), 1990; 269–326.

..*R.* is the 55th among the 108 *Upaniṣads* and forms part of the *AV* present work grew out of the exam of a Sk ms held in the Or Res. Inst, Mysore it is centred on the relations bet the *Uttaratāpinī* and the *Agastyasamhitā* . author gives detailed Bibliography and three lists of ms documents..

201. SARADAPRIYANANDA, Swamini. Vajrasoochi Upanishad. *Tap. Pras* 26 (3)–26 (11), Mar. 88–Nov. 88.

..serially . *VU* belongs to *SV* text; English transl and exposition..

202. BUHNEMANN, Gudrun The Vallabheśa-Upaniṣad. *IIJ* 30, 1987; 243–263.

. a Tantric *Up* related to the cult of Mahāgaṇapati (this appears in *Śrīmahāgaṇapatisaparyāpaddhati* ed by C V Swami Sastri, Madras, 1961, pp 99–106 . other *Upaniṣads* related to the cult of Gaṇapati 1 *Gaṇeśatāpanīya Up*, 2 *Heramba Up*, 3 *Gaṇeśātharvaśīrṣa-Up*)

203. BONER, Alice; RATH SHARMA, Sadasiva, BAUMER, Bettina (ed.) *Vāstuśāstra Upaniṣad · The Essence of Form in Sacred Art.* Mot Ban, Delhi 1982; 192.

. text attributed to Pippalāda of *AV* .

Rev Frederick M ASHER, *JAOS* 104 (3), 599-600

204. AUROBINDO, Sri Shvetashvatara Upanishad *Advent* 28 (2); 46–49; 28 (3); 9–11; 28 (4); 10–14

205. BRAHMANANDA, Swami. Devatma-sakti vidya *Wisdom Light* 1. 87, Mar. 87; 22–28.

. *Śvet Up* I 1-3 .

206 BRAHMANANDA, Swami Brahma-chakra-vidya. *Wisdom Light* 4. 87; June 87; 25–29.

..*Śvet Up* I 4-12..

207 BRAHMANANDA, Swami Devasya mahima vidya *Wisdom Light* 12 87, Jan 88

Svet Up ch 6

208 KIMURA, Toshihiko Sakalajagadvidhātranumānam (II) — the intellect of God Siva — argued by Bhāsarvajña *JIBS* 29 (1), 1980, 476–471

ref *Śvet Up* III 19

209 MURAKAMI, Shinkan. [Study of Svét Up I] (Jap) *Kumoi Shāzen hakushi kokikinen Bukkyō to ishukyo*, Kyoto, 1985, 71–86

210 OBERLIES, Thomas Die Svetāśvatara-Upanisad Eine Studie ihrer Gotteslehre (Studien zu den "mittleren" Upanisads I) *WZKSA* 32, 1988, 35–62

Śvet Up is by and large an uniform text (not a somewhat chaotic accumulation of diff text layers) author offers a new interpretation of the conception of god Rudra Rudra = amalgama ion of the Vedic fire-god Agni and the old Rudra

211 SHARMA, Tulsi Ram *Śvetāsvataropanisad* E B L, Delhi, 1985

2nd ed of *VBD* IV 20 268

212 SOLOMON, Richard The *Śvetāśvatara* and the *Nāsadīya*: Vedic citations in a Śaiva Upanisad *ALB* 50, 1986, 165–178

I *Śvet* IV 18 and *RV* X 129 II Patterns and purposes of Vedic citations in *Śvet*, III The *Śvet* as an apology for Saivism one may read explicitly Saiva meanings into *Śvet*, the author s purpose was to expouse just such sectarian and monotheistic views the *Śvet* is frankly theistic, even devotional, text, whose principal concern is to justify Siva-worship in the context of Vedic Up thought

213 STARK, S Svetāśvataropanisad 3 8–3. 11 in the light of Viśistādvaita (with special reference to the interpretation of Vātsya Varadaguru) *SP*, 8 WSC, Wien, 1990

ref to *Tattvanirnaya* of Vatsva Varadaguru, 13th cent) . the *Up* passage ultimately has Visnu-Narayana as its sole object

214 TSUCHIDA, Ryutaro Some remarks on the text of the Śvetāśvatara Upanisad *JIBS* 34 (1), Dec 85, 1-9 (468-460)

> *Śvet Up* is permeated with vernacular elements to a somewhat greater degree than hitherto considered draws attention to some linguistic phenomena e g *brahmam* (1 9d 12d) *maharsi* (3 4b 4 12b) *bhoktaram* (1 12c) *kimcit* (3 9b), etc

215 VAIDIKA, Vedavati *Śvetaśvatara Upanisad Darśanika Adhyayana* (Hindi) National Publishing House, New Delhi, 1984, xv + 282

> on the basis of comm of Sankaracarya Sankarananda Vijnanatman Narayana Rangaramanuja

216 VARMA, Siddhesvar *Śvetaśvatara Upanisad* Spirit India Publishers, New Delhi, 1984 (reprint), xi + 120 + iii

> English transl

217 NARAYANA RAO *Sat Praśna Upanisad* Bangalore

> text transl and exposition in Kannada

218 DEGRÂCES-FAHD Alyette *Upanisad du Renoncement* (*Samnyasa-Upanisad*) Paris 1989

> *transl introd notes in French*

219 The Saubhāgyalaksmi Upanisad (The mystic doctrine of the goddess of prosperity) *ALB* 27, 1963 203-215

220 SARADAPRIYANANDA Swamini Skandopanisad *Tap Pras* 23 (11)-24 (3) Nov 85-Mar 86

> (51st among the 108 *Upanisads* mentioned in *Muktikopanisad* belongs to *KYV*) serially text comm by S

221 KELLER, C-A Die Hamsopanisad *ZMR* 62 1978, 183 202

21 COLLECTIONS OF *Upanisads*

222 ANANTHARANGACHAR, N S *Five Upanishads* Bangalore,

> *Iśa Praśna Kena Katha Mundaka* with English transl and notes

Rev G R MANI AIYAR *BJ* 31 (8) 75 77

2 ARCHAK K B *Upanisad khandārthas of Śri Raghavendrayati* Bangalore 1987, xxvii + xxii + 396

n n *Up Iśa Kena Katha Praśna Munda Mandūkya Taitt Ch BA* harmonizes the tenets of Madhva s Dvaita Vedanta with *Up* teachings

383 3 *Astavimśatyupanisatsamgrahah* Varanasi, 1985 (reprint)

4 AUROBINDO, Sri *Upanishads texts, translations and commentaries* Part I, Sri Aurobindo Ashram, Pondicherry, 1981 (2nd ed) 1986 (reprint), 466

Rev *Patriot* (31 1 82) 2 1 3

5 BHATTACHARYA, A N *One Hundred and Twelve Upanisads and Their Philosophy* Indo Vision, Ghaziabad 1987, vii + 91 + 4 + 563

original text exposition

6 CHINTAMANI T R (ed) *Samnyasa Upanisads with the Commentary of Upanisadbrahmayogin* AL Series 12 Adyar, 1983 (reprint), xviii + 267

7 CHITRITA DEVI *Upanisads for All* S Chand and Co, New Delhi 1973, xxxi + 308

English transl of 11 *Up* with introd central doctrines of *Up* (*Brahman Maya Hiranyagarbha* etc) idealist pt of view

Rev Mahesh M MEHTA *JAOS* 103 658 659 S K NANDI *JAS* (Calcutta) 28 (2) 176–78

8 DAVE Jayantakrishna H (ed) *Praśna and Mundaka Upanisads* Bharatiya Vidya Bhavan Bombay, 1988, v+ 248

Vol I of *Thirteen Principal Upanisads* crit ed introd Śankara Bhasya notes comparative survey

9 DEUSSEN Paul *Sixty Upanisads of the Veda* Two Volumes Mot Ban Delhi 1990 xxxv + 995

(reprint of *VBD* IV 21 12) transl of D s *Sechzig Upanisads des Veda* into English by V M BEDEKAR and G B PALSULE

Rev : ED. *Dar Int* 22 (2), 86–88, H C PATYAL, *BDCRI* 43, 129–130, V. G RAHURKAR, *ABORI* 64, 316–17

10. FILIPPANI-RONCONI, PIO. *Upanisad — Antiche e medie*. Ed. Boringhieri, Torino, 1977.

..(reprint of *VBD* III 20 196) .

11. GAJENDRAGADKAR, P. B (ed.) *The Ten Classical Upaniṣads.* Vol I : *Īśa* and *Kena*. Bh. Vid Bh., Bombay, 1981; 312.

..(= *VBD* IV 21 18)..

12. GAMBHIRANANDA, Swami. *Major Poetical Upaniṣads.* Sri Ramakrishna Math, Trichur, 1991; 179 + xxxii

..*Īśa, Kena, Kaṭha, Muṇḍaka* text with English rendering.. concordance and conclusion (wh contains passages from *Ait Up* and *Ch Up*)..

Rev G. N. KUNDARGI, *Pr Bh* 96, 316-17

13. GOVIND SASTRI. *Īśādidaśopanisadah Śāmkarabhāsyayutāh* Sri Sankara Granthavali, Vol. I, Mot Ban, Delhi, 1987, v + 1012.

14. HUME, Robert Earnest. *Thirteen Principal Upanisads.* OUP, Delhi, 1983; xvi + 588.

..reprint of *VBD* IV 21 23 . English transl , outline of *Up* phil.; annotated bibliography..

15. JAGADISH LAL SASTRI (ed.) *Upanisatsamgrahah* Mot Ban., Delhi, 1984 (reprint of *VBD* IV. 21 50); 91 + 664 + 475

..contains 188 *Up* . Part I · *Īśādi* 120 *Up* , Part II *Yoga, Vedānta, Vaiṣṇava, Śaiva, Śakta* .

16. KRISHNA WARRIER, A. G *The Śākta Upanisads.* Adyar Library and Res. Centre, 1975

..(English transl)..

17. KUNHAN RAJA, C. (ed.). *Daśopaniṣadaḥ* Part I : *Īśa* to *Aitareya.* Adyar Library Series 15. 1, 1984 (reprint), 31 + 485.

with comm of Śrī Upanisadbrahmayogin (revised by A. A. RAMANATHAN)..

18 MAHADEVA SASTRI A (ed) *The Vaisnava Upanisads with the commentary of Sri Upanisadbrahmayogin* Adyar Library Series 1979 xxvii + 422

see *VBD* IV 21 35

Rev G C TRIPATHI *JGJKSV* 36 328 29 P M UPADHYE *Bh V d* 43 95 96

19 MAHADEVA SASTRI A (ed) *Yoga Upanisads with the commentary of Sri Upanisadbrahmayogin* Adyar Library Series 1983 xi + 624

reprint of *VBD* IV 21 34

20 MAHADEVA SASTRI A (ed) *The Samanya Vedanta Upanisads with the commentary of Sri Upanisadbrahmayogin* Adyar Library Series 1987 34 + 527

21 MAX MULLER F *The Upanishads* SBE I Mot Ban Delhi 1988 Part I ci + 324

see *VBD* IV 21 38

22 MODAK B R *Sulabha Upanisade* (Marathi) Jayant Prakashan Nagpur

series of separate books *Isa Mundak Mandukya Kena Katha Prasna Aitareya Taittiriya Svet BAU Ch Up* text and transl with exposition in Marathi

23 NARAYANASVAMI AIYAR K *Thirty Minor Upanishads including the Yoga Upanishads* Santarasa Publications Reno Oklahoma 1980 viii + 280 New Delhi 1987 (reprint)

see *VBD* IV 21 41 English transl of 14 *Vedanta Up* 2 Physiological *Up* 3 *Mantra Up* 2 *Sannyasa Up* and 9 *Yoga Up*

Rev Harvey ALPER *JAOS* 103 813

24 PANASHIKAR Vasudeva Lakshman (ed) *Isadyastottarasatopanisadah* Vidyabhavana Pracyavidya Granthamala 28 Varanasi 1990 (reprint) xvi + 563

25 PANDURANGI K T (ed) *Ishavasya Talavakara Kathal Upanishads* S M S O Sabha Publ 10 Chirutanur, 1985, viii + 146

text with Engl sh transl and notes acc to Sri Madhvacarya s *Basya* and Sri Raghaverdratirtha s *Khardartha*

Rev R T SHARMA *JORM* 47 55 273-74

26 PANTULU Lakshminarayana Sastry *Upanishad Samucchayamu*

Rev ED *Triven* 45 (1) 97 98

27 RADHAKRISHNAN S *The Principal Upanisads Text and English Translation* OUP, Delhi 1989 958

repr nt of *VBD* IV 21 46

28 RAMANATHAN A A *Sannyasa Upanisads (on Renunciation) English Translation* Adyar Library Series 104 1978, VIII + 240

VBD IV 21 49

Rev Maya MALAVIYA *JGJKSV* 38-39 361 64

29 RAMANATHAN A A (ed) *Dasopanisads with the commentary of Sr Upanisadbrahmayogin* Adyar Library Series 15, 1984 516

revised ed

30 RAY, Gangasagar (ed) *Astavimsatyupanisadah* Ratnabharati Granthamala 11 Varanasi 1985, 8 + 383

31 ROER E (ed) *Isa, Kena, Katha Prasna, Mundaka, Mandukya Taittiriya Aitareya Svetasvatara Upanisads* N P Series 22 Nag Publ Delhi 1978 X + 312

text transl with notes in Engl sh from comm of Sankara and gloss of Anandagiri

32 ROER E MITRA R L COWELL D B (ed) *Twelve Principal Upanisads Three Volumes* N P Series 18 Nag Publ, Delhi 1978 (reprint)

33 SHARMA Jajneswar *Extracts from the Upanisads* (in Assemese transl) 1932 33

34 SHARMA R N *Commentary on Upanishads Vol I Isavasya, Aitareya Kena* Delhi, 1988, iii + 123

35 SHARMA, Tirtha Nath *Upanisad Astaka* : Assam Prakashan Parisad, Guwahati, Nov. 1987.

Vol I *Īśa, Kena, Katha, Praśna* text, transl and exposition in Assamese in the light of *Śaṁkarabhāṣya*..

36. SITARAMACHARYULU, M (ed) *Telugu Upanishattulu*. Z P High School.

Rev ED, *Triveni* 41 (1), 93

37 SIVANANDA, Swami *Principal Upanishads* The Divine Life Society, Sivanandanagar, 1983, xvi + 528

8 *Up* text, transl, notes, comm (in the light of Samkara's view point)

38 SPROCKHOFF, Joachim Friedrich *Samnyāsa : Quellenstudien zur Askese im Hinduismus I Untersuchungen uber die Samnyāsa–Upanisads* Steiner, Wiesbaden, 1976; xv + 384

= *VBD* IV 21 54 introd various types of ascetics known in India e g, *muni yati, bhikṣu parivrājaka, śramana, sadhu, yogin tapasvin, samnyasin* all these revolve round three basic ideas viz *tapas yoga, samnyasa* origin and development of the ideology and practice of *samnyasa* each *Samnyasa Up* dealt with exhaustively 17 useful tables.. see 21 39 below..

Rev R, N D, *ABORI* 69, 397

39 SPROCKHOFF, Joachim Friedrich Vom Umgang mit den Samnyāsa-Upanisads *WZKSA* 34, 1990, 5–48

.with ref to 21 38 above particularly refers to Adyar Library publications

39A. SUBRAHMANIAN, N. S *Encyclopaedia of the Upanisads* Sterling Publishers, New Delhi, 1990 (reprint of 1985); xiii + 564

. condensed versions (1) *Major Up* (10), (2) *Samānya-vedanta* (25), (3) *Śaiva* (14), (4) *Śākta* (8) (5) *Vaiṣnava* (14) (6) *Yoga* (20), (7) *Saṁnyasa* (17) essence of comm of Śrī Upanisadbrahmayogin

40 SUBRAHMANYĀ SASTRI, S *Upanisadbhāsyam by Śaṁkarācārya*. Mahesh Res Inst, Mount Abu, 1979; xxvii + 744

. with gloss on all *bhaṣyas* by Ānandagiri, on *Katha, Māndūkya,* and *Taittirīya* by other great Ācāryas, and *Taitt Up Bh Vārttika* by Suresvara ed with notes SS..

41 VEDANANDA SARASVATI, Swami *Vedopanisad Athava Aupanisadasrutisamgrahah* 1972

42 VIDYATILAKA *Brahmopanisat sara samgraha* Spirit India Publishers, New Delhi, 1984 (reprint), x + 80

selections (about 150) from *Upanisads* with *t ka* called *Dipika* English transl

22 NOTES GENERAL STUDY

(also see Section 58)

1 ARCHANA KUMARI Upanisad evam Taigora kā saundaryacintana (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, p 14

2 ARONSON Harvey B *Brahman* masculine and neuter, in the pre Buddhist Upanisads *Pandit Sukhlalji Vol* (*VBD* IV 87 177) Ahmedabad, 1981, 231–239

(see *VBD* IV 80 15) acc to *BAU Ch Up Kau Up* (850—750 B C) there are two paths possible at death (1) one wh leads to Brahman (2) one wh leads to rebirth *Brahmaloka* — the world of Brahman (neuter or masculine) *Kau Up* I 3 shows unequivocal presence of Brahma in the world of Brahman this *Up* describes Brahma in a way wh combines attributes wh are later exclusively applied to either Brahman or Brahmā

3 ASHTIKAR, Madhukar *Upanisadumcā Abhyāsa Aave Sandarbha* (Marathi) Medha Prakashan, Nagpur, 1987, 182

radio talks on *Up*

4 AUROBINDO Sri Introduction to the Upanishads *Bull Sri Aurobindo Intern Centre Ed* 35 (1), Feb 83, 4-2[illegible]

(with transl in French)

5 AWASTHI, C S Philosophy of Shri Swaminarayana and the Upanishads (in) *New Dimensions in Vedanta Philosophy*, Vol II, 1981, 5–13

6 BAHADUR, K P *Upanishads (five verses)* New Light Publ

Rev ED *Triveni* 43 (3) 73–74

7 BAILEY G M Brahma s role as protector *D R B Birth Cent Vol* Calcutta 1982 127 136

ref to Br hma in *Up*

8 BANERJEE Hiranmay Impact of the Upan sads on Western thought *D R B Birth Centenary Vol* 1982 157 165

ma nly on Schell ng (1775 1854) (1) the so call d panthe s t c theo es that ve e propo nded by Western ph losophe s *b fo e Schell g* were not truly panthe st c n char (2) it s in Schell ng s pl losophy of nat re that a system was evolved wh conta ns the char cter st c elem ents of a panthe st c v ew of the un e se (3) the e s good ev dence to sho v that Schell ng had access to the texts f anc ent *Upa sa ls* wh he adm red most therefo e Schel ng must have been nfluenced by the panthe st c ph losophy of *Up* autl or also refers to Schopenhauer (1788 1860) B uno (1548 1600) Malebranche (1638 1715) and Sp oza (1632 1677)

9 BAN HUI PAO God in the Upanishads *Theosophist* 102 (8) May 81 295 300

10 BARTHOLOMEW Bradley York The five senses *AH* 8 No 83 April 91 9 14

q antum mechan cs and *Up* — both deny the poss b l ty of dual ty e that subject and object can have a separate ex stence

11 BHARADWAJ O P The Kurus and Kuruksetra in the Upan sads *HSAJIS* 3 (1 2) Chand garh 1988 (90) 306–322

extracts f om *Up* vi h comments

12 BHARATIYA Bhavanilal *Upanisadon ki kathayen* (H nd) Arya Prakashan Delhi 1984 60

stor es n *Up* (1) Who is Yak a ? (2 3) Yama Nac ketas (4) Rs s ve bal contests (5) Saunaka and Ang ras

13 BHATTACHARYA B shnupada Quintessence of the Upan sads *BRMIC* 41 (serially) 1990

14 BHATTACHARYA D pak The doctr ne of four in the early Upan sads and some connected problems *JIP* 6 1978 1 34

15 BHATTACHARYA, Gopinath Appraisal of the statements concerning the Vedic rites as observed in the principal Upanisads *SP*, 34 AIOC Visakhapatnam 1989 p 26

> can these be regarded as the source of the relation bet knowledge and action as admitted in later Vedanta texts and the *Gita* ?

16 BHATTACHARYA Ram Sankar Aupanisada tattvajñāna ke visaya men eka bhranta dhāranā (Hindi) (in) *Aatonmesa* (Gopinath Kaviraj Comm Vol) Varanasi 1987 223-225

> ref to JACOBI s views (1) in the oldest *Up* spirit and matter are not discriminated (2) notion of an individual soul exempt from decay and death is altogether unknown the author *contradicts these views*

17 BISOONDAYAL B The Upanishads in a nutshell *Hindutva* 7 (9-10), 1976-77 138-147

18 BISWAS Didhiti The place of rituals in the Upanisads *SP*, 33 AIOC, Calcutta 1986 7 8

> the assimilation and not the contradiction bet knowledge and ritual is the message of the Veda *Up* emphasise this pt *Up* criticise the mechanical process of sacrifice bereft of any warmth of devotion

19 BOUY, Christian Materiaux pour servir aux etudes upanisadiques I Un manuscrit sanskrit de Tanjore *JA* 278, 1990 71-134

21 BRAHMANANDA, Swami [Vidyās in the Upanisads]. *The Divine Life* 46 (12), 413–419 (Mahavakya Vidyas), 47 (2), 50–53 (Satyam-Jnanam Anantam-Vidya *Taitt*-*Ānadavallī*, *BAU* 3 9 28) 47 (4), 118–121 (Balaki Vidya *Kaus* IV, *BAU* I 1), 48 (4), 117–120 (Prajnanam-brahma-Mahavakya Vidya), *Wisdom Light* 10 87, (Param-Brahma Vidya *Śvet* III 7, *Munda-ka* II 1 ii–iii) 1 88, 19–29 (Gayatri-Vidya : *BAU* V 14), 3 88, 38–43 (Ekadasa-Dvara Vidya *Katha* II 2 1–8), 4 88, 44–50 (Savitr-Vidya *Śvet* 2), 5 88, 31–38 (Pranava-Omkara-Vidya : *Mundaka* II 2 iv ff, *Praśna* 5, *Taitt* 1, etc), 6 88, 31–36 (Adhyatma Vidya *Katha* I 2 12), 7 88, 36–39 (Angushta-matra-Vidya *Katha* and *Śvet*), 8 88, 25–30 (Asti-Vidya · *Katha* II 3 12 15), 10 88, 23–33 (Shodasakala-Vidya : *Praśna* VI), 11 88, 25 29 (Adesa-Vidya *Kena* IV 4–5), 1 89, 22–26 (Dva-Suparna-Vidya), 3 89, 20 28 (Virat-Vidya *Mundaka* II 1 4–10), 5 89, 21–30 (Anandamaya Vidya *Taitt* II 5, 8 1–4), 7 89, 24–32 (Sakalya-Vidya *BAU* III 9 10–17), 9 89, 22–27 (Vyahita-Vidya *BAU* V 11)

also see under diff individual *Up* in Section 20

22 BRERETON, Joel P *Tat tvam asi* in context *ZDMG* 136 (1), 1986, 98–109

tat has an adverbial function "In that way are you O Śvetaketu — that is Śvetaketu, like the tree and the whole world is pervaded by this invisible essence wh is his final reality and his true self

23 BRERETON, Joel P The structure of an Upanisadic *Brahmodya* *SP*, IWVS, Harvard Univ , June 87

the paper analyses the principles of composition and thematic development of *BAU* 3 (= *brahmodya* bet Yājnavalkya and Brahmanas of Kuru Puncala)

24 CHAKRAVARTI, Loknath Vedavihitakarmanām upani-satsu prāsangikatvam *SP*, 34 AIOC, Visakhapatnam, 1989, p 377

Vedic ritual and *Up*

25 CHATTOPADHYAYA, Aparna Some thoughts of Guru Nanak in the light of the Upanishads *MR* 125–26 (3), Sept 65, 181–191

26 CHATURVEDI, Vasudeva Krishna *Brahmasutra, Upanisad, and Śrimadbhagavatam* Shri Krishna Satsang Bhawan Prakashan, Mathura, 1984–85 16 + 392

> study of the *Bhagavata* with ref to *Up* and *BS* acc to author, *Bhagavata* has explained the central idea of *Up* and has interpreted the true meaning of *BS*

27 CHINMAYANANDA, Swami The Upanishads *Visvatma* 11 (3), *July 86, 57–59*

28 CHOUDHURY, Mantosh Chandra Sannyāsa in the Upanisads *SP*, 33 AIOC, Calcutta, 1986, 638–39

29 DATE, V H *Upanisads Retold* New *Delhi, 1986,* 414

> *reprint of VBD IV 21 11*

30 DATTA, Tapash Sankar The philosophy of Shri Swaminarayan and the Upanishads (in) *New Dimensions in Vedanta Philosophy*, Part II, 1981, 14–21

31 DAYA KRISHNA The Upanishads — what are they ? *JICPR* 1 (1), 1983, 71–82

> the usage of the term *Up* was fluctuating this shows that the criteria for what was to be considered an *Up* were not fixed even the consideration of the content-criterion will imply a lot of pruning in the *Up* texts *Up* wh. are really independent works are hardly regarded of major imp and those that are so regarded are mostly not independent works at all but selections out of pre-existant texts made on the basis of criteria wh seem *neither clear nor uniform to our apprehension*

32 DESHPANDE, Saroj *Idam* in the cosmological statements in early Upanisads *ABORI* 70 1989 255–261

> discusses occurrence of *idam* in early 11 *Up* (1) *Idam* refers to an antecedent entity, (2) *idam* ref to a hypothetical entity, (3) as a demonstrative pronoun *idam* indicates a

relevant substantive (4) *idam* can express only an adverbial meaning

33 DESHPANDE, Uma Position and status of women in early Upanisads *Bh Vid* 49 (1–4) 1989 96–103

no female infanticide educational freedom marital freedom mother glorified social and rel freedom

34 DHAL, U N Laksmi in later Upanisads *Bharati*, Utkal Univ J (H) 8 (15) Dec 74 111–114

see *VBD* IV 51 89

35 DHAWAN B D The faculty of god realisation *The Vedic Path* 47 (1) June 84 p 14

ref to *Katha* and *Mundaka*

36 DHAWAN B D Ātmasāksatkāra ke lie yogyatāyen (Hindi) *VJ* 34 (7), Oct 85 5 ff

self realisation — ways acc to *Up*

37 DUNICHANDRA SASTRI Bhakti sāhitya evam santavānī para upanisadon kā prabhāva (Hindi) *VJ* 34 (5), Aug 85, 37–42

38 FEM David Symbolism in the Upanisadic Pitryāna (Path of the Fathers) *B C Asian Review* 1 (1), Sept 87, 90–101

devayana and *pitryana* discussed in *BAU* VI 2 2, *ChUp* V 10 1 5 *Praśna* 1 9 *Gita* VIII 24–26 *Katha* 1 2 1 (uses the terms *śreyas* and *preyas*)

39 FORT, Andrew O *Self and Its States A State of Consciousness in Advaita Vedanta* Mot Ban, Delhi 1990 xx + 226

focus on *Mandukya Up* and *Gaudapadakarika turiya* and *caturpada* doctrine Appendices (1) the minor *Up* on *turiya* (2) transl of *Mandukya Up* and *GK* with *Śamkara bhasya*

40 FRAWLEY, David The creative vision of the early Upanishads

udgitha adityasya the exalted song of the sun

41 GANESAN, V R Chittasuddhi is the basis for self-realisation *Tap Pras* 28 (3), Mar 90, 11–14

based on *Katha* and *Mundaka*

42 GANGULY Bhabani Knowledge of ignorance *SP*, 33 AIOC, Calcutta, 1986, 564–65

Up context

43 GARG, R K *Upanisadic Challenge to Science*

44 GOGATE, K S Sandilyavidyā — saguna upāsanā mārga (Marathi) *Prasada* 40 (9), April 87, 19–23

45 GOKHALE, Sarasvati Bai Dasopanisadatila sāra (Marathi) *Purusartha* 60, June 85, 253–257

46 GOSWAMI, Dibakara *Upanisad Dhenu* (Assamese) Guwahati, 1979

47 GREN EKLUND, Gunilla Causality and the method of connecting concepts in the Upanisads *Ind Taur* 12, 1984, 107–118

considers *ChUp* 7 — the main line of thought in the section *Narada learning from Sanatkumara that one concept in turn* is in some sense greater (*bhūyas*) than another in a chain of 15 concepts

48 GUHA, Naresh The Upanishads, Patanjali, apparitions, and W B Yeats A new approach to a vision *Jadavpur Journal of Comp Lit* 4, 1964, 104–124

49 HANEFELD Erhardt *Philosophische Haupttexte der alten Upanisaden* O H, 1976, 199

(= *VBD* IV 22 85)

Rev Edeltraud HARZER *WZKSA* 25 223–226

50 HILTEBEITEL, Alf The two Krsnas on one chariot : upanisadic imagery and epic imagery *Hist Rel* 24 (1) 1984, 1–26

ref *Katha* 1 3 3–4

51 HOSODA, N Meditations in the early Upanishads *Indotetsugaku Bukkyōgaku* 3, Sapporo, 1988, 170–184

52 IKARI, Yasuke The Agnicayana rite and the old Upanisads (Jap) *Shukyo Kenkyū* 49 (2), Sept 75, 51–73

53 JUNEJA, Saroj Upanishadic concept of self (atman) *Viśvatma* 14 (5), Sept 88, 35–36

53A JUNEJA, Saroj Upanishadic concept of Brahman *Viśvatma* 14 (7), Nov 88, 76–77

54 KALE, Pushpa Ashok Quotations in the Upanisads *SP*, 34 AIOC, Visakhapatnam, 1989, p 16

considers purpose and source

55 KAR, Namita *Humanistic Trends in some Principal Upanisads* Ajanta Publ , Delhi, 1989, x + 88

on the basis of *Isa Kena Katha Taitt*

56 KARAN SINGH The message of the Upanishads (in) *Navonmesa* (G Kaviraj Comm Vol), Varanasi, 1987, E 333–340

five cardinal concepts (1) all pervasive *Brahman*, (2) *Brahman* resides within each individual consciousness in the *Atman* (3) all human beings because of their spirituality, are members of a single extended family (4) essential unity of all religions — of all spiritual paths, (5) welfare of all beings

57 KHATRI, Bina Rani 'Om' upāsanā (Hindi) *SP*, 32 AIOC, Ahmedabad, 1985, 42–43

exposition of *om* in *Up*

58 KOCMAREK, Ivan *Language and Release* Mot Ban, Delhi

unfolds the mystery of the revealed lg of the *Up*

59 KOLHATKAR, B V Upanisadātila śarīravijñāna – hrdaya (Marathi) *Navabharata* 41 (10), July 88, 23–27

'heart acc to *Up*

60 KOLLAPUR, G V Rational, prominent culture of the Upanisads *SP*, 34 AIOC, Visakhapatnam, 1989, p 28

in *Up* philosophical topics are discussed thro' pairs of controversial *tattvas* and in the end a concordance is synthesised in one and the same *tattva* *ksara akṣara*, *nitya-anitya*,

śreyas preyas, sat asat dharma adharma cetana acetana jīvātma paramātmā, brahman māya

61 MANSHARAMANI, D M Upanisads, the innermost scientific truth *The Vedic Path* 48 (1-2)-49 (2-3), 1986

serially in three instalments

62 MANSHARAMANI, D M *Upanisads Enunciate* The Theory of Reality of Energy The Theory of Real Quanta, The Inner Ātman Jaipur, 67

63. MAYEDA, S Śamkara and Sureśvara their exegetical method to interpret the Great Sentence *tat tvam asi* *ALB* 44-45, 1980-81, 147-160

Śamkara applies *anvaya-vyatireka* method in the interpretation of this *mahāvākya* Sureśvara has inherited this method from him

64 MEHTA, Rohit The message of the Upanishads *Triveni* 40 (4), 1972, 57-60

65 MEHTA, Rohit *The Call of the Upanishads* Mot Ban, Delhi, 1984, 320

(reprint of *VBD* III 22 82) deals mainly with the mysticism of *Up* the golden veil the silent night the bliss eternal etc.

66 MISHRA, Rajeshwar Prasad Upanisadon men nārī (Hindi) *JGJKSV* 42 (1-4) 1986 (1990), 171-179

in *Up* period women enjoyed a respectable position in society, they were the symbol of home and family motherhood respected women observed *brahmacarya* like men and also participated in rel performances by the end of the *Up*-era, the position of women started gradually deteriorating

67 MOHAN, Lajja Devi Teachings of Guru Tegh Bahadur in the tradition of the Upanisads *VIJ* 20 (1-2) 1982 132-140

68 MOHGAONKAR V P Upanisadāmce saundarya āni sāmarthya (Marathi) *Jīvana Vikāsa* 29 (4) June 85 207-209

69 MONDAL Anjali A study of some verses of the Bhāgavata Mahāpurāna in the light of some Upanisadic sentences. *SP*, 32 AIOC, Ahmedabad, 1985, p 394

vedicism of the *Bhagavata P* (in lg and thought)

70 MUKHOPADHYAYA, P *Journey of Upanishads to the West* Calcutta, 1987, xv + 262

71 NAGARAJA RAO, P Śrī Madhva and the Upanisads *Dharmaprakash Journal* 17 (1-2) Madras, Sept -Oct 87, 28-37

72 NARAYANASWAMI AIYAR, K *The Thirty Two Vidyas.* Adyar Lib Res Centre, 1962, 147

(= *VBD* IV 64 35)

Rev ED *QJMS* 55 (1) 36 37

73 NARLA, V R *An Essay on the Upanishads A Critical Study* Hyderabad, 1989 81

74 NEOG, Hari Prasad Upanisader Śikṣā (Assamese) *Prakash* 13 (1), Assam Prakashan Parisad, Nov 87, 14-16

75 The New Conceptual Philosophical Concordance of the Upanisads *Lokaprajña* 1 (1), Puri, 1987, 152-158

report on CASS project Univ of Poona

75A OLDENBERG, Hermann *The Doctrine of the Upanisads and the Early Buddhism* Mot Ban, Delhi, 1991, x + 226

(English transl by Shridhar B SHROTRI of O's *Die Lehre der Upanishaden und die Anfange des Buddhismus*, 1908) Introd Life and philosophy of Vedic Indian magician rose to the position of priest — this is the period of *Saṁ* and *Br* Ch 1 Older *Up* Ch 2 Later *Up* like *Katha* *Maitr* *Śvet* beginnings of Saṁkhya and Yoga Ch 3 Buddism

76 ŌTOMO, Yasuhiro On the doctrine of the two paths in the early Upanisads (Jap) *JIBS* 38 (1) Dec 89, 449 447

devayana pitryana

77 PANDE, G C The Upanisads and Buddhavacana (in) *Freedom Progress and Society* (Satchidananda Murty Fel Vol) Mot Ban, Delhi 1986 209-216

Up as well as Buddhistic thought share in the universal trad of *dharma* as ultimate reality

78. PANDEY, Gaya Ram Advaitavedāntasampradāya men 'tattvamasi' vākyārthavivecana (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985; 354–55.

79. PANDEY, Gaya Ram *Śaṅkara's Interpretation of the Upanisads* Indo-Vision, Delhi, 1988; xvi + 288.

80. PANDYA, Har Narayana U. Hemacandrācāryaprarūpita amanaskayoga (Hindi). *SP*, 34 AIOC, Ahmedabad, 1989; p. 322.

> ..*amanaskayoga* in *Brahmabindu Up*, *Maitreyī Up*, *Maṇḍala-brāhmana Up*, *Advayatāraka-Up*. Hemacandra ref to *amanaskayoga* propounded in these *Up* and also adds his own views..

81. PRABHAVANANDA, Swami. The Upanishadic thoughts and essence. *Swami Abhedananda Comm Vol*, Calcutta, 1971; 43 ff.

> ..*brahman*; *ātman*, identity of the two realization of *brahman* and path to that realization, *karma* and reincaranation (*it is on this earth that a man determines his spiritual destiny, ultimately* all men will achieve libration, there is no such thing as eternal damnation)..

82 PRAHLAD KUMAR Vaidika samskrti men aupanisada dhārā ke udbhāvaka tattva (Hindi) (in) *Ancient Indian Culture and Literature* (Pandit Gangaram Comm Vol), Delhi, 1980; 69–74.

83. PUJARI, A M. Ecology in major Upanisads. *Paper*, National Seminar on Environmental Awareness reflected in Sk Lit , CASS, Univ of Poona, 1990

84 PURANI, A B. Sri Aurobindo on the Upanishads and the Gita. *Advent* 22 (3), Aug. 68, 36–45.

85. RAMAKRISHNA RAO, Vetury. *The Upanisads and Modern Thought*. Mittal Publications, Delhi, 1986, xiv + 140

86 RAMAN, Aparna Upanisad sāhitya kā udbhava aura vikāsa (Hindi) *SP*, 33 AIOC, Calcutta, 1986, 668–669

87. RAMAN, Aparna Śaiva Upanisad-sāhitya men srsti (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, p 14

88 RANGANATHANANDA, Swami The spirit of the Upanisads (in) *Eternal Values for a Changing Society*, Bh Vid Bh, Bombay, 1971 41–46

89 RANGANATHANANDA, Swami *The Message of the Upanishads* Bh Vid Bh, Bombay, 1971, 626

(= *VBD* IV 22 129)

Rev *IJ Soc Res* 15 (1) 73 74 *Swarajya* 16 (11) 19 20 *ToI (Mag)* 30 3 69 iv 4 5 *Triveni* 38 (2) 75 77

90 RODRIGUES Antonio F X *In Search of Meaning A Phenomenological Reading of the Upanishads* Bangalore, 1989, xvi + 254

91 RUKMANI T S The Upanisads and W B Yeats s poems — a comparison *SP*, 33 AIOC, Calcutta, 1986, 599–600

a parallelism of ideas and lg in *Up* and Y s poems

92 RYDBERG Erik Materiaux pour une etude des etats de conscience dans les Upanisads *Travaux de ling IE* 2, Bruxelles 1981 39–48

(mimeograph)

93 SALGADO Nirmala S Symbolism in the thirteen principal Upanisads *The Sri Lanka Journal of the Humanities* 8 (1–2), 1982 (85) 162–173

(symbols reveal certain aspects of reality — the deepest aspects — wh defy any other means of knowledge — Mircea ELIADE any attempt at understanding the nature of reality can merely be called a near approach — an *upanisad* — Alain DANIELOU) in this essay an attempt has been made to find some kind of possible systematization that might be apparent after selecting and qualifying certain symbols especially by examining the context in wh they occur author considers *om vayu/prana* as *brahman* Prajapati the lord of progeny *purusa* threefold aspect of symbolism luminous symbols (sun light fire) triads multiple aspects of symbols

94 SAMPATHA R N The pith of Upanisads vis a vis Ramanuja Siddhanta *JORM* 47–55, 1977–1986 (1989)

95 SANKARANARAYANAN, S The wisdom of the Upanishads *JR* 76 (6), Sept 80, 13–15

96 SAPRE, D S Upanisada āni gītetīla paramātmā (Marathi) *Prasāda* 40 (7), Feb 87; 25–28, 41 (6), Jan 88; 42–45 (*Katha-Up.*).

97. SARMAH, Thaneswar Upanisader sādhu (Assamese) *Jñānamālinī* 1 (1), Guwahati, Oct 89, 25–26

98 SASTRI, Golap Chandra *Upanisad Kathāmrta* (Assamese). Jorhat, 1979.

..transl. of 9 *Up* .

99. SAUPARNA, Durisethi Venkatesvara (ed) *Madhuvidyā* (Sk.) Suparnagranthamala 6, Nagar, Karnataka, 1984, 60

. intrcd in English the Supreme Self in *RV* = Visvakarmā, his teachings (*madhuvidya*) have been transmitted thro' Dadhichi Atharvan, etc .. they are found in *Īśa U*, and the *Madhukānda* of *BAU*, and have been kept alive by the traditional śilpins . (aims at the social emancipation of Visvakarma Brahmins from Karnataka) .

100 SAVALAPURKAR, P K Naciketā āni amaratva (Marathi). *Jñana-Vikāsa* 30 (1), Mar. 86, 41–47

..Naciketas and immortality

101. SESHACHAR, B R. Sri Ramanuja and the Upanishads. *BJ* 31 (18), April 85; 9–11.

102 SHARMA, Ananta Deva Upanisad-darśana (Assamese). *Rāmadhenu* 17 (7), 1964, 683–89

103 SHARMA, Arvind The precise meaning of *prete* in Katha Upanisad I 1.20 *Ind Taur* 12, 1984, 407–413

..'upon becoming liberated' (as suggested by RADHAKRISHNAN) is preferable to 'upon dying' (as suggested by HUME and others) .

104 SHARMA, B N K *Madhva's Aupanisadam Darśanam* Bangalore, 1988, 95.

..pinpoints the fundamentally Upanisadic char. of *Dvaita* one *siddhanta* ta *tva* .

105 SHARMA, B R. *The Concept of Ātman in the Principal Upanisads.* Dinesh Publishers, Delhi, 1972

(= *VBD* IV 22 192)

106 SHARMA Kundan Lal *Aranyaka tatha Upanisad* (Hindi)

see 19 18c above

107 SHARMA, R N *Commentary on Upanishads*, Vol I Capital Publishing House, Delhi, 1988 iii + 123

deals with *Isa Aitareya Kena* original text transl and exposition

108 SHARMA, Shubhra *Life in the Upanishads* Abhinava Publications, New Delhi, 1985, xiii + 242

109 SHASTRI, Y S Upanisadic influence on *Mahayana sutralankara* of Asanga *Sambodhi* 14, Feb 90, 91-104

A was not only influenced by the ideology of the *Up* but he has also lifted certain words from them uses many *Up* words in their original *Up* meaning *Up* influence on Vijnana vada in general and on the *Mahayanasutralankara* in particular was noticed by critics of Vijnanavada they pointed out that the *vijnana* or pure consciousness of Vijnanavadins is nothing but *atman* of the heretics

110 SHUKLA, Chandrakant Prarambhika bauddhamata aura upanisad (Hindi) *SP*, 33 AIOC Calcutta, 1986 334-35

early Buddhist thought influenced by *Up* also differs in many imp aspects

111 SHUKLA, C K The upanisadic concept of *kama* as physical appetite *SP*, 8 WSC, Wien 1990

Up concept of *kama* has a direct bearing on the sexual theories of Vatsyayana and others

112 SHYAM DIKSHIT MAHARAJ Suddhadvaitasiddhantanu gami upanisadbhasyabhumika *Vrajagandha* 1 (4), Mathura Jan 86, 170-74

serially

113 SINGH, Satya Prakash *Upanisadic Symbolism* Mehr Lacch, New Delhi, 1981 ix + 475
(= *VBD* IV 22 205)

Rev Harsha NARAIN *Rtam* 16–18 596–98

114 SINGH, S P Sacrificial symbolism in the Upanisads (in) *Sacrifice in India*, Viveka Publ, Aligarh, 1987, 73–82

(also *SP* (typed) Seminar Bom Univ, 1986) e g *BAU aśvamedha* as a symbol of cosmic creation and dynamics

115 SINHA, Jadunath Means to liberation (in) *Navonmesa* (G Kaviraj Comm Vol), Varanasi, 1987, E 425–433

mainly based on *Up*

116 SIVANANDA, Swami *Upanishad Drama* Shivanandanagar, 1985 (3rd ed), viii + 224

117 SIVANANDA, Swami Wisdom of the Upanishads. *The Divine Life* 48 (1), Jan 86, 2–6

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118 SUBRAMANIAN, N S *Encyclopaedia of the Upanishads* Sterling Publishers, New Delhi, 1985 (reprint 1990) 564

see 21–40A above English transl of imp and worthwhile ideas in 108 *Up* appendices on topics like creation *yoga*, *mudras* ten vital airs *nadis* etc

119 SUNDARAVADIVELU, Yogasiromani Upanishad study. Is it waste of time? A review of the views *Tap Pras* 28 (2), Feb 90, 21–27

views of Sankaracārya Paul BRUNTON Swami KRISHNANANDA Charles JOHNSTON etc

120 SUNDARRAJ, M *Veda and Vedanta* Internat Soc for the Investigation of Ancient Civilizations Madras, 1986, 226

Veda and *Up*

121 TAIMNI, I K The wisdom of the Upanishads the significance and use of pranava. *Theosophist* 97 (9), June 76, 82–87

122 TAMASKAR, B G Some concepts of physical geography in the Upanisads *Geographical Rev of India* 50 (2) June 88, 53–57

(= *VBD* IV 22 192)

106 SHARMA, Kundan Lal *Aranyaka tatha Upanisad* (Hindi)

see 19 18c above

107 SHARMA, R N *Commentary on Upanishads*, Vol I Capital Publishing House, Delhi, 1988, iii + 123

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108 SHARMA, Shubhra *Life in the Upanishads* Abhinava Publications, New Delhi, 1985, xiii + 242

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112 SHYAM DIKSHIT MAHARAJ Suddhādvaitasiddhāntanu-gami - upanisadbhāsyabhumikā *Vrajagandha* 1 (4), Mathura, Jan 86, 170-74

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113 SINGH, Satya Prakash *Upanisadic Symbolism* Mehr Lacch, New Delhi, 1981 ix + 475

(= *VBD* IV 22 205)

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114 SINGH, S P Sacrificial symbolism in the Upanisads (in) *Sacrifice in India*, Viveka Publ, Aligarh, 1987, 73–82

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115 SINHA, Jadunath Means to liberation (in) *Navonmesa* (G Kaviraj Comm Vol), Varanasi, 1987, E 425–433

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116 SIVANANDA, Swami *Upanishad Drama* Shivanandanagar, 1985 (3rd ed), viii + 224

117 SIVANANDA, Swami Wisdom of the Upanishads, *The Divine Life* 48 (1), Jan 86, 2–6

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118 SUBRAMANIAN, N S *Encyclopaedia of the Upanishads* Sterling Publishers, New Delhi, 1985 (reprint 1990) 564

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120 SUNDARRAJ, M *Veda and Vedanta* Internat. Soc for the Investigation of Ancient Civilizations, Madras, 1986, 226

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121 TAIMNI I K The wisdom of the Upanishads the significance and use of pranava. *Theosophist* 97 (9), June 76, 82–87

122 TAMASKAR, B G Some concepts of physical geography in the Upanisads *Geographical Rev of India* 50 (2) June 88, 53–57

concepts such as those relating to the ratio of lithosphere to hydrosphere spherical shape of the earth earth's position in space composition of earth s crust etc

123 TAMASKAR, B G *Geographical Knowledge in Upanisads* Indus Publishing Co , New Delhi, 1989, 158

cosmography and cosmology directions, seasons weather cl mate face of the land fl r and fauna minerals human settlements and occupational structure, etc

124 TATTVANANDA, Swami *Upanishadic Stories and Their Significance* Sri Ramakrishna Advaita Asnram, Kalady, 1988 (third print) 5 + 32

125 TIWARI, Ramananda *Secular, Social, and Ethical Values of the Upanishads* Delhi, 1985, 549

126 TOLA, Fernando, DRAGONETTI, Carmen Yogic trance in the oldest Upanisads *ABORI* 68, 1987, 377–392

(olde t *Up* 800 550 B C *BAU Ch Taitt Ait Kat Kena*) Yoga as method to attain myst c trance did exist in the epoch of the oldest *Up* altho not in the complete and systemat c form in wh it is presented in the classical work of Patanjali e g ref to *brahmacarya* (*Ch* 8 4 3) *tapas* (*BAU* 4 4 22) breath control (*pranayama* in cl Yoga) (*BAU* 1 5 23) sense control (*pratyahara* in Pat Yoga) (*Ch* 8 15) *dhyana* (*Ch* 7 6 1) oldest *Up* do not mention *samadhi* (yogic trance) but the practice probably existed in pre *Up* (pre Vedic) period in the oldest *Up* no transcendental meaning given to *susupti* (deep sleep)

127 TRIPATHI, Giridhar Upanisatsu jivasvarupam *Kosala* 4 (1–2), 1982–83, 113–117

128 TRIPATHI Pratibha Upanisadon men ahimsā (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, 18–19

ahi sa in *Up* sense of evenness not only in respect of human beings but of all creatures e g *Mundaka* (3 1 4) *Mandukya* (*mantra* 2) *Śvet* (4 3) *BAU* (2 5 18 19) *Ch* (2 9 2)

129 TRIPATHI, Ramnarayana Srutisammato vivartavādah *Rtam* 11–15, B R Saksena Fel Vol, 1979–1983, 505–509

visartavada postulated mainly in Ch Up

130 TRIVEDI, Rudrakumar *Vaisnava Upanisadon kā Samīksātmaka Adhyayana* (Hindi) Kanpur, 1989, 221

131 UPADHYAYA, Ramesh Kumar Upanisadon men srsti-varnana (Hindi) *SP*, 33 AIOC, Calcutta, 1986, 618–19

two pts of view (1) facts in nature (2) spiritual

132 UPADHYE, P M Accounts from Upanisads and Vedānta (in) *Myths of Creation*, Bombay Univ 1987, 18–21

133 Upanisad darśana aura Guru Nānaka Deva (Hindi) *Viśvatma* 14 (4), Aug 88, 9–13

Up and Guru Nanaka

134 *The Upanishad on Yoga Ved Kes* Nov–Dec, 81, 393–94

135 URQUHART, W S *The Upanishads and Life* Delhi, 1986 (*reprint*), *ii* + *150*

136 VAIDIKA, Vedavati Upanisad aura rājanaya (Hindi) *SP*, 32 AIOC, Ahmedabad, 1985, p 57

words and concepts common to Up philosophy and political theory

137 VAIDIKA, Vedavati Upanisad aura asurasamskrti (Hindi) *SP*, 35 AIOC, Haridwar, 1980, p 56

asuras = those who do not practise charity do not have faith do not perform ritual

138 VARMA, Tilak Upanisadon men samājavāda eka adhyayana (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, p 5

socialism in *Up*

139 VELANKAR S B (ed) Upanisatpancayah (Sk) *Granasudha* 41, Bombay, 1985

15 essays brief introductions to principal *Up*

140 VELANKAR, S B (ed) *Upanisatpravesah* Deva Vānimandiram, Bombay, 1985, 44

introd essays on 10 *Up* *Upaniṣanniṣkarṣaḥ*

141 VYAS, Ramakrishna T Upaniṣadomān vijñāna (Guj) *Svadhyaya* 24 (3-4), 1987, 225-231

science in *Up*

142 WADHWANI Y K Is there a double retribution according to the Upaniṣads and the Vedānta? *VIJ* 21 (1-2), 1983, 39-52

(*paper* 5 WSC Varanasi) *Ch Up* version of Pravahaṇa Jaivali s doctrine of *pitryana* did postulate a qualitative difference bet deeds to be recompensed in the ' beyond but his doctrine or Vedanta cannot be said to have proposed a double retribution of deeds

143 WADHWANI SHAH, Yashodhara Sacrificial ritual and the Upaniṣads *ABORI* 66 1985, 47-61

(ref *VBD* III 22 76 MAINKAR asserts that the *Up* contain nothing that departs from earlier Vedic lit and trad) [three theories on the subject (1) intellectual and social revolt among followers of Veda itself, (2) racial admixture (3) features of earlier Vedic *Sam* and *Br* are found even in *Up*] acc to W *Up* do not represent an open and outright revolt against all sacrificial ritual they represent rather a silent and imperceptible revolution (not revolt) the novel mystic doctrines of *Up* are expressed thro the well known imagery and idiom of sacrificial rituals so that they shd be palatable to people nurtured in ritualistic traditions external ritual aspects were gradually replaced by mental contemplative meditations (*upasanas*) helpful to the process of acquisition of spiritual knowledge

144 WAYMAN, Alex Some observations on dualistic mirror symbolism in western philosophy and in the Upaniṣads *AJOS* 2 (1-2), 1985, 113-116

Katha II 3 5 *Svet* II 14 *BG* III 38 contain mirror symbolism in the dualistic mirror symbolism Western philosophers are free from rel or spiritual tendencies in their manner of stating the case the passages from India are invested with theories of Yoga and of liberation These latter address themselves to an imp feature that is neglected by the Western ones namely to define what keeps perception from its full operation or keeps it enchained Yoga speeds up or enhances the recognition and the ' knowing

145 WERNER, Karel Yoga and the old Upaniṣads (in) *Perspectives on Indian Religion* (ed Peter CONNOLY), Papers in Honour of Karel WERNER Sri Satyam Publications Delhi, 1986, 1-7

> provisional conclusions (1) the pre Buddhistic *Up* show little if any knowledge or understanding of what was going on outside the mainstream of their metaphysical speculative quest they remain in spirit and terminology within the Vedic trad altho' they raise themselves above the narrow confines of the Brahmanic sacrificial worship and cosmic symbolism of Br ritual, (2) in the process of their metaphysical search the earliest *Up* discovered or developed a higher knowledge concerning the ultimate reality — direct encounter beyond normal mind processes (*dh*°*dhyana*) *ahaṁ brahmasmi tat tvam asi* (3) when this discovery was made there was no adequate method for transmitting the newly found deep insights therefore the *Up* adopted Yogic system of discipline and training from unorthodox circles Yoga eventually penetrated into *Up* circles this process becomes visible in post Buddhistic *Up* (4) classical Yoga (and its later deviations and reformulations) is the result of a merger or synthesis of *Up* revival of Vedic spiritual trad. some elements of Brahmanic educational discipline and the methods of mind training and Yogic practice developed by the unorthodox circles

146 YAJNIK, Natwar Lal Eko ham bahu syām *Sammanasyam* 48-49, June 85, p 21

VII VEDĀNGAS

23 Śikṣā, Prātiśākhya

1 ABHYANKAR, S R An introduction to the commentary *Prātiśākhya-Jyotsnā* 31 *PAIOC*, Poona 1984, 167-177

> *PJ* composed by Rāmacandra Paṇḍita in 1739 Śaka special features of the work pointed out R P s contribution to the interpretation of *Vāj Prāt*

2 ABHYANKAR, S S Peculiarities of the Vājasaneyi Padapātha

> • see 11 15 above

3 ANCOT Michel Un manuel de tonalite la svara siddhāntacandrikā de Śrīnivāsadīkṣita BEI 6, 1988 11-35

4 AVINASH KUMAR Prātiśākhyon tathā Pāṇini ke sandarbha men varṇavicāra (Hindi) (in) *Ancient Indian Culture and Literature* (Pt Gangaram Comm Vol), Delhi, 1980, 283 97

5 BANERJI Sures Chandra *Naradiya Śiksa* Rabindra Bharati Univ, Calcutta 1983, 10+39+33+16+iv+36+26

introd Sanskrit text English transl and notes index of imp words three appendices text of *Pancamasarasamhita*
Rev U R BHISE *ABORI* 66 354-55

6 BHATTACHARYA Bhabani Prasad Some observations on the degree of nasality in the various nasal sounds in the Taittiriya Pratiksakhya *G B Comm Vol*, Kurukshetra, 1991 45-49

considers views of Śaityayana Kauhaliputra Bharadvaja Kauṇḍinya

7 BHISE Usha R *Naradīya Siksa with the Commentary of Bhatta Śobhakara* BORI Poona 1986, 145

crit ed with transl and explanatory notes in English

8 CHATTOPADHYAYA, Amar Kumar Śiksa *SSPP* 62 (1-4), 1979 24 44

texts of (1) *Siksopanisat* (2) *Navaśikṣa* (3) Padmanabha viracitam *Samanalaksanam* (4) *Śukla Yajurvedya Pratisakhya pradipaśikṣa* (5) *Bhasikasutram* (6) *Kausiki Siksa* *Tribhasya ratnam* — only name mentioned

9 CHAUBE Braja Bihari *Rgveda Pratiśakhya (Patala 1 4)* Delhi 1985 xxxv + 346

Hindi exposition

9A DASH Radhamadhab Katantra Vyākarana and Prātiśakhyas vs Panini s Vyakarana *SP*, 35 AIOC Haridwar 1990, p 152

see 25 84 below

10 DESHPANDE, Prajna Agnipuranatila siksanirupanam ' ce adhyayana (Marathi) *VSMV* 1983 1984 29-36

study of *Śikṣan rūpana* in the *Agnipūrana*

11 DEVASTHALI, G V On the pronunciation of repha in the Mādhyandina Samhitā

see 11 24 above

12 DOGRA, Shyamlal Dr Siddheshwar Varma's observations on Rgveda Prātiśākhya terminologies *VIJ* 24 (1–2) June–Dec 86 (1989), 46–56

(ref S V *Critical Studies in the Phonetic Observations of Indian Grammarians* London 1929) acc to S V *Śikṣā* implies a general phonetics the scope of the *Pratiśākhya* is the specification and adaptation of sounds prescribed by *Śikṣa*

13 DUBEY, V N Stylistics *SP*, 34 AIOC, Visakhapatnam, 1989, p 288

in stylistics the sounds of lg are studied with special attention to phonetics *Śikṣa* plays an imp role in lg and style

14 GHOSH, Man Mohan *Pāṇiniya Śikṣa* Indian Books Centre, Delhi, 1986 (reprint), lxvi + 90

the Śikṣa Vedāṅga ascribed to Pāṇini crit ed in all its five recensions, with introd , transl , notes together with its 2 *commentaries*

15 GUPTA, Subhash Chand Authorship of the Brhaddevatā, the Rkprātiśākhya, and the Rgvidhāna

see 2 6 above

16 HOCK, Hans Henrich Syllabic *r* and *l* in early Sanskrit. A critical study of the Prātiśākhyas and Śikṣās *Phonetic Studies* 1, Mysore, 1987

17 JAGADISH ACHARYA *Panini Śikṣa Mahabhasyam*. Uttara Pradesh, 1985, 64

18 KEITH, A Berriedale The Taittiriya Sanhita Its Padapatha, its Pratishakhya, and the Baudhayana Shrauta Sutras.

see 10 6 above

19 KOBAYASHI, Nobuhiko The Taittiriya prātiśākhya on anusvāra (Jap) *Mikkyo Bunka* 161, 1988, 112-103

20 KULKARNI(AMBIYE) Nırmala R *Atreyaśıksa* a problem for reconstruction *AJOS* 5 (1 2) 1988 67 70

> *ĀŚ* is an ancillary text of *TS* available only in ms three available mss described text crit problems mss differ from one another textually as well as contextually possibly the mss are parts of one single *Sikṣa* work help for reconstruction from works which quote or discuss the views of *ĀŚ*

21 KULKARNI Nırmala A note on the Atreya Sıksa *SP* 34 AIOC Visakhapatnam 1989 16 17

> *ĀŚ* is a treatise dealing with non separables (*at nyas*) in the *padapatha* it is based on *Atr sutra* (almost lost) *ĀŚ* refers to *Tait padapatha*

22 MAHATO Damodar *Panıniya Sıksa* Mot Ban Delhı, 1990 76

> Hind comm

23 MAHULKAR D D The Pratısakhya Tradıtion and Modern Lıngu stıcs

> (VBD IV 23 24)
>
> Rev Madhav M DESHPANDE *Lg* 59 932 33 Rosane ROCHER *JAOS* 107 839

24 MISHRA Gopalbandhu Vyanjana and vyanjana two related theories *MUSRJ* 13 (2) 1988 33 34

> ref to *Pratiśakhyas*

25 MISHRA Sarat Kumar Alphabet ın the Rk Pratısakhya a brief study *Vanıjyotıh* 1 (S R Das Fel Vol) Utkala Unıv 1986 E 84 90

> Śaunaka has made a few changes in the popular *varna samamnaya*

26 PANDEYA Vidyadhar (ed) *Yajñavalkya Sıksa*

27 SANKARAN C R The concept of key note ın the Taittırıya Pratısakhya *JORM* 14 (1940) 70 73 83 89 295–309 15 (1945 46) 28 33

> (see *VBD* I 50 3)

28 SHAMA SASTRI R RANGACHARYA K (ed) *Taittirıya Pratiśakhya* (with the commentaries *Tribhasyaratna* of Soma

cārya and *Vaidikabharana* of Gārgya Gopālayajvan) Mot Ban, Delhi, 1985 (reprint of GOL ed, Mysore) xiv + 62 + 530 + 32

> introd in English by J L SASTRI and in Sanskrit by K R (*Tribhāṣyaratna* based on *bhāṣyas* of Vararuci, Māhiṣeya, and Ātreya) word index

29 SHARMA, B R (ed) *Puṣpasūtra* (Part I), Prapāṭhakas 1 and 2 Nepal Res Centre Publ, 2, Kathamandu, (Steiner, Wiesbaden), 1979, 56 + 277

> (= *VBD* IV 8 28, 23 46) see 23 29A below
>
> Rev J B, *ZDMG* 134 (2), 385 J DEPPERT *OLZ* 82 (1987) 4 394-95, Lewis ROWELL *JAOS* 105, 386-87

29A SHARMA, B R (ed) *Puṣpasūtra* Part II Prapāṭhakas 3–7, Part III Prapāṭhakas 8–10 Nepal Res Centre Publ 10–11, Kathmandu, (Steiner, Stuttgart), 1985, xlii + vii + 1288

> see 8 21 above, see 23 29 above ed with *Vivarana* and *Bhāṣya* of Ajatasatru and *Dīpa* of Ramakṛṣna alias Nanabhai Dīksita *PS* concerns itself with the correct formation of the *sāman*-chants of the *Uttaragāna*, it contains an enumeration of the changes (*bhāvas*) by wh the *pada* (text) belonging to the Ārcika or the *Stoma* is modified (earlier ed by Satyavrata Samasrami 1890, Richard Simon 1908, Laksmana Sastri Dravid 1922)
>
> Rev, J BRONKHORST *ZDMG* 141 (1) 193-95 Wayne HOWARD, *IIJ* 32 147 52, Lewis ROWELL *JAOS* 109 315 16

30 SHARMA, Rekha Sruteh vrttes ca vivaranam *Samvid*, 25 (2), Nov 88, 33–36

> evidence from *Prātiśākhya* (*Rk*) and *Śikṣas* (*Nāradīya*, *Pāṇinīya*-, *Māṇḍukī*, *Yājñavalkya*)

31 SHARMA, Sri Krishna Sāmatantra aura Aksaratantra kā sambandha (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989; 29-30

> 4 *Prātiśākhyas* of *SV*, *Puṣpasūtra* *Rktantra* *Sāmatantra* *Akṣaratantra* acc to author, *Akṣaratantra* is the work of Audavaji and it is a part of *Sāmatantra*, not a separate work.

32 SHARMA, Virendra Kumar (ed) *Suklayajurveda-prātiśākhyam* Vivek Agency Publ, Aligarh

33 SHARMA, V Venkatarama *Critical Studies on Kātyayana s Śukla-Yajurveda-Pratiśakhya* New Delhi, 1989, 461

34 SHUKLA, Jayadevabhai, *Paniniya Śiksa* Gujarat Univ , Ahmedabad, 1978, 26

text Gujarati transl and notes two *Śiksa* works ascribed to Panini — one in *sutra* form and the other in verse form present ed of the latter (wh consis s of 61 vss) editor concludes that it can t be a genuine work of Panini

Rev Usha CHAUHAN *JORM* 42 46 197-98

35 SIVARAJA KAUNDINYAYANA Prātiśākhyasiksāproktānām pāninyāditrimunyabhi *SS* 37 (1-4), 1984

36 TOMAR, Vijendra Kumar Prātiśākhyon ke adhyayana kā sarvekṣana (Hindi) *MUSRJ* 9 (1), 1984, 45-60

survey of work on *Pratiśakhyas* bibliographical information

37 TRIPATHI, Ram Prasad (ed) *Saunakiya Rgveda Pratiśakhyam Uvatacaryakrtabhasyasahitam* Varanasi, 1986, 375

38 TRIPATHI, Ram Prasad (ed) *Maharsiyajñavalkyadi viracitah Siksasamgrahah* Varanasi, 1989, iv + *śa* + 398

39 VARMA, Virendra Kumar *Rgveda Prātiśakhya eka pariśilana* (Hindi) Varanasi, 1972

Saunaka s date bet 800 B C and 600 B C

40 VARMA, Virendra Kumar (ed) *Rgveda Pratiśakhyam Uvatabhasyasahitam* Vrajajivana Pracyabharati Granthamālā 11, Delhi, 1986 18 + 960

second ed of *VBD* III 23 20

41 VENKITASUBRAMANIA IYER, I The Nāradiya Siksā *Sangeet Natak* 47, Jan -Mar 78, 5-9

see *VBD* IV 23 57

42 VIJAYPAL *Astadhyayi Suklayajurvedapratiśakhyayoh matavimarśah* Sonipat, 1983, 14 + 284

Rev E R SREEKRISHNA SARMA *ALB* 47, 235 36

43 WAYMAN, Alex The causes of an utterance per rival grammatical śikṣā traditions (in) *Philosophical Essays* Prof A Thakur Fel Vol, Sk Pustak Bhandar, Calcutta, 1987 81–87

44 WHITNEY, W D (ed) *The Taittirīya Prātiśākhya and Tribhāṣyaratna* Mot Ban, Delhi, 1973 (reprint)

24 SUTRAS ŚRAUTA, ŚULBA GṚHYA, DHARMA

(in the alphabetical order of the names of the schools)

1 CHAKRABARTY, Samiran Chandra Āpastamba Hautrasutra *SP*, 32 AIOC, Ahmedabad, 1985 p 474

study of *ĀpŚS* XXIV 11 14 in comparison with the relevant portions of *TB* and *ĀśvŚS*

2 CHAKRABARTY, Samiran Chandra The Paribhāṣās in the Apastamba Śrautasūtra a rejoinder *34 PAIOC*, Poona 1989, 140–142

Ref (1) S C C *JRAS* 1979 (1) 31–36 [*VBD* IV 24 2] present position of the *Paribhāṣās* in 24th *Praśna* is the original one, (2) H G RANADE (*VBD* IV 24 8) tries to accommodate the two contradictory views — of GARBE (entire 24th *Praśna* added later to *ĀpŚS*) and of NARASIMHACHAR (the 24th *Praśna* was originally the initial ch of *ĀpŚS*) S C C sticks to his earlier view

3 GARBE, Richard (ed) *Āpastamba Srautasutra with Rudradatta's Vṛtti* Mun Man, New Delhi, 1983 (reprint), Vol I (*Praśnas* 1–7) 10 471, Vol II (8–15), 698, Vol III (16–24) 505

(original ed in B bl Ind) see *VBD* IV 24 1

4 IKARI, Yasuke Aspects of Dharma in the Apastamba Dharmasūtra *Indo Gakuhō* 1, Dec 75, 15–32

5 IKARI Yasuke Apastamba Śulbasūtra annotated translation (Jap) (in) *Indo-tenmongaku Sagakushu* (ed Michio YANO), Tokyo, 1981, 373–488

6 JHA, Damodar (ed) *The Apastamba Śulbasutra* Bihar, 1988, 8+494

7 Kunwar Lal, Vyāsasisya *Āpastamba Kalpa men Yajña-vidyā* (Hindi) Itihas Vidya Prakashan, Delhi, 1984, 200

8 Sarasvati Āpastambīyā dharmācāraparijñā *SP*, 33 AIOC, Calcutta, 1986, p 70

9 Shastri, R S Āpastamba-Śrauta-Sūtra with the commentary of Rudradatta (in) *Vedic Texts A Revision* (ed T N. Dharmadhikari et al), Mot Ban, Delhi, 1990, 66–85

specimen of revised text

10 Subrahmanya Sastri, S The teachings of Āpastamba. *Dilip* 6 (4), July–Aug 80, 5–6

ref *ĀpDS*

11 Thite, G U On Āpastambaśrautasūtra XIV 21 8. *SP*, 34 AIOC, Visakhapatnam, 1989, p 1

death of the Yajamāna of *Sattra* during the performance . considers Caland s interpretation of *agnyavabhrtha*, T suggests diff interpretation (' *avabhrtha* shd be performed *in* fire, instead of in water ")

12. Winternitz, M (ed) *Mantrapatha The Prayer Book of the Āpastambins* Sri Garib Dass Or Series 27, Sri Satguru Publications, Delhi, 1985 (reprint of Oxford, 1987), xlix + 109

collection of *mantras* to be recited in connection with the *grhya* rites as taught in *ĀpGS*

Rev B B Chaubey *VIJ* 24 158 K K Raja *ALB* 49 253

13 Aithal, K P (ed) *Āśvalayanagrhyasūtrabhasyam of Devasvāmin*. Adyar Library Series 111, 1980, xxxix + 325

= *VBD* IV 24 16

Rev H Falk *IIZKSA* 30 197 99 Frederick M Smith *JAOS* 104 785

14 Aithal, K P *Non-Rgvedic Citations in the Āśvalayana Śrautasūtra A Study* Chowkhamba Sk Series 100, Varanasi, 1986, viii + lxxiv + 266

Rev K Mylius *OLZ* 83 (1988) 5, 339 341

15. *The Āśvalāyana-Śrautasūtra* (with the commentary of Devatrāta). Panjab Univ. Indolog. Series 31, 1986.

..Part I : *Adh* 1-3.. ed by scholars at VVRI .

Rev. : G U. THITE, *VIJ* 24, 159-60

16. BHATTACHARYA, Krishnakali. Views of Jayanta in the Āśvalāyanagṛhyakārikā. *SP*, 33 AIOC, Calcutta, 1986; p 6.

..Bhatta Kumārilasvāmin in *AGK* quotes Jayanta many times . study of J 's views as given there.. see 24 17 below..

17. BHATTACHARYA, Krishnakali. Views of Jayanta as revealed in the Āśvalāyanagṛhyakārikābhāsya *SP*, 34 AIOC, Visakhapatnam, 1989; 22–23.

..see 24, 16 above.. Jayanta cited in Rāmabhaṭṭa's *AGKB*.. considers only three chh in the ms wh is still unpublished.

18 CHAKRABARTI, Samiran Chandra. A manuscript of Āśvalāyanīya *Smṛtiratna*. *SP*, 8 WSC, Wien, 1990

..a statement in the text implies that Āśvalāyana himself composed a *bhāṣya* on his *ŚS*..

19. CHATTOPADHYAYA, A K. Some aspects of the Āśvalāyana Śrautasūtra *SP*, 32 AIOC, Ahmedabad, 1985; 34–35.

..doubts the genuineness of the affiliation of Āśv to the Aitareya school; suggests Āśv was an independent school of *RV*..

20. GANAPATI SASTRI, T. (ed.). *Āśvalāyana-Gṛhyasūtra*. Sri Garib Dass Or. Series 29, Sri Satguru Publications, Delhi, 1985; 2 + 2 + 34 + 216 + 11.

..with the comm *Anāvila* of Haradatta.. reprint of TSS, 1923..

Rev : B B CHAUBEY, *VIJ* 24, 158; K K RAJA, *ALB* 49, 253-54

21. MANDAN MISHRA (ed) *Āśvalāyana-Śrautasūtram*. L. B. Sastri KSV, Delhi, 1984–85

..with the *Vṛtti* of Nārāyaṇa .

22. MOHANTY, Sulok Sundar. Nārāyaṇa's commentary on the Āśvalāyana-Gṛhyasūtra *SP*, 34 AIOC, Visakhapatnam, 1989; p. 31.

N 's indebtedness to Devasvāmin (Bhāsyakāra) and Jayantasvāmin (of *Vimalodayamala*) his differences from these two..

23 MYLIUS, Klaus Der vierte Adhyāya des Āśvalāyana-Śrautasūtra (erstmalig vollständig ubersetzt, erlautert, und mit Indices versehen) *Altorientalische Forschungen* 14, 1987, 108-159

24 PAUL, Nivedita Mantrāś ca karmakaranāh *SP*, 33 AIOC, Calcutta, 1986, p 27

Āśv ŚS 1 1 21 Do *karmakaranamantras* constitute a single category (as understood by RANADE and MYLIUS) or are *mantras* and *karmakaranas* two separate categories (as understood by Bhasyakara Narayana)?

25 RAMANARAYANA VIDYARATNA, ANANDACHANDRA VEDANTAVAGISHA (ed) *Āśvalāyana-Grhyasūtra with the Commentary of Gargya Narayana* Bibl Indica 57, Asiatic Society, Calcutta, 1986 (reprint), 81 +350

26 RAMANARAYANA VIDYARATNA (ed) *The Śrautasūtra of Āśvalayana* Bibl Indica 49, Asiatic Society, Calcutta, 1989 (reprint), 892

27 RANADE, H G Some problems in the seventh and the eighth chapters of the Āśvalāyana-Śrautasūtra *SP*, Seminar on Sacrifice Vedic and Avestan, VSM, Aug 85

the meaning of *antya* in VII 2 3 5 same *pratīka* for two diff *trcas* reallocation of words in certain *sūtras*

28. RANADE, H G *Āśvalayana-Śrautasūtra* (English translation), Part II Poona, 1986; 135 + iv

Part I *VBD* IV 24 26

29 DRAYER, Caren (ed.) *Das Kāthaka-Grhya-Sūtra.* Steiner (Alt und Neu-Indische Studien 30, Univ Hamburg), Stuttgart, 1986, xxxv + 185

(DD, Hamburg Univ) crit ed (with *Vivarana* of Ādityadarsana *Bhasya* of Devapala *Grhyapañcika* of Brahmanabala) with notes, Part I 1st Kandikā and *Sandhyopasanamantrabhāsya* of Devapala

Rev. : Sh EINOO, *OLZ* 83 (1988) 4, 468-470, H. F, *ZDMG* 138 (1), 199, Werner F. MENSKI, *BSOAS* 51 (3), 578-79, P. D. NAVATHE, *ABORI* 70, 319, Kenneth G ZYSK, *JAOS* 108, 639-40

30. ABHYANKAR, S R. Kātyāyana Śrautasūtra of Kānvīya recension. *SP*, 33 AIOC, Calcutta, 1986; p. 1.

..Sāyana may have before him a recension of *KātŚS* wh does not exclusively follow the Kānva school in cases where Kānva and Mādhy. recensions are not identical and show variants; the extant *KātŚS* wh takes resort to Mādhy. formulas in such cases exclusively belongs to Mādhy school

31. Emendation to Kātyāyana Śrauta Sūtras 5. 3. 20, 21. *SP* 33 AIOC, Calcutta, 1986; p. 37.

..*śamyām udīcīm nidadhati purastāc ca, (dakṣiṇataḥ prācīm uttarataś ca)* — suggests emendation as *śamyām udīcīṁ nidadhati purastāc ca paścāc ca, (dakṣiṇataḥ prācīm uttarataś ca)*

32. KASHIKAR, C. G. (ed.) *Hautrika*. B. S M. Res. Series 2, TMV, Poona, 1984; li + 219

..*H*, also known as *Kātyāyanīya Hautrapariśiṣṭa*, is one of the 18 *Pariśiṣṭas* of *ŚYV*. *Sūtra* text published for the first time, with Karka's comm, English introd, Sk. *Prāstāvikam*, and English transl .. ed based on 4 mss of only the text and comm...

Rev. ; Samiran Chandra CHAKRABARTI, *JAS* 28 (1), 149-50; P. D. NAVATHE, *ABORI* 66, 320-22.

33. KOLHATKAR, Madhavi On the translation of KŚS XIX. *BDCRI* 42, 1983; 94-98.

..re H. G RANADE's transl of *KātŚS* (*VBD* IV 24 39).. deficiencies and mistakes pointed out .

34. LOKESH CHANDRA (ed) *Kātyāyana-Śrauta-Sūtra and other Vedic Texts*. Śatapiṭaka Series 304, Intern. Acad. of Ind. Cult., New Delhi, 1982; 170.

..besides *KātŚS* contains *Ṛgvedapārāyana*, a text wh seeks to give the exact no. of vss in *RV*, Kāśinātha Dīkṣita's sub-comm. on Karka's *Bhāṣya* on the first five chh of *KātŚS*, reproduction of two mss of *VarahaGS*.

Rev. : H. F., *ZDMG* 134 (1), 205.

35 MISHRA, Rajendra Prasad Garga bhasya paricaya (Hindi) *SP*, 34 AIOC, Visakhapatnam 1989 p 23

Garga the oldest among *KatSS bhasyakaras* his *bhasya* s called *Gargabhasya* or *Upayogakramabhasya* mss of this work in Alwar branch of Rajasthan Pracyavidya Pratisthan this Garga is diff from Garga the author of the *Gargapaddhati* (comm on *Paraskara GS*)

35A MITRA Srikishor *Srikatyayaniya Mulyadhyaya Parisistam* Acharya Gopal Chandra Mishra Granthamala 3 Varanasi, 1991 iv + 48

see 24 40 below

36 NENE G S DONGRE A S (ed) *The Katyayana Sulbasutra* Varanasi 1936

37 PATTABHIRAMA SASTRI *Katyayana Srautasutram Karka bhasyasahitam* New Delh 1982–83 Vol I 24 + 344 Vol II 29+568+48

38 SASTRI Shambhunath *A Critical Edition of Karka s Commentary on Katyayana s Srautasutras* 1977

DD Jammu Univ

39 SHARMA Vidyadhar *Sr maharsikatyayanapranitam Katyayana Srautasutram* (*Sulbasutravrttisahitam*) Vrajajivan Pracyabharati 46 Delh 1990 cii + 879 + 6 charts

40 SMITH Frederick M Financing the Vedic ritual The *Mulyadhyayaparisista* of Katyayana *WZKSA* 32 1988 63–75

text transl notes see 24 35A above

41 YUDHISTHIRA MIMAMSAKA *Katyayana Grhyasutra* Ramlal Kapur Trust Bahalgarh 1983 15 + 80

Rev E R SREEKRISHNA SARMA *ALB* 47 236-37

42 BAHULKAR S S Kausikasutra (in) *Vedic Texts A Revision* (ed T N DHARMADHIKARI et al) Mot Ban, Delhi, 1990 115–134

specimen of revised text

42A CHAKRAVORTI, Sushanta Kumar The characteristic differences between the Kauśikasūtra and the Gṛhyasutras *SP*, 35 AIOC, Haridwar, 1990, p 149

besides sacramental rites *Kauśikasutra* deals with numerous healing rites

43 LIMAYE, V P et al (ed) *Kausikapaddhati Keśava-viracita* TMV, Poona, 1982, xli + 599

Paddhati on *Kauśikasutra* of *AV*

Rev K. P JOG, *BDCRI* 44, 201 205 P D NAVATHE *ABORI* 65, 302 305

44. MEHRA, Baladev Singh The śrauta sacrifices described in the Kausikasutra *SP*, 34 AIOC, Visakhapatnam, 1989, p 42

45 MISHRA, Kishor, Kausikagrhyasutranusilane vidusam visamgatayah, *SP*, 32 AIOC, Ahmedabad, 1985, 45–46

considers interpretations of some *Kausikasutra* passages by Darila Kesava Sayana and BLOOMFIELD and points to some inconsistencies

46 MONE, Neelima Arising out of *KauśS* 75 23 *Bh Vid* 44, 1984, 76–83

the *mantra* ref to in this *sutra* occurs in two places — *AV* 14 1 19 and 14 1 58 *KauśS* prescribes two diff rites with this *mantra*

47 CALAND, W (ed) *The Jaiminigṛhyasūtra belonging to the Samaveda* Mot Ban , Delhi, 1984, xiv + 62 + 80

(reprint of Punjab Sk Series 2) Sk text English introd and transl extracts from comm *Subodhini* of Śrinivasa

48 PARPOLA, Asko (ed) *Jaiminiya Srautasutra with Bhavatrata's commentary I Agnistomasya Sūtram* Helsinki, 1981

privately printed ed (see *VBD* IV 24 60)

48A SHARMA, B R (ed) *Drahyayana Srautasūtram* GJKSV Text Series 6 Allahabad, 1983, 30 + 935

with the comm of Dhanvin

49 RAMANATH DIKSHIT, M (ed) *Drahyāyana Śrauta-sūtram* C. P Ramaswami Iyer Foundation, Madras, 1982, iv + xviii + vii + 557

with *Dhanv bhasya Mantravinıyogasamgrahakarika, Kratu samgrahakarika Kratuprayascittakarika Kratumala*

50 BHATNAGAR, K N (ed) *Nidana Sutra of Patañjali* Mehr Lachh, Delhi, 1971, iii + iii + iii + 189 + 52

ŚS belonging to *SV* with extracts from *Tattvasubodhinī* (*Nidanasutravrtti*) introd (see *VBD* III 27 1)

51 *Paraskara Grhyasutra* Bharatiya Vidya Prakashan, Varanasi, 1985 (2nd ed), iv + 302

with Sk comm of Harihara and Hindi comm *Arthacandrikā* by HARIDATTA SASTRI

52 BHATTACHARYA, Vibhuti Bhushan (ed) *Baudhayana-Śulbasūtram* Sarasvatibhavan Granthamala 107, Varanasi, 1979, 5+10+3+166+8+charts

(see *VBD* IV 24 70)

53 DHARMADHIKARI, T N On the untraced Kalpa citations in Sāyana's comm on *TS*

see 10 25 above

54 GONDA, J Paribhāsāsutra of Baudhāyana-Gṛhyasutra *Waldschmidt Fel Vol*

55 IKARI, Yasuke ARNOLD, H F Baudhāyana Śrauta-sūtra X Text and English Translation (in) *Agni* (ed J F STAAL) Berkeley, 1983, 478-675

see *VBD* IV 54 283 on Agnicayana

56 KEITH A Berriedale The Taittiriya Sanhita Its Padapatha, its Pratishakhya, and the Baudhayana Shrauta Sutra

see 10 6 and 23 18 above

57 NABHARI, S K Baudhāyana-Śrautasutre pindapitṛ-yajñaprakaranam (*BaudhSS* 24 32) *SP*, 33 AIOC, Calcutta, 1986, 23-24

58. Pandey, R. N. (ed.). *Baudhāyana-Śrautasūtram : Darśa-Pūrṇamāsa.* GJKSV, Allahabad.

..crit. ed. with comm. of Sāyana (grandson of Sāyanācārya)..

59. Ramachandra Sastri (ed.). *Baudhāyana-Gṛhyasūtra.* Kavalakki. Vol. I, 1986; 252 + 26; Vol. II, 1988; 44 + xxxvi; Vol. III, 1989; 24 + 240 + 184 + 20.

60. Srinivasachar, L.; Shamasastri, R. (ed.). *Bodhāyana-Gṛhyasūtram.* Mysore Univ. Or. Res. Inst. Series 141, 1983 (3rd ed.); xiv + 551.

..Sk. text; forewords in Sk. and English..

61. Vijayapal (ed.). *Baudhāyana-Śrautasūtram-Darśapūrṇamāsaprakaraṇam.* Ramlal Kapur Trust, Bahalgarh, 1982; 30+214.

..with *Bhavasvāmibhāṣya* (ed. Sitaram Sehgal) and *Sāyana-bhāṣya* (ed. S. G. Kodlekere and R. G Kodlekere)..
Rev. : C. G. Kashikar, *ABORI* 66, 290-92; K. K. Raja, *ALB* 47, 231.

62. Vijayapal (ed.). *Baudhāyana-Śrautasūtram* (2). Hariyana, 1987; 7 + 210.

..with *Subodhinī Vṛtti* (ed. R. G. Kodlekere).. *Ādhānaprakaraṇam, Ādhānaprayoga*,..

63. Vijayapal. Baudhāyana-Śrautasūtra with the commentary of Bhavasvāmin. (in) *Vedic Texts : A Revision* (ed. T. N. Dharmadhikari et al), Mot. Ban., Delhi, 1990; 46–65.

..specimen of revised text..

64. Hayashi, Takao. *Mānavaśulbasūtra* 3.2. 9-10 : the squaring of a circle (Jap.). *JIBS* 38 (1), Dec. 89; 446–441.

65. Kashikar, C. G. Mānava Śrautasūtra. (in) *Vedic Texts : A Revision* (ed. T. N. Dharmadhikari et al), Mot. Ban., Delhi, 1990; 98–114.

..specimen of revised text..

66. Sprockhoff, Joachim Friedrich. Kathaśruti und Mānavaśrautasūtra — eine Nachlese zur Resignation. *SII* 13/14 (W. Rau Fel. Vol.), 1987; 235-257.

ManavaŚS VIII 25 (unnoticed passage wh deals with *saṁnyasa*) — German transl of the passage with explanatory notes striking correspondences bet this passage and *Kathaśruti* (a primary minor *Up*) see 20 51A above

67 VAN GELDER, J M (ed) *The Manava-Śrautasūtra belonging to the Maitrāyanī-Samhita* Sri Garib Dass Or Series 31-32, Delhi, 1985 (reprinted), Vol I (Text), 287 + 4 (corrections and emendations to the text by C G KASHIKAR), Vol II (English transl), 332

68 TSUJI, N The Agnicayana section of the Maitrāyanī-Samhitā with special reference to the Mānava-Śrautasūtra

see 10 20 above

69 ANANDA CHANDRA VEDATAVAGISA (ed) *Śrautasūtra of Lātyayana (with the commentary of Agnisvamin)* Mun Man, New Delhi, 1982; 782 + 14 (appendix)

. (second ed of 1872 Asiatic Society, Calcutta) new appendix contains corrections and emendations to the text by C G KASHIKAR..

70 JHA BAKSHI, Mukund (ed) *Latyayana-Śrautasūtra* Kashi Sanskrit Series 7, Chowkhamba, Varanasi, 1984 (2nd ed), 117 + 13

ending with *Agnistoma* with an original comm called *Sarala* and notes

71 CHAUBEY, B B A critical appraisal of the Agnyādhāna with special reference to the Vādhūla Śrautasūtra *VIJ* 20 (1-2), 1982, 10-24

. see *VBD* IV 54 42

72 CHAUBEY, B B A fresh light on the Vādhula Śrauta Sūtra *JGJKSV* 36 (1-4), 1980 (83), 1-12

VādhūlaŚS is one of the earliest works among the *śrauta* lit, it makes unique contribution to our knowledge of Vedic ritual *Vādhūlagṛhyakalpavyākhya* is not a comm on *VādhūlaŚS*, it is indeed identical with *VadhūlaŚS* itself

73 CHAUBEY, B B Vādhūla's treatment of Agnyupasthāna *B R Sharma Fel Vol*, KSV, Tirupati, 1986, 43-64

74 SPARREBOOM M HEESTERMAN J C *The Ritual of Setting Up of the Sacrificial Fires according to the Vadhula School* (*Vadhulaśrautasutra I 1 I 4*) Verlag der ÖAW Wien 1989 145

(with assistance of A De Leeuw VAN WEENEN)

75 EINOO Shingo Textkritische Bemerkungen zum Caturmasya Abschnitt des Varaha Srautasutra (in) *Sankrit and World Culture* (Proc 4 WSC) Berlin 1986 444-449

for summary see *VBD* IV 24 89

76 KASHIKAR C G *Varaha Śrautasutra* I 7 Caturmasyani — critical and exegetical study *Rtam* 11-15 (B R Saksena Fel Vol) 1979 83 203-208

77 KASHIKAR C G *Varaha Śrautasutra* II Agnicaya ia-a critical and exegetical study *ABORI* 64 1983 233-40

78 KASHIKAR C G Varaha Srautasutra III 1 1 2 2 Vajapeya and Dvadasaha — a critical and exegetical study (in) *Amrtadhara* R N D Fel Vol Delhi 1984 195-200

79 KASHIKAR C G (ed) *Varaha Srautasutra* S B Sanskrit Mahavidyalaya Res Series 4 TMV Poona 1988, lxxiv + 82 + 298

crit ed with introd and *prastavkam* (lit of Varaha school style of the *S t a* chronology comparison with some other texts)

Rev H W BODEWITZ *ABORI* 70 356-58

80 CALAND W *Vaikhanasasmartasutram English Translation* Ramanand Vidya Bhavan New Delhi 1982 xxi + 237

(reprint of B bl Ind 251)

81 CALAND W (ed) *Vaikhanasagrhyasutram and Vaikhanasadharmasutram* New Delhi 1989 vii + 145

82 CALAND W (ed) *Vaikhanasa Srautasutram* New Delhi 1991 xxxvi + 408

83 CALAND W LOKESH CHANDRA *Sankhayana Srautasutra English Translation* Mot Ban Delhi 1980 xxiv+483

(= *VBD* IV 24 102)

Rev P D NAVATHE *APORI* 64 297

84 HILLEBRANDT, Alfred (ed) *Śankhayana-Śrautasūtra* Mehr Lacch, New Delhi, 1981, Vol I (Text, crit notes, indices), xxiii + 277 + 202, Vol II–IV (comm of Varadattasuta Ānartīya on chh I–XVI and of Govinda on chh XVII–XVIII), 376 + 398 + 71 + App (pp 73–74) by R S SHASTRI

first publ by A S Bengal in 1885–99 (see *VBD* IV 24 104).

85 SEHGAL, S R (ed) *Śankhāyana Gṛhyasūtram* Sri Garib Dass Or Series 42, Indian Books Centre, Delhi, 1987; xviii + 56 + 203 + viii + xv

2nd rev ed of *VBD* III 24 77

Rev K K RAJA, *ALB* 53 223

86 DATE, Ranjana On the name Satyāṣādha Hiranyakeśin (brief communication) *BDCRI* 46, 1987, 21–23

[RENOU S was the name of the *Sūtrakāra* and H that of the school] author concludes H is simply an adjective of S (for, many synonyms of *hiranya* like *jātarūpa, aṣṭapada, kanaka, svarna* are used)

87 NAVATHE, P D Satyāṣādha-Srauta-Śūtra (in) *Vedic Texts A Revision* (ed T N DHARMADHIKARI et al) Mot Ban, Delhi, 1990, 86–97

specimen of revised text

88 EINOO, Shingo Studies on the Hiranyakeśin-Śrautasūtra (Jap) *Indo Gakuhō* 1, Dec 75, 75–92

89 BHATTACHARYA, Bhabani Prasad *Studies in the Śrauta-sūtras of Āśvalāyana and Āpastamba — Vol II* Sanskrit Pustak Bhandar, Calcutta, 1989, X + 148

for Vol I, see *VBD* III 24 85

90 BHATTACHARYA, Ram Shankar Kalpasūtras in the Purānas *Pur* 31 (2), July 89, 159–168

91 BUHLER, Georg *Sacred Laws of the Aryas as taught in the Schools of Āpastamba, Gautama, Vasiṣṭha, and Baudhāyana.*

SBE 2 and 14, Mot. Ban., Delhi, 1984 (reprint); Part I : lxii + 314; Part II : xlv + 360.

92. CHAKRABARTI, Samiran Chandra *The Paribhāṣās in the Śrautasūtras* Sanskrit Pustak Bhandar, Calcutta, 1980; xviii + 213.

> ..(see *VBD* IV. 24 118, also IV. 24 117, also see 24 2 above).. chh I-VI : author has located the *Paribhāṣās* in *ŚS*, has discussed the chronological sequence of *ŚS*, Vedic sources of *Paribhāṣās*, agreement and difference in *Paribhāṣās*, relation of *Paribhāṣās* to *Pūrvamīmāṁsāsūtras* chh VII-XII information on the preliminaries of ritual as culled from *Paribhāṣās*, etc...
>
> Rev. . C G KASHIKAR, *ABORI* 69, 307-309; Klaus MYLIUS, *OLZ* 79 (5), 495 97, S SANKARANARAYANAN, *ALB* 50, 633–36

93. KASHIKAR, C G Kalpasūtrakālīna adhyātmavāda (Marathi). (in) *Prajñāñjali*, Lakshmanasastri Joshi Fel. Vol , Poona, 1985; 15-21.

> .spiritualism in the *Kalpasūtras* *Śrauta-*, *Gṛhya* , *Dharma-*, *Sūtras* composed broadly in one and the same period , *ŚS* and *GS* influenced largely by *Mantra-Brāhmana*, *DS* promoted *Up* spiritualism (moral values and elevation of life)

94. KOLHATKAR, Madhavi. The method of preparing surā according to the Vedic texts. *BDCRI* 46, 1987, 41–45.

> ..ref to diff *ŚS* mention of Sautrāmaṇī. knowledge of Vedic ritualists about preparation of *surā* seems to be quite advanced..

95. MICHAELS, Axel. *A Comprehensive Śulvasūtra Word-Index* Alt- und Neu-Indische Studien 24, (Hamburg Univ. Seminar fur Kultur und Geschichte Indiens), Steiner, Wiesbaden, 1983; VII + 60

> . (see *VBD* IV 35 53) . words derived from *Baudh-*, *Āp-*, *Mān-*, *Kat- Śulbasūtras* .
>
> Rev. C. G KASHIKAR, *ABORI* 66, 293-94, Kenneth G. ZYSK, *JAOS* 105, 807

96. MICHAELS, Axel *Beweisverfahren in der vedischen Sakralgeometrie. Ein Beitrag zur Entstehungsgeschichte von Wissenschaft.* Alt- und Neu-Indische Studien 30 (Univ Hamburg), Steiner, Wiesbaden, 1978; xiv + 200.

see *VBD* IV 24 133 Vedic sacred geometry is non axiomatic but provable author studies hist conditions that led to the development of Vedic sacred geometry imp in this connection of the magical view of life in the *Brahmanas*

Rev H W BODEWITZ *WZKSA* 30, 194-97

97 MOGHE, S G Relation of the Gṛhyasūtras to the Dharmasutra literature *Tattvaloka* 5 (1), April 82, 15–28

98 MOHANTY, Sulok Sunder Ecological awareness and the Gṛhyasūtras *SP*, National Seminar on Environmental Awareness as reflected in Sk Lit, CASS, Univ Poona, 1990

GS exhibit positive concern for better surrounding

99 NAVATHE, P D Surrejoinder to Dr H G Ranade *ABORI* 64, 1983, 332-334

a propos of 24 103 below

100 OGUIBENINE, Boris 'Conference' *Annuaire–EPHE* sect *sciences rel* 95, 1986–87 146–149

about *Gṛhyasūtras*

101 PARPOLA, Asko On the Jaiminīya and Vādhula traditions of South India...

see 9 6 and 12 15 above survey of new data, suppl *VBD* IV 24 88

102 RAMANUJA TATACHARYA, A Kalpasūtra-mīmāṃsā-śāstrayor virodhe Khardadevasya matam *V R Comm Vol*, Chowkhamba, Varanasi, 1983, 29-31

Khandadeva's view regarding differences bet *Kalpasūtra* and *Mīmāṃsā*

102A RAM GOPAL *India of Vedic Kalpasūtras* Mot Ban, Delhi, 1983, xvi + 591

2nd rev ed of *VBD* II 83 78

103 RANADE, H G About some śrauta concepts in my translations of the *Kātyāyana-Śrautasūtra* and the *Āśvalāyana-Śrautasūtra*, *ABORI* 64, 1983, 329-331

ref to P D NAVATHE s rev of these two books in *ABORI* 63 316-323 (*VBD* IV 24 26 and 39) see 24 99 above

104 SATHE, Jayashree Dileep Gṛhya traditions of Vedic schools in the Gṛhyaratna *SP*, 32 AIOC, Ahmedabad, 1985, p 52

Gṛhyaratna of Śrivenkatesa (available printed in Telugu script) a comm on this work called *Kanthabhuṣana* or *Vibudhakanthabhuṣana* *Gṛhyaratna* mainly follows the Apastamba School author quotes views of diff Acaryas belonging to diff Vedic traditions this paper considers the treatment of two three rites

105 SEHGAL S R The problem of Rig Vedic Khilas as re-examined through its own Gṛhyasutras

see 1 14 above

106 SEN S N , BAG A K (ed) *The Sulbasutras of Baudhāyana, Apastamba, Katyayana, and Manava* Indian National Science Academy, New Delhi 1983 vii + 293

text English transl and comm

107 SHARMA, Kundan Lal *Kalpasutra* (Hindi)

see *VBD* IV 24 140 *KS* divided into 6 parts *Srauta* *Śulba* *Pitmedha* *Pravara* *Gṛhya* and *Dharma*

Rev Ramesh Kumar LOWE *MUSRJ* 8 159 161 MANASIMHA *JGJKSV* 41 104-106 *VJ* 34 (12) 46-47

108 VARMA K C Date of the Vedic Kalpasutras *Bharatiya Itihasa Samkalana Samiti Patrika* 3, 1985 169 194, *A Ghosh Comm Vol*, Delhi 1987, 601–619

astronomical approach terminum a quo for the *KS* is 1400 B C a minimum period of 500 or 600 yrs must be allowed for the end of this lit (Panini lived not later than 1000 B C, since he also was a Sūtrakara)

109 WADEKAR, Mukund Lalji Identification of some Smṛti citations from the Brahmasutrasāmkarabhāsya *ABORI* 69, 1988, 265–267

citations from the *Dharmasutras* (Ap and Gautama) among others

25 VYĀKARANA PĀNINI

1 ACHARYA, Mrityunjay The Unādi Prakarana — the component to Vyakarana and Nirukta *SP*, 32 AIOC, Ahmedabad, 1985 p 271

> Śakatayana is propounder of *Unadi* school has composed many *Unadi sutras* with the help of more than 300 *Unadi* suffixes to refute the view of Gargya (some words are *rudha* as against Yaska s view that all words are *yaugika*) *Unadi* must be regarded as an appendix to *Vyakarana* and *Nirukta*

2 ACHARYA, Vamadeva *Linga parijñanam* Varanasi, 1990, X + 78

> in the light of Paniniya *Linganusasana*

3 AGRAWAL, Pushpalata Acārya Udbhata ke upamālamkāra men paniniya vyakarana (Hindi) *JGJKSV* 42 (1–4), 1986 (1990), 199–208

> Udbhata s utilization of P s *sutras* in connection with diff *upamas*

4 ANANTHANARAYANA H S *Four Lectures on Panini's Astadhyayi* Annamalai Univ 1976 IV + 92

> see *VBD* IV 25 8 (1) Indian gramm trad beginning with *padapatha* Trimuni (2) P s technique of description (3) *Śivasutras* etc (4) Striking similarities in the treatment of topics in *A* and modern grammar of a lg
>
> Rev G B PALSULE *ABORI* 71 373 74 RAGHUBIR SINGH *VIJ* 24 162 63

5 ANANTHANARAYANA H S *Pratyaharas in Panini's Astadhyayi* B K Dakshayani, Hyderabad 1981, 94

6 ANANTHANARAYANA H S Treatment of homonymy in Panini s Astādhyayī (in) *South Asian Languages Structure, Convergence, and Diglossia* (ed Bh KRISHNAMURTI), Mot Ban, Delhi, 1986 49–59

7 ANANTHANARAYANA, H S *Tolkappiyam* and *Astadhyayī* — a comparative study *Rtam* 16–18 (G C Sinha Comm Vol), 1984–86, 479–490

T does not belong to the trad wh is reflected in A

8 APORA Sudesh *Pāṇinīyavyākaraṇe Anubandha vimarśaḥ* Delhi, 1985, xii + 250

9 ARYA, Ravi Prakash New Vārttikas to Pāṇini a supplement *VIJ* 24 (1-2) 1986 (89) 57-65

10 AVANINDRA KUMAR Prātiśākhyon tathā Pāṇini ke sandarbha men varṇavicāra (Hindi)

see 23 4 above

10A AVANINDRA KUMAR *Archaic Words in Pāṇini's Astādhyāyī*

= *VBD* IV 25 13

Rev D K. GUPTA, *JGJKSV* 41 98-99

11 BAKSI, Sutapa The interpretation of Pāṇini's "*gati-buddhi aṇikarta sa nan*" — from a historical perspective *SP*, 34 AIOC, Visakhapatnam, 1989, p 271

in lit both Vedic and classical many violations of this *sūtra* are found Katyayana and later grammarians give a different interpretat on of the *sūtra*

12 BALASUBRAHMANYAM, M D *The System of Krt Accentuation in Panini and the Veda* KSV, Tirupati, 1981 515+xxxviii +xliv

15 BANERJEE Rabi Sankar *Concept of asiddhatva in Panini* Sanskrit Pustak Bhandar, Calcutta 1984 vi + 68

along with a connected h st of grammatical studies in ancient Ind a

16 BANERJEE Satya Ranjan Dionysius Thrax and Pānini on grammar (in) *Perspectives in Indology* (B N Mukherjee Fel Vol) Harman Publ House New Delhi 1989 25–41

(also *SP* 33 AIOC Calcutta 1986 449 50 *SP* 34 AIOC Visakhapatnam 1989 p 248) Thrax (second century B C) skill in reading and writ ng of Gk lg Panini (400 B C) morphophonemic analysis of Sk lg

17 BENSON, James W *Patañjali s Remarks on Anga* Delhi, 1990 vii + 251

analysis of Patanjali s remarks on Panini s definition and employment of the techn cal term *anga*

18 BHAGAWAT V B *Paniniya Vyakarana ani Bhasa Tattvajñana* (Marathi) MS Sahitya Samskrti Mandala, Bombay, 1985 8 + 172

Panini s grammar and linguistic philosophy

19 BHANDARE V V The role of *a* in the Pratyahāra *lan* or the questionable validity of the Pratyāhāra *ra* *SP*, 33 AIOC, Calcutta, 1986 451 52

20 BHANDARE, V V *Sanskrit Speech habits and Panini with special reference to Sandhi Samasa and the Root chapters of Panini s Astadhyayi* Taxila Hardbounds Delhi 1986 viii + 384

the study of *adeśa* (substitute) and *agama* (augment) — long f lt need n the field of Sk grammar Sk was defin tely a spoken lg in the t mes of the Munitrava author has establ shed a close association bet the concep s of *a eśa* and *agama* on the one hand and the speech habits of the people on the other

Rev C T KENGHE *AIOS* 4 91 92

21 BHARADWAJ Sudhi Kant Double accusatives in Sanskrit *SP*, 34 AIOC, Visakhapatnam 1989, 272–73

Panini has mentioned three situations of accusative case (1) the verb governs one object (2) two or more syntactical units combined into one complex sentence (3) single verb governs two objects simultaneously

22 BHARATI K S Mahesvara sutron men hakāra dvaya (Hindi) *Pracya Prajña* 11, 1979, 50-54

the suggest on that *h* of *hayavarat* (*h* — *visarga*) and *h* of *hal* (*h* = *usmadhvani vyanjana*) are two separate *hs* is unacceptable Kasikakara s explanation is acceptable *h* near to *usmadhvani* from the pt of view of *antahprayatna* and *pranavicara* it is near to *antasthadhvani* from the pt of view of *bahyaprayatna* on account of these two conditions the same *h* is mentioned twice in *Mahesvarasutra*

23 BHAT, M Ramakrishna Astrological elements in Pānini *KS Birth Cent Comm Vol, Part 2* Madras 1985, 199-208

24 BHATE Saroja Non Pāninian Systems of Sanskrit grammar *vis a vis* Panini External vocal samdhi *CASS Studies* 4, 1978, 79-96

25 BHATE, Saroja Samnipātaparibhasā (Sk) *ABORI* 65, 1984, 227-239

in P s system *samnipataparibhasa* on account of its being purposeless is not only not useful but it creates difficulties

26 BHATE, Saroja The meaning-*adhikaras* in the *Taddhita* section of the Astadhyayi an analysis *IIJ* 30 (2) April 87, 81-92

27 BHATE, Saroja *Panini's Taddhita Rules* Publ CASS, Cl II, No 10, 1989, VII + 82

28 BHATE Saroja Some aspects of Panini s sutra style of composition *B R Modak Fel Vol* Dharwad, 1989, 37-46

the basic vocabulary and case syntax of P s rules clearly point to their algebraic char

29 BHATT, Vasantkumar M Lingavisistaparibhasā paninyabhipretasin na vā *Visvasamskrtam* 18 (1), 1981, 3-9

see IBD IV 25 4? *Ir gavisistaparibhasa* might have tradi tionally come down to Panini and was therefore known to him he tried to frame the *Paribhasasutras* on that line

30 BHATT Vasantkumar M Pā Su 1 4 36 ane Bhattoji Diksitadi (Guj) *Svadhyaya* 22 (3), April 85 249–251

31 BHATT Vasantkumar M Pa 2 3 23 evam 2 3 25 ityatra ' hetu iti sabdasyarthah *SP*, 32 AIOC, Ahmedabad, 1985, p 276

the word *hetu* implies *linga pramana*

32 BHATT Vasantkumar M Varnasamāmnayamān lakaropadesa (Guj) *Svadhvaya* 24 (3–4) 1987, 271–282

33 BHATT, Vasantkumar M The relationship between a word and its meaning *ABORI* 70 1989 276–279

grammarians and Mimamsakas treat the relationship as *atad* Naiyaykas regard it as divine Panini takes the relation ship for granted (permanent and non analysable) Yaska con siders the relationship to be resolvable and comprehensible thro discussion Yaska follows a sort of systematic theory of deri vation for determining the meaning of a word and he tests it with ref to an already known meaning Y s conviction is that all words stem from action

34 BHATT Vasantkumar M Pāniniyavyakarane jñāpaka siddhavacanāni *SP*, 35 AIOC Haridwar, 1990, p 26

35 BHATT Vasantkumar M Paniniya vyākaranaman lāghavasiddhi (Guj) *Sambodhi* 14 Feb 90 Guj 41 62

36 BHATTACHARYA Ram Shankar Does the word *Bhiksu-sūtra* in Panini mean the *Brahmasutra*? *Rtam* 11–18 (B R Saksena Fel Vol) 1979 83 73 76

word occurs in P IV 3 110 (earlier views *BhS = Br S* or *Samkhya Sutras* by Bhiksu Pancas kha) acc to the author the word *Bhiksu* is a class name and not the name of any parti cular author *BhS* denotes any work by ancient teachers that deals with the rules of conduct of Bhiksus (i e of persons of the 4th *āśrama*)

37 BHATTACHARYA Ram Shankar Identity of Arjuna mentioned in Pānini s sutra 4 3 98 *Pur* 31 (1) Feb 89, 6–14

Arjuna = Kartavīrya Arjuna (and not Pandava Arjuna)

38 BHIM SEN SHASTRI *Pratyahārasūtron ka Nirmāta Kauna ?* (Hindi) Bharmi Prakashan, Delhi, 1984, 48

Panini himself is the author of *Pratyahara sutras*

Rev RAGHUBIR SINGH *VIJ* 24 166, YUDHISTHIRA *Vedavani* 36 (11) 23

39 BHIM SINGH A critique on Pānini's sūtra *na dhatu-lopa ārdhadhatuke* (I 1 4) *ABORI* 64, 1983, 241–48

40 BHIM SINGH A critique of Pānini's four sutras from the view-point of purpose or object *VIJ* 23 (1–2), June–Dec 85, 17–30

P 6 1 117, 7 2 85, 6 1 126 1 1 14

41 BHIM SINGH *Patañjala Mahabhasya men Pratyakhyata Sūtra eka samiksātmaka adhyayana* (Hindi) Nirmal Book Agency, Kurukshetra, 1987, xxxvii + 508

(Foreword by G CARDONA) the author deals in detail with the Paninian *sūtras* wh Katyayana and Patanjali consider possibly to be rejected also considers possibility of interpolations in *Astadhyayī* the gradual development and the evolving form Sk. lg might have prompted Patañjali to consider the redundency of some of Panini s rules or forms

42 BHIM SINGH Pānini sūtra 'cli lum' (3 1 43) kā parisīlana (Hindi) *MUSRJ* 13 (2), 1988, 21–31

43 BHIM SINGH 'Kniti ceti' sutra vimarsah (Sk) *Sagarika* 26 (4), Varanasi, 1989, 55–68

44 BHIM SINGH Aluk samāsa ke do vārttikon para vicāra (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, p 249

P 6 3 20 and 6 3 3

45 BHIM SINGH Bhāsyakāraprokta sannipāta paribhasā ke prayojana (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 93

P 1 1 39, 3 1 36 3 1 38

46 BISWAL, Banamali Pānini s *guna* a linguistic speculation *SP*, 34 AIOC, Visakhapatnam, 1989, 281–82

g ira in its techn cal sense means *a e o* but non technically it denotes quality or attribute fold or ' times , and portion or part linguists name *guna* as 'ablaut' or vowel gradation

47 BRONKHORST J Asiddha in the Aṣṭādhyāyī a misunderstanding among the traditional commentators *JIP* 8, 1980

48 BRONKHORST J Meaning entries in Pāṇini s Dhatu pātha *JIP* 9 1981, 335–357

VBD IV 25 54

49 BRONKHORST, J On the history of Pāṇinian grammar in the early centuries following Patañjali *JIP* 11, 1983 357–412

VBD IV 25 57

50 BRONKHORST J Nirukta Uṇādi Sutra, and Aṣṭādhyāyī a review article *IIJ* 27 (1) Jan 84, 1–15

ref M A MEHENDALE *Nir ikta Notes* — Series II (*VBD* IV 26 35) B discusses the exact d fference bet grammar (*vya karana*) and etymological explanation (*n rukta*)

51 BRONKHORST, J Panini and the Kramapatha of the Rgveda

see 1 19 above

52 BRONKHORST J Panini s use of *api* *Paramananda Sastri Fel Vol*, Aligarh 1988 124–126

53 BRONKHORST J What is *asiddha* ? *ABORI* 70, 1989, 309–311

(ref KIPARSKY What is *s ll a* ? *ABORI* 68 295 303 see 25 171 below) (*asi ldl a* used three t mes by Pan n) B does not accept K s interpretat on because (1) K s interpretation is far removed f om the literal sense of *asiddha* (2) K s inter pretat on can t account for a set of stra ghtforward derivations

54 BRONKHORST J Panini and the nominal sentence *ABORI* 71, 1990 301–304

55 BRONKHORST, J Varttika *WZKSA*, 34, 1990, 123–146

56 CARDONA G Subject in Panini (in) *The Notion of Subject in SA Lgg* (ed M K VERMA) SA Stud Publ Series 2, Univ Wisconsin, Madison, 1976, 1–38

57 CARDONA, G *Panini — A Survey of Research* see *VBD* IV 25 71

Rev J P SINHA *Rtam* 16–18 569 70

58 CARDONA, G On the formulation of *Astadhyayi* 8 3 4 *anunasikat paro 'nusvarah* *E R Sreekrishna Sarma Fel Vol*, Tirupati, 1983, 199–205

suggests that the original reading was *ananunasikat paro 'nusvarah*

59 CARDONA, G On the *Mahabhasya* evidence for a Pāninīya *Dhatupatha* without meaning entries (in) *Amrtadharā* (R N D Fel Vol), Ajanta, Delhi, 1984, 79–84

Pat on P 1 3 1 (P s *Dhatupatha* originally listed verbs separately without *sandhi* substitutions and also without meaning entries the text later underwent two major modifications)

60 CARDONA, G Panini s *karaka* agency, animation and identity *JIP* 2 (3–4), 1984, 231 306

61 CARDONA G Panini and Unadisutra 2 84 *ALB* 50, 1986, 46–57

62 CARDONA, G *Panini His Work and Its Traditions Vol I Background and Introduction* Mot Ban Delhi, 1988, xxiv + 671

Rev J L BROCKINGTON *JRAS* 1990 (1) 182 83 S D LADDU, *ABORI* 70 350-53 RAM GOPAL, *HSAJIS* 3 (1 2) 329–31 J C WRIGHT *BSOAS* 53 (1) 152 54

63 CARDONA, G Paninian Studies (in) *New Horizons of Res in Indology*, CASS Univ Poona 1989, 49 84

major emphases and trends in recent Paninian studies (1) marked tendency towards finding in the received *Astadhyayī* text evidence of massive interpolations (2) Paninīyas like Katyayana and Patanjali not only did not inherit a single direct trad but also were ignorant of certain crucial usages known to Panini and indeed misrepresented Panini s intentions these theses however are neither wholly cogent nor acceptable bibliography — pp 70-74

64 CHAKRABARTI A K A critical discussion on Panini sutra *najhalau* *SP*, 33 AIOC, Calcutta, 1986, 456–57

65 CHARU DEVA SASTRI *Panını Re-ınterpreted* Mot Ban , Delhı, 1990, xvıı + 218

an Englısh vers on of a part of C s *Vyakarana Candroda)a* (maınly *karakas* and *samasas*) exposıtıon of Panını s *sūtras* ıllustratıons from Vedıc and early classıcal texts

Rev S D LADDU *ABORI* 71, 415–16, K P RAJAPPAN *ALB* 54 209

66 CHATTERJEE, Asoke Analytıcal treatment ın Astādhyāyı and Pıngala — a retrospectıon *SP*, 32 AIOC, Ahmedabad, 1985, 6–7

Pıngala ıs earlıer than Śaunaka (*RV Prat*) tradıtıonally Pıngala ıs regarded as a younger brother of Panını, there ıs ample evıdence to show that there exısts a consıderable degree of structural resemblance bet the works of Panını and Pıngala

67 CHATTOPADHYAYA SASTRI, Ashok Pānını Whıtney-samālocanam (Sk) *Naımısıyam* 1 (1), Aprıl 80

68 CHOKSI, Kamalesh Kumar Astādhyāyı ke 'ādı'–uttara-padavāle samasta padon kı samıksā (Hındı) *SP*, 35 AIOC, Harıdwar, 1990, p 91

69 DAS, Karuna Sındhu On reference to verbal roots ın Pānını's rules *SP*, 33 AIOC, Calcutta, 1986, p 458

70 DAS, Karuna Sındu *Parıbhasas ın the Panınıan System of Grammar* Calcutta, 1986, 2 + vıı + 258

71 DAS Karuna Sındhu *A Panınıan Approach to Phılosophy of Language* Calcutta, 1990, vıı + 358

72 DAS, Pradıpta Kumar The *krt* suffixes — the Panınıan descrıptıon *SP*, 32 AIOC, Ahmedabad, 1985, p 281

Panınıan technıques dıffer from sectıon to sectıon dependıng upon the lınguıstıc necessıty or technıcal necessıty *lopa* and *agama* are two dıfferent technıques of Panını by means of wh he explaıns the lg

73 DAS, Pradıpta Kumar Type token study ın Pānını (wıth reference to *krdanta*) *Lokaprajña* 1 (1), Purı, 1987, 108–113

74 DAS, Pradipta Kumar Type token study in Pāṇini (with special reference to feminine formations) *SP*, 34 AIOC, Visakhapatnam, 1989, p 256

75 DASGUPTA, Probal Relating Pāṇini and modern syntax: a notion of *nyasta*, *Lokaprajña* 1 (1), Puri, 1987, 73-80

76 DASH, Achyutananda The syntactic role of *adhi-* in Pāṇinian *kāraka* system *33 PAIOC*, Poona, 1989, 208-221

> (also *SP* 33 AIOC Calcutta 1986 459-60) here *adhi* is not an *upasarga*, it is *karmapravacanīya* because it has an intrinsic semantic relation with a noun

77 DASH, Achyutananda *Karmapravacanīyas*: their syntactic role in Pāṇini's grammar *SP*, 34 AIOC, Visakhapatnam, 1989, p 264

78 DASH, Achyutananda, GILLON, Brendan S On formalizing Pāṇini's *kāraka* for sentence derivation *BDCRI* 50 1990, 173-181.

79 DASH, Gauranga Arthavatsūtre vyutpattyavyutpattipakṣasvīkāre vaiyākaraṇānām vicāravimarśah *SP* 34 AIOC, Visakhapatnam, 1989, p 253

Kāśikāvṛtti *A G Swain Fel Vol*, Utkal Univ , Bhubanesvar, 1985, 83–91

(also *SP* 32 AIOC Ahmedabad, 1985, 281 82)

83 DASH, Radhamadhab Sociolinguistic study of Pāṇinian idioms *Vanijyotih* 11, Utkal Univ , Bhubanesvar, 1987, 67–74

(*Paper* 33 AIOC Calcutta 1986 p 461)

84 DASH, Radhamadhab Kātantra Vyākarana and Prātiśākhyas vs Pāṇini s Vyākarana *SP*, 35 AIOC, Haridwar, 1990, p 152

Katantra Vyakarana is reminiscent of the non-existent pre Paninian Aindra school wh is referred to as Eastern School Pratisakhyas are pre Paninian treatises dealing with phonetics grammar and metrics of the various Vedic recensions

85 DASS, Ayodhya Chandra Pāṇini and accent *KURJ* 22, 1988

86 DATTA, Namita Yāska's Nirukta and Unādi Sutras

= *VBD* IV 25 111 26 16

87 DAVESAR, Indu *Paniniya Sūtrapatha aura Jainendra Sutrapatha ka Tulanatmaka Adhyayana* (Hindi) Anu Books, Meerut, 1985 222

comparative study of the *Sutrapathas* of Panini and Jainendra with special ref to *samjna, paribhasa*, and *anubandha*

88 DESHPANDE, Madhav M Pāṇinian grammarians on dialectal variation *ALB* 42, 1978, 61–114

(also see *VBD* IV 25 89 95)

89 DESHPANDE, Madhav M Pāṇini as a frontier grammarian (in) *Papers from the 19th Regional Meeting of the Chicago Linguistic Society*, 1983, 110–116

90 DESHPANDE, Madhav M *Ellipsis and Syntactic Overlapping Current Issues in Paninian Syntactic Theory* P G R Series 24, BORI, Poona, 1985, X + 94

(Pandit Shripad Sastri Devadhar Mem Lectures – II Series)
Rev J L BROCKINGTON *JRAS* 1987 (1) 135

91 DESHPANDE Madhav M Sanskrit grammarians differing perspectives in cultural geography *AJOS* 2 (R S Tripathi Comm Vol) 1985 57 68 + map

> Panini was most certainly maximally familiar with the peculiarities of the lg. of the NW (syntactic and phonological evidence) P not at the centre of Sk -speaking universe his region was on the margins of bigger political entities he did not recognize the political supermacy of the Pracyas or the superiority of the Udicyas he chose a more neutral framework map indicating the geography of Sk grammarians chronology Panini (c 500 B C) Katyayana (c 200 B C) Patanjali (c 100 B C)

92 DESHPANDE Madhav M Paninian syntax and the changing notion of sentence *Paper* South Asian Lgg Analysis Roundtable Conf, Univ of Illinois Urbana 1986

> see 25 96 below

93 DESHPANDE Madhav M Some facets of Paninian morphology *ALB* 50 1986 478–489

> the category of *vikarana* is clearly subsumed under Pānini s basic morphological category of *pratyaya* on the other hand the category of what is known as *agamas* from the post Panini it remains somewhat unclear (there is no definition of *agama* in the *Astadhyayi*)

94 DESHPANDE Madhav M Paninian syntax of Sanskrit gerund constructions an alternative view *ALB* 51 (Ludo Rocher Fel Vol) 1987 242 266

see 25 92 above

97 DESHPANDE Madhav M Panını and the north-western dıalect some suggestıons on sutra 3 3 10 (ın) *Languages and Cultures* (Edgar C Polome Fel Vol) Mouton-de Gruyter, Berlın, 1988, 111-122

98 DESHPANDE, Madhav M Ellıpsıs ın modern lınguıstıcs and Panını *ABORI* 70, 1989, 103-124

ellıpsıs ın structural lınguıstıcs generatıve approaches to ell Indıan approaches to ell Panını s conceptıon and applıcatıon of ell

99 DESHPANDE, Madhav M Semantıcs of Pānını's Kārakas an explanatıon of phılosophıcal and lınguıstıc ıssues (ın) *Volume of Indologıcal Studıes* (ed G C BHATTACHARYA, B K MATILAL), State Unıv of N Y

100 DESHPANDE, Madhav M Dıtransıtıve passıve ın Pānını *IIJ* 34, 1991, 19-35

101 DESHPANDE, Madhav M (ed) *Pānını and the Veda* 7 WSC Panel V, Leıden, 1991

(bound wıth Panel IV *Sense and Syntax ın Vedıc*)

102 DESHPANDE Prajna Svarārtheyamastasutrı *VSMV* 1985, 1986, 49-52

eıght *Sutras* of Panını re *svara* P 2 3 51-57, 64

103 DEVASTHALI, G V Pānını and Rgvedıc ınterpretatıon *JORM* 40-41, 1970-72

see 4 17 above

104 DEVASTHALI, G V Pānını and Vedıc — a crıtıque *ABORI* 64, 1983, 137-148

see *VBD* IV 25 106 and 106A (ref KIPARSKY, *VBD* IV 25 170) so far as Vedıc ıs concerned the questıon of prefe rence (as suggested by KIPARSKY) sımply does not exıst *drstanuvıdhı chandası bhavatı*

105 DEVI, Sudha A The concept of *guna* ın Sanskrıt grammar *VIJ* 23 (1-2), 1985 9-16

106. DIKSHIT, Puspha, *Ekadeśavikṛtamananyavat* paribhāsā — eka navīna dṛṣti (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 464–65.

107. DIKSHIT, Pushpa Astādhyāyī ke *cin* prakarana ke bhāsyānutthāpita sthala (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989; 265–266.

. (*Aṣṭādhyāyī* 3 1 60 66, 3 1 89 *cin-ādeśa* why is *cin* repeated in various *sūtras* . *Mahābhāṣya* gives three explanations (wh are not enough) .

108. DONGRE, N. M. Pratyāhāra-sūtrātīla anullekha āní dviruktyā (Marathi) *VSMV 1983*, 1984; 18–23

..*ā, ī, ū, ṝ, ḹ* not m ntioned, *h* mentioned twice (5th and 14th *sūtras*), *n* mentioned twice (*sūtras* 1 and 6), first *h* is *ghoṣavat varna* and second *h* is *aghoṣa varna* (implying *visarga*), first *n* is indicative of *anunāsika varna* (*it*), *lan* (6th *sūtra*) must have been originally *lan* .

109. DUBEY, R. P. Problem of *nañartha*. *SP*, 33 AIOC, Calcutta, 1986; 465–66.

110. DUTTA, Kalpana. A critique of the concept of *sthānivadbhāva*. *SP*, 33 AIOC, Calcutta, 1986; p. 466.

..*sthānivadbhāva* is a case of *kāryatideśa* .

111. DVIVEDI, H. P. *Studies in Pānini (Technical Terms of the Aṣṭādhyāyī)*.

.. = *VBD* IV. 25 115

Rev . D K GUPTA, *VIJ* 20, 261-62, P. THIRUGNANASAMBANDHAN, *JORM* 42-46, 196 97.

112. DVIVEDI, Janakiprasad. Śabdaśāstre saṁjñāpadārthaḥ saṁjñājñānasya nāntarīyakatvam ca (Sanskrit). *Sāgarikā* 21 (1), 1983; 35–41.

..three derivations of the term *saṁjñā* given by commentators of Pāṇini's *Aṣṭādhyāyī* .

113. EMENEAU, Murray B. Bloomfield (1877–1949) and Pāṇini (5th–4th century B C.). *Lg* 64 (4), 1988, 755–760.

114 FATAH SINGH Nighantu and Pānini as aids to Vedic exegesis *SP*, 7 WSC, Leiden, p 170

Nighantu and Panini seem to suggest a spiritual interpretation of the Veda

115 FILLIOZAT, P-S Les notions de verbe et de substantif dans l ecole pānineenne *BEI* 1, 1983, 66–71

116 FILLIOZAT, P-S *Grammaire sanskrite panineenne* Coll Connaissance des Lang, Picard, Paris, 1988, iv + 185

Rev J W DE JONG *IIJ* 33 315 16 G B PALSULE *ABORI* 71 377–79, J C WRIGHT *BSOAS* 53 (1) 152 54

117 GARG, Lata Astadhyāyi men nipātana kā svarupa (Hindi) *MUSRJ* 9 (2) July–Dec 84 22–30

nipatana in *Astadhyayi*

118, GAUD, Bishan Lal Panini kī sthānyādeśavyavasthā (Hindi) *Lokaloka*, 1985

119 GHATAGE A M Uktarthanam aprayogah (in) *Amrtadhara* (R N D Fel Vol), Ajanta, Delhi, 1984, 141–151

120 GHATAGE, A M Patañjali on P VIII 1 1 (in) *Prasanna-Parijata* (Kavisvara Fel Vol), Poona, 1990, 29–31

121 GHOSH, B *Nominal and Verbal Formation in Pāninian Sanskrit* Nag Publishers, Delhi

122 GOPAL SASTRI *Brhad Rjupaniniyam* Śāstrīya Granthamālā 1, Lucknow, 1983, 33 + 310

ed Karunapati TRIPATHI

123 GUPTA, Sudhir Kumar *Vyatyayo bahulam tathā bahulam chandasi* (Hindi) (in) *VBD* IV 31 22, Delhi, 1981, 217–223

124 HOOK, Peter Edwin Astādhyāyī 3 3 158 and th notion of subject in Panini *RR Ling* 25, 1980, 79–87

125 HOOK, Peter Edwin Kasmiraśabdāmrta 8 3 3 an a count of the ergative in the Pāninian linguistic tradition *IL* 44 (1-4), 1983, 39–42

126 HOOK, Peter Edwin Pānini's Aṣṭādhyāyi a two storey house for a three storey language *Paper*, 6 WSC, Philadelphia, 1984

127 HUECKSTEDT, R A Interpretations of Pānini's 6 177 · *iko yan aci* *SP*, 8 WSC, Wien, 1990

128 HUSAINI, B C 'Nityam' in the Aṣṭādhyāyi *SP*, 32 AIOC, Ahmedabad, 1985, 285–86

129 HUSSAINI, B C Śesa in Aṣṭādhyāyī *SP*, 33 AIOC, Calcutta, 1986, 470–71

130 JAIN, Vrashabh P The concept of case/*karaka* a comparative statement *Ind Taur* 15–16, 1989–90, 131–143

(also *SP* 7 WSC Leiden 1987, p 61) with special ref to Panini and FILLMORE (1) the verb is the central element of the sentence, (2) the notion *karaka* or case is universal (3) *karaka* is a mental/conceptual relation

131 JANI, Jaydeva A Pāniniya vyākarana ane sārasvata-vyākarananā svarasamdhivisayaka sūtro — tulanātmaka adhyayana (Guj) *Svādhyāya* 24 (3–4), 1987, 267–270

Panini and *Sarasvata Vyakarana* — comparative study in regard to *svara* and *samdhi*

132 JANI, Jaydeva A Kā''vaśyakatā pāninch? *Surabharati* 25, Vadodara, 1990-91, 28–30

what is the necessity of Panini?

ref P 3 1 8-19

136 Jha Shashinath Varnasamāmnāyavivecanam *SP*, 32 AIOC, Ahmedabad 1985 p 287

137 Jha Shrimani Nath *Va vibhasa anyatarasyam* ity etesam arthabhedah *SP* 33 AIOC Calcutta 1986, 788 89

138 Jha Sudhir Kumar Vyakaranasya vedangatvavicarah *SP*, 32 AIOC Ahmedabad 1985, 287 88

Vyakarana as a *vedanga*

139 Jha Sudhir Kumar Vyākaranasutranirdistodaharanaparamparaya yuktayuktatvam ca *SP*, 33 AIOC, Calcutta, 1986, p 476

140 Jha Sukheshvar A review of the inclusion of some of the Paninian sutras in the Vaidiki Prakriyā of the Siddhānta Kaumudi *SP* 34 AIOC Visakhapatnam 1989, p 282

the Vedic section is presented in *SK* in the *Astadhyayī*-order author examines the propriety of the inclusion of some sūtras (P 8 2 93 96 98) in Vedic section

141 Jha Sureshvar Paninivyakaranaśāstriyasamjñās tāsām vaiśistyam ca *SP* 33 AIOC Calcutta 1986 476–77

most of the *mahat samjnas* are pre Paninian P adopted them for *arthalaghava an arthatva tarkaśritatvajnapana eka ksara samjñas* are normally of P himself P s *samjnas* range from being of one letter to being of seven letters (e g *karmapravacaniya*)

142 Joshi S D Panini s rule 1 3 67 (in) *E R Sree Krishna Sarma Fel Vol* Tirupati 1983 63 74

acc to the framework of I s s stem the causative and the non-causative sentences are independently derived and the derivation of the causative sentences can t be dependent on their non-causative counterparts

143 Joshi S D The role of boundaries in the Astadhyayi (in) *Amrta Hara* (R N D Fel Vol) Ajanta Delhi 1984 181–186

144. JOSHI, S. D. Pāṇini. *Itihāsapatrikā* 4 (3), Sept. 84; 79–90.

..introductory; P.'s date; P.'s life; P.'s works : *Aṣṭādhyāyī*, *Dhātupāṭha*, *Gaṇapāṭha*, *Uṇādisūtras*, *Liṅgānuśāsana*, and *Pāṇinīya Śikṣā*; commentarial lit. on Pāṇini and modern works, main topics discussed by P. : *saṁjñā*, *paribhāṣā*, *anuvṛtti*, lg.-analysis, phonology and morphophonemics, word-derivation, case-terminations, verb-ending suffixes, person, number, gender, voice, parts of speech, syntax, compounds; *Aṣṭādhyāyī* as a generative grammar; Vedic rules, accent rules; two methods of studying P...

145. JOSHI, S. D. Traditional and modern linguistic approach to Pāṇini. (in) *Select Papers from SALA-7*, Bloomington, 1987; 220–235.

146. JOSHI, S. D. Pāṇineḥ Aṣṭādhyāyī. (in) *Prasanna-Pārijāta* (D. Kavishvar Fel. Vol.), Poona, 1990; 32–34.

..a brief note in Sk...

147. JOSHI, S. D.; BHATE, Saroja. *The role of the Particle ca in the Interpretation of the Aṣṭādhyāyī.*

.. = *VDB* IV. 25. 158..

Rev. : H. F., *ZDMG* 136 (3), 656–57

148. JOSHI, S. D.; BHATE, Saroja. *The Fundamentals of Anuvṛtti.* Publ. CASS – B 9, Univ. Poona, 1984; viii + 305.

Rev. : H. F., *ZDMG*; 136 (3), 656–57; J. D. SMITH, *BSOAS* 49 (2), 401-402.

149. JOSHI, S. D.; LADDU, S. D. (ed.). *Proceedings of the International Seminar on Studies in the Aṣṭādhyāyī of Pāṇini.* Publ. CASS – E 9, Univ. Poona, 1983; 255.

.. = *VBD* IV. 25. 159..

Rev. : H. F., *ZDMG* 136 (3). 656-57.

150. JOSHI, S. D.; ROODBERGEN, J. A. F. On P. 1. 1. 56. *JAOS* 105 (3), 1985; 469–477.

..suggest a new interpretation of the term *al-vidhi* in this *sūtra*; this new interpretation simplifies trad. grammar, because it does away with *Vārttikas* XVIII–XXIX on P. 1. 1 56..

151. JOSHI, S D, ROODBERGEN, J. A. F. On *siddha*, *asiddha*, and *sthānivat* *ABORI* 68, 1987, 541–549.

> two types of order with regard to the rules of *Aṣṭadhyāyī*: (1) sequential or positional order in wh Pāṇini has put them (*adhyāya pāda sūtra*) (2) order of application or the feeding order in wh the output of one rule becomes the input of another rule in the case of the rules in *Sapāda-Saptādhyāyī*, the sequential order has no relevance, barring the case of conflict, but in the *Tripādi* 295 rules have been collected wh can only be applied in conformity to their sequential order.. the principles of *siddha* and *asiddha* also become operative in the case of a conflict bet rules

152. JOSHI, S D., ROODBERGEN, J. A F. The rejection of P 1 1 58 · a confirmation of the exclusively positive aspect of *sthānivadbhāva* *ABORI* 69, 1988, 217–228

> a close paraphrase and a study of *KV* on P 1 1 58..

153. JOSHI, S N Attestation of Pāṇinian forms in the Apatyādhikāra section *SP*, 33 AIOC, Calcutta, 1986; p 478.

> discusses *gotra* derivatives in the *Apatyādhikara* section and finds out documental evidence for them in lit . also accounts for the attestation of counter-examples given by the commentators

154. JOSHI, S N Nipātana rules in the fourth book of the *Astādhyāyi*. *SP*, 34 AIOC, Visakhapatnam, 1989; p 286

155. JUNNARKAR, P B *An Introduction to Pāṇini*. Baroda, Book II (= *VBD* IV 25 163). Book III, 1983; iii + 240. Book IV, 1987, iv + 382

> . Book I (= *VBD* IV 25 162)
>
> Rev (Book II) A S ACHARYA, *BDCRI* 44, 181-83

156 KAK, Subhash The Pāṇinian approach to natural language processing *Intern Journal of Approximate Reasoning*, 1987

157 KAMALESH KUMAR Pāṇinimikāye dhruvāpāyapadārthavimarśah. *SP*, 32 AIOC, Ahmedabad, 1985, p 77.

> *dhruvāpāya* in Pāṇini's system..

158 KANNAN, K S Regrafting lexica after Kiparsky (1979) a case for SP, 34 AIOC, Visakhapatnam, 1989, 270-71

. vital gradations of optionality itemised by Panini thro' va vibhasa, anyatarasyam K (VBD IV 25 170) ' the more a writer tries to follow P s rules, the less his writings will follow P s rules

159 KANSARA, N M Uttarārdham tu parisesād anudattam (Guj) *Svadhyaya* 24 (3-4), 1987, 239-245

Panini 1 2. 3?

159A KAR, Dinabandhu *Semantic Basis of the Astadhyayi*. DD, Univ Poona, 1980

unpublished see *VBD* IV 25 165

160 KAR, Dinabandhu Concept of *samjñā* in Pānini's grammar SP, 32 AIOC, Ahmedabad, 1985, p 291

samjna differs from *naman* and *akhya* *samjna* in *Astadhyayi* is not considered to be a referential term it simply points out that the meaning of the term concerned does not have purely derivative value but its meaning is to be understood with ref to the coventions of the lg speaking community

161 KAR, Dinabandhu Parts of speech in Pānini's grammar SP, 33 AIOC, Calcutta, 1986, 480-81

162 KAR, Dinabandhu Concept of *bhava* in Pānini's grammar SP, 34 AIOC Visakhapatnam, 1989, 283-284

ref P 2 3 37 there is no evidence in *Astadhyay* to show that the term *bhava* is used in the sense of *kriya* discusses *bhava* and *kriya*

163 KAR, Yashodhara The *ekasamjñadhikara* SP, 32 AIOC, Ahmedabad, 1985, 291-292

two types of technical terms in *Astadhyayi* (1) disjunctively applied technical terms (2) conjunctively applied technical terms discusses P I 4 1 2

164 KAR, Yashodhara Antaranga Paribhasa SP, 33 AIOC, Calcutta, 1986, p 481

165 KATRE Sumitra Mangesh *A Glossary of Grammatical Elements and Operations in the Astadhyayi* Central Inst of Indian Lgg Mysore 1981

166 KATRE Sumitra Mangesh *The Astadhyayi of Pānini* Texas Linguistic Series Univ of Texas Press Austin 1987 xlvi + 1330 (Indian ed Mot Ban Delhi, 1989)

> transliterated text with English transl and extensive notes *Dhatupatha Ganapatha* see 25 275 below
>
> Rev Eivind KAHRS *BSOAS* 53 (3) 531 33 Satyapal NARANG *Review Projector (India)* 9 (10 12)

167 KATRE Sumitra Mangesh Pānini and Indo-Aryan (in) *New Horizons of Res in Indology* CASS Univ Poona 1989, 88-89

> both Katyayana and Patanjali commenting upon Panini s *Astadhyayi* indicated that Panini s work is descriptive and not prescriptive one of the main problems with ref to Panini s grammar relates to the role of accent as a phonemic feature wh by the time of Katyayana and Patanjali seems to have lost its importance in actual oral communication Panini in general does not deal with semantics of Sanskrit

168 KHARE G H Why are there two *h* s in the Māhesvara Sutras? *ABORI* 64 1983 255 257

> (1) *h* (coming in the beginning of the 5th *Mahesvara sūtra*) is a semi vowel of *a* (2) *h* as aspirate consonant

169 KIPARSKY Paul *Panini as a Variationist*

> = *VBD* IV 25 170
>
> Rev Madhav M DESHPANDE *Lg* 60 161 64 P FILLIOZAT *OLZ* 79 (5) 497 500 Rosane ROCHER *JAOS* 106 862 863 Rama Nath SHARMA *Lg in Society* 12 349-415

170 KIPARSKY, Paul *Some Theoretical Problems in Panini's Grammar*

> = *VBD* IV 25 171 see 25 171 below
>
> Rev J BRONKHORST *IIJ* 27 309 313

171 KIPARSKY, Paul What is siddha? *ABORI* 68, 1987, 295-303

(ref to BRONKHORST s rev of 25 170 above) siddha principle is not some abstruse formal abstraction but a very intuitive and natural idea hist linguistics reveals that the order defined by the siddha principle is the preferred outcome of change there are also indications that it is the order wh comes most naturally to the lg learner see 25 53 above .

172 KIPARSKY, Paul, STAAL, J F Syntactic and semantic relations in Pānini (in) *MSSA*, 1988, 135–175

173 KRISHNAMACHARYULU, K A Outlines of scheme of Pānini's Astādhyāyī *SP*, 32 AIOC, Ahmedabad, 1985, p 290

basic linguistic principle 'sentence is the unit of lg

174 KRISHNAMACHARYULU, K A Pāninīyāh yogarudhāh samjñāh *SP*, 33 AIOC, Calcutta, 1986, 481–82

175 KRISHNASWAMI AIYANGAR, V *Paninīya Vyakarana ki bhūmikā* (Hindi) Prabhat Prakashan, Delhi, 1983, 178

Rev RANVIR SINGH *HSAJIS* 2 (1 2) 284–86

176 KRISHNASWAMI AIYANGAR, V Pāninīyā padasamskāra-prakriyā (Sk) *Samvid* 23 (1–2), 1986, 46–60

177 KRISHNASWAMI AIYANGAR, V Pānini kā samartha siddhānta aura vākyavyutpādana (Hindi) *Gavesana* 48, 1987, 47–58

178 KSHIRSAGAR, V K An internal contradiction in Pānini *SP*, 32 AIOC, Ahmedabad, 1985, p 78

ref P VIII 3 24 (wh acc to author is redundant)

179 LADDU, S D A glimpse of variational awareness of the Indian scholiasts *Rtam* 11–15 (B R Saksena Fel Vol), 1979–83, 241–259

ref to Paninis grammar variations regional, temporal, literary social

180 LADDU, S D Survey of Paninian research *Itihasa-patrikā* 4 (3), Sept 84, 99–103

181 LELE, Jayant, SINGH, Rajendra Panini, language theories, and the dialectics of grammar (in) *Proc of III Internat.*

Conf on the History of Language Sciences 1984, Amsterdam, 1987, 43-51

182 LOWE, Ramesh Kumar Pāṇinīya vyākaraṇa men vibhakti pratipādana (Hindi) *MUSRJ* 12 (1-2), 1987, 101-103.

183 LOWE, Ramesh Kumar Description of cases in the Pāṇinian grammar *SP*, 34 AIOC, Visakhapatnam, 1989, p 262

P has described cases in many ways

184 MAHATO, Damodar Thak thikan ki vaijñānikatā (Hindi) *Kosala* 3 (1-2), Indian Res Soc of Avadh, Faizabad, July 80 - Jan 81, 103-104

compares technologies of Pāṇini and Padmanabhadatta relating to these suffixes concludes that Pāṇini s approach is more scientific (considers etymology of *ravatika*)

185 MAHAVIR Concept of *śabda* in Pāṇini *VIJ* 20 (1-2), 1982, 58-62

see *VBD* IV 25 189 P regards as *śabda* all the various grades of linguistic utterances starting from phonemes up o the sentence

186 MAHAVIR 'Anabhihita' in Pāṇini a key-note to syntax *JOIB* 33 (1-2), 1983, 26-45

notion of *anabhihita* in Pāṇini plays a grammatical role of prime significance in bet sentence boundary and *pada*-boundary, P s grammar was based on and ultimately aimed at sentence derivation and not only word derivation

187 MAHAVIR *Samartha Theory of Pāṇini and Sentence Derivation* Mun Man, New Delhi, 1984, X + 103

see *VBD* IV 25 190 see 25 188 189 below

188 MAHAVIR Syntax in Pāṇini a unique approach *SP*, 32 AIOC, Ahmedabad, 1985, 293-94

P s syntactic description is based on his notion of *samartha* (II 1 1) rather than on that of *vākya* author explains the difference bet the notions of *vākya* and *samarthya* and examines how far it has been crucial for P s description of syntax, he concludes that P s theory of *samarthya* is unique and more powerful and comprehensive than that of *vākya* wh. is an ordinary notion see 25 187 above and 25 189 below..

189 MAHAVIR Linguistic concepts of Pānini for syntactic description *SP*, 32 ICANAS, Hamburg, 1986, p 179

> deals with P s syntactic description in terms of *vakya* and *samartha* *samartha* theory is established as unique and advantageous also for modern linguistics see 25 187 188 above

190 MAHAVIR Treatment of *samāsa* in Panini *ABORI* 67, 1986, 147–158

191 MAHAVIR Language theory of Pānini *JGJKSV* 42 (1–4), 1986 (90), 101–112

> Lg is a conceptual phenomenon the object conceived by the mind in an integrated form is expressed by lg in phonetic form That lg is an integrated phenomenon in totality is proved by Panini s *sutras* from their application and implication in derivational process

192 MAHAVIR Panini ka sabda — mahattvapurna bhasika tattva (Hindi) *D N Shastri Comm Vol*, 1989, 429 431

193 MATILAL, Bimal Krishna On the notion of the locative in Sanskrit *JIL* 10, 1983, 160–168

> analyses the concept of location (*adhikarana*) and its varieties in P s grammar

194 MAYANK, Manjul Panini's acquaintance with the Atharvaveda *SP*, 7 WSC, Leiden, 1987, p 86

> see 7 19 above

195 MEENAKSHI, K The genitive in Panini and in epic Sanskrit (in) *Studies in Sanskrit Syntax* (ed HOCK), Mot. Ban, Delhi

196 MEENAKSHI, K Vedic infinitive and Panini *SP*, 7 WSC, Leiden, 1987, p 88

> do P s rules cover all the forms and usages of infinitive wh. actually occur in Veda ?

197 MISHRA, Gopabandhu Paniniyasamaye prakrtih (Sk). *Sagarika* 21 (1), 1983, 31–33

> *prakrti* as an etymological term

198 MISHRA, Gopabandhu A bridge between *niyama* and *paribhasa* rules of Pānini *SP*, 32 AIOC, Ahmedabad, 1985, p 294

anıyame nıyamakaṛınī parıbhaṣa see 25 199 below

199 MISHRA, Gopabandhu Pānınıan *parıbhasa*-rules and *parıbhasas* a comparıson *SP*, 33 AIOC, Calcutta 1986, 486-87

see 25 198 above

200 MISHRA, Gopabandhu *ıñ* pratyayavımarsah (Sk) *Aranyakam* (*Praveśanka*), Sanskrıt Prasara Parısad, Aara, Sept. 1988, 53-59

201 MISHRA, Gopabandhu Role of colloquıal use ın *pluta* theory *SP*, 34 AIOC, Vısakhapatnam, 1989, p 286

Panını s rules pertaınıng to *pluta* show the ımpact of colloquıal use (e g *dūrad dhūte ca* 8 2 84)

202 MISHRA Harıram Panınısutresu samasāmayıkasamājah (Sk) *Srıpandıtah* 10 (3-4) 1988, 5-8, *Sagarıka* 26 (2), 1988, 55-58

203 MISHRA, Jayamanta Pānını s approach to chandas *SP*, 7 WSC, Leıden, 1987, p 95

P endeavoured to gıve derıvatıon of all the Vedıc forms

204 MISHRA, Kanakalata *Adhıkarasūtras* ın Pānını's *Astadhyayī* *SP*, 35 AIOC, Harıdwar, 1990, p 130

to achıeve precısıon and brevıty, P uses such devıces as *samjnas* (technıcal terms) *parıbhaṣas* (metarules) *anuvrttı* (carryıng over) and *adhıkaras* (sectıon headıngs)

205 MISHRA Madhusudan Pānınıan *anubandhas* a rethınkıng *SP*, 34 AIOC 1989 p 266

206 MISHRA Pradeep Kumar The study of some *anubandha parıbhāsas* *SP*, 32 AIOC, Ahmedabad, 1985, 295-96

a study of these *parıbhaṣas* reveals the fact that the *jnapakas* supplıed for them are not necessary

207 MISHRA, Radhakanta Ācārya Pānını (Hındı). *Vısvatma* 14 (8), Dec 89, 23-24

see 25 208 below

208 MISHRA, Radhakanta Pāṇini : the grammarian. *Viśvātmā* 14 (9), Jan 89; 58–59.

..see 25 207 above .

209. MISHRA, Vishvanath. Samarthaḥ padavidhiḥ (Sk.). *SP*, 32 AIOC, Ahmedabad, 1985; 470–71.

210. MISHRA, Vishvanath. Vā vibhāṣā anyatarasyām ityeteṣām arthabhedaḥ (Sk.), *SP*, 33 AIOC, Calcutta, 1986, 785-86.

211. MISRA, V. N Pāṇini's notion of metalanguage and natural language. *SP*, 8 WSC, Wien, 1990.

212. MOHAPATRA, Gauri Das Survey of the researches on the technique applied by Pāṇini. *MUSRJ* 11 (1–2), 1986; 93–98.

213. NAGARAJAN, V Brahma jagato nimittakāraṇam ityatra Pāṇinisammatiḥ (Sk) *AORM* 29 (1–2), Madras Univ., 1980; 1–4.

. see *VBD* IV 25 209 . P's *sūtras* relating to *pañcamī* suggest that Brahman is the instrumental (and not material) cause of the universe .

214 NAGARAJA RAO, H V. The scope and necessity of Aṅgādhikāra. *JIP* 6 (2), 1978; 145–176

..unless this *adhikāra* is accepted, Pāṇini's grammar cannot generate many correct word forms *Aṅgādhikāra* (P VI. 4 and VIIth *adhyāya*) is accepted by Patañjali, his rejection (*MB* VI. 4 1) is not his final say, it is only a stylistic repetition of Kātyāyana's *Vārttika*

215 NARADEVA SASTRI Pāṇinīyaṃ śabdasvarūpam (Sk.). *SP*, 33 AIOC, Calcutta, 1986, p 505.

twofold nature of *śabda* (1) *vyāvahārika* (*dhvanyātmaka; prakriyāviṣayaka*), (2) *bhāvātmaka* (*arthanimittakaḥ antaraḥ sphoṭaparaparyāyaḥ śabdaḥ*)

216 NARADEVA SASTRI *Pāṇinīya-śabdārthasambandha-siddhāntaḥ* (Sanskrit) Pipathisu-Prācyavidyā-Pratiṣṭhāna, Delhi, 1987; 6+48+308

Rev : MAAN SINGH, *JGJKSV* 42, 310-12,

217 NARANG, Satyapal A dialect of Sialkot in Pānini *SP*, 32 AIOC, Ahmedabad, 1985, p 297

the dialect of Sialkot is represented in the name of Śakalya

218 NAVATHE P D *Sanim sasanivāmsam* (Pān 7 2 69) and the Vedic data *ABORI* 66, 1985, 227-229

commentators have not recorded the available Vedic data, this paper does that views of Western scholars on the form *sasavams*

219 OGAWA, Hideyo The use of the particle *eva* in the *Astadhyayi* *JIBS* 35 (2), Mar 1987, 1009-1006

Paninis use of *eva* may be classified into six types (1) P 8 1 62 (2) P 1 4 8 2 2 20 5 3 58 etc, (3) P 3 4 70, (4) P 3 4 111 (5) P 4 3 69, (6) P 1 2 63, 2 4 62

220 OJIHARA, Yutaka On the word *kutilikā* "poker, pickaxe" Pānini 4 4 18 *K K Handiqui Fel Vol*, Gauhati, 1982, 44-50

221 OLIVEIRA, J C G de Pānini e a estrutura do Astādhyāyi *Revista Brasileira de Lingua e Literatura* 2 (5), 1980, 21 24

222 OMKARA Samskrtabhāsā men varnon ki samkhyā aura Pānini (Hindi) *Vedavāni* 38 (2), Dec 85, 19ff

the no of *varnas* in Sanskrit is 63

223 ONO, Shunjo *Atideśa* in Pāninian grammar (Jap) *JIBS* 38 (1), Dec 89, 437-434

224 PADHY, K Ch Pāninivyākarane sāmarthyavimarśah (Sk) *Pūrnatrayi* 16 (2), 17 (1), Tripunithura, Jan -June 1990; 107-112

225 PADHY, K Ch Vākyārthavicārah (Sk) *Pūrnatrayi* 16 (2), 17 (1), Tripunithura, Jan -June 1990, 113-124

from Panini onwards

226 PAHI, Biswambhar, SHARMA, Rajendra P Pānini's technique of representing linguistic regularities *AJOS* 5 (1-2), 1988, 149-154

P's technique of *utsarga* (general rule) and *apavada* (exception) is designed to achieve a perfect harmony of the demand for simplicity and empirical adequacy as well as correctness this technique has for its native place contexts of conduct regulating norm system

227 PALSULE, G B Pāṇinipūrva vyākaraṇāta ādhalanārā eka ādhunika vicāra (Marathi) (in) *Prajñāñjali* (L S Joshi Fel Vol), 1985, 199–203

(a modern thought discoverable in pre Pa grammar) *gacchant vidvans gariyans* (for P s *gacchat vidvas gariyas*)

228 PALSULE, G B *Tadarthye caturthi* vis a vis Panini's treatment of the Kārakas and the Dative *ABORI* 68, 1987, 653–659

229 PALSULE, G B Panini and the Vedic verbal system *SP*, 7 WSC, Leiden, 1987, p 109

230, PALSULE, G B Apropos of Pānini I 1 17 18 *uñah u* *SP*, 34 AIOC, Visakhapatnam, 1989, p 292

discusses ancient and modern views on these two *sūtras*

231 PALSULE, G B Some aspects of Panini s treatment of vowel gradation *SP*, 8 WSC, Wien, 1990

(some features of P s grammar a copious use of code letters technical terms laying down a rule in the broadest terms and then carving out exceptions) considers P 7 3 84 suggests that P was aware of the role of accent and had some notion of the wider aspects of the IE vowel gradation

232 PANDA, R C A study on the interpretation of *nañ* in the *Astadhyayi* *SP*, 33 AIOC Calcutta, 1986, p 495

(*prasajyapratiṣedha* and *paryudāsa* acc to later comm)

233 PANDEYA Narendranath Tvādibhāvapratyayārtha-vicārah (Sk) *SS* 39 (1–4), 1984–85, 254–259

234 PANDEYA, Upendra Varnasamāmnāyasya caturdaśa-sūtrānām darśanikapaksah (Sk) *SP*, 35 AIOC, Haridwar, 1990, p 25

teaching of philosophical principles thro *varnas* was the principal aim of *dhakkanādana*

...24

235 Pāṇini vyākaraṇa odhanam (Sk) *Saṁagandhā* 11 (4), July 87, 7-10

236 PANTA, M R Pāṇiniya vyākarana anusāra *aupasthāyika, upasthayika, upasthapaka* ra upasthānika rūpa siddha garne sa kimcana (Nepalese) *Purnimā* 69, Khatmandu, 1986, 1-6

237 PATASKAR Bhagyalata Paranityāntarangāpavādānām uttarottaram baliyah an evaluation *SP*, 32 AIOC, Ahmedabad, 1985 p 298

238 PATASKAR, Bhagyalata A note on *abhyasavikara-paribhasa* *Lokaprajña* 1 (1), 1987, 119-122

239 PATASKAR Bhagyalata The concept of *vipratisedha* *SP*, 34 AIOC Visakhapatnam, 1989, p 257

(Pan I 4 2)

240 PATASKAR, Bhagyalata The synonems used in the *Astadhyai* *SP*, 35 AIOC, Haridwar, 1990, p 130

241 PATHAK Kishorchandra The avibhaktika padas in the Astādhyāyī of Pāṇini *SP*, 32 AIOC, Ahmedabad, 1985, p 299

avibhaktika padas are *apaśabdas* (incorrect forms), more than 114 rules of Pāṇini contain such forms, Pāṇini s grammar is a *prokta* kind of lit so *avibhaktika padas* occurring in the *Aṣṭadhyayī* may have been derived from the works of P s predecessors acc to whom those forms were not incorrect

242 PATHAK, Manisha Samjñāvidhau pratyayagrahane tadantagrahanam nasti (Sk) *SP*, 34 AIOC, Visakhapatnam, 1989, p 273

ref *Astadhyāyī* 1 4 14

243 PATI Niranjan The *Anga* and *Samhita* rules in the Astādhyayi *Vanijyotih* 1, Utkal Univ, 1986, E 55-62

244 PATI, Niranjan The utilisation of *antaratamya* *SP*, 33 AIOC, Calcutta 1986 p 497

(device used by Panini while formulating his *sutras*) author points out the basic intention of the Sutrakāra as to why and

how the replacement of the *antaratama* letters taking place in the process of derivation is phonetically relevant and approved by the effort of articulation either internally or externally or in both ways

245 PAWATE, I. S *Structure of the Astadhyāyi* Mot Ban, Delhi, 1987 (reprint), xiv + 136

246 PRAKASH, Sh Pāninian method of linguistic analysis *SP*, 8 WSC, Wien, 1990.

. acc to Panini, word is not an illumination of meaning, linguistic symbols in themselves do not have any meaning, they become meaningful in a specific language environment, the crux of grammar is the 'usage', Pāninian grammar is sentence based

247 RADICCHI, Anna Per una lettura di Pānini al livello della *Kāśikavrtti* (in) *Atti del secondo convegno nazionale di studi sanskriti*, Jollygrafica, Torino, 1984, 61-69

248 RADICCHI, Anna *La teoria paniniana dei Samasa secondo l'interpretazione delle scuole grammaticali indiane dal quinto all'ottavo secolo d c* Materiali dell'Ist di Glottologia, Univ di Cagliari, *ELITE, Firence, 1985, 127, 1988, 123*

249 RADICCHI, Anna. On Ganapāthas and the Ganapātha ascribed to Pānini *SP*, 7 WSC, Leiden, 1987, p 127

250 RAJAPPAN, K P Pānini and modern computers *Pūrnatrayi* 16 (1), Govt Sk College, Tripunithura Jan 89, 41-48

a peep into *kāraka* theory Sk used by Panini and others, known as śāstric Sk, is the culmination of years of thought in semantic extraction it is ideal lg for the natural lg processing

252 RAMAKRISHNA RAO, B S The *parıbhasas* dealing with the *Vasarūpavıdhı* (ın) *Studıes ın Indıan Culture* (S Ramachandra Rao Fel Vol), Bangalore, 1986, 285–296

> these *parıbhasas* shd be rejected because (1) they are against the descriptive technique of Panını and (2) they are neither necessary for the proper interpretation of Panını nor required for the derivation of the desired forms

253 RANA, Arvınd An expert system for Pānını's Sanskrıt grammar *SP*, 7 WSC, Leıden, 1987, p 133

254 RANGACHARYULU, S T K S *Kartrkarmanoh krtıh* (Sk) *SP*, 35 AIOC, Harıdwar, 1990, p 39.

> Panını 2 3 65 .

255 RANI, Nılam Pānını dvārā parıganıta vaıdıka bhāsā men prayukta nıpātıta padarūpon kā laukıka bhāsāmen prayukta padarūpon se tula ātmaka adhyayana (Hındı) *SP*, 34 AIOC, Vısakhapatnam, 1989, 266–67

> comparative study of *nıpatıta padarūpas* ın Vedıc and Laukıka lgg (P enumerates about 125 Vedıc *nıpatıta padarūpas* ın about 30 *sūtras* occurrıng ın diff contexts)

256 RANI, Nılam Pānınıkrta dhvanıparıvartana auta arthaparıvartana kā sambandha (Hındı) *SP*, 35 AIOC, Harıdwar, 1990, p 90

> relation bet phonetıc change and semantıc change e g *vama vama hara hara, kasıta kasta*

257 RATH Saraju Study of the Pratyāhāra Sūtras *SP*, 32 AIOC, Ahmedabad, 1985, p 304

> discusses the role of *pratyaharas* as a technical device ın the descriptive method of Panını

258 RATH, Saraju The role of *hal pratyāharas* *SP*, 33 AIOC, Calcutta, 1986, p 501

> out of 14 *Śıvasūtras* we get 43 sets of *pratyaharas* used by Panını how far ıs P s use of *hal pratyaharas* precise and correct? To what extent does the element of redundancy exist ın the device? What are the functions of *pratyaharas* ın P's system?

259 RATH, Saraju On the Paribhāṣās dealing with the Upasargas *SP*, 34 AIOC, Visakhapatnam, 1989, 267-68

260 RAY, Upendranath Astadhyāyī ke Gauda, Mahānagara, aura Navanagara *Vedavani* 43 (5), Mar 91 13-15

Pa 1 6 2 69 100

261 ROGERS, David E The influence of Panini (6th century B C) on Leonard Bloomfield *Historiographia Linguistica* 14 (1-2), Amsterdam, 1987, 89-138

262 SALUS, Peter H Rule ordering in the Astādhyāyī *South Asian Rev* 6 (3), Univ of North Florida, Jacksonville, July 1982, 191-196

263 SANKALIA, H D Ancient names of Kutch *JOIB* 31 (2), 1981, 183-84

earliest ref to Kutch in Panini's *Astadhyayi* there words like *kaccha kaccha kacchuka* occur

264 SARANGI, A C Panini and his living speech *Bh Vid* 42 (1-4), 1982, 22-24

(*paper* 5 WSC Varanasi 1981) as a linguist P has systematically incorporated all sorts of linguistic variations (in regions like Sauvira Vahika etc) has also noted peculiar voice modulations in certain situations P is purely a *laksya ka caksuska* he was an author solely guided by usages and not by grammatical rules he gave more importance to the lg. than to its science some forms not noticed by P

265 SARANGI A C Panini and Paniniyas on the *śesa*-device *31 PAIOC*, Poona, 1984, 473-481, *Sambhasa* 6 Nagoya Univ, 1985, 95 101

see *VBD* IV 25 258 P is throughout *Astadhyayi* systematic when he has taken the help of this device always he has placed such general *sutras* at the end of the particular sections after enumerating special instances in the beginning the *sesa* has always been used by P in the sense of residue

266 SARANGI, A C. The Kāraka — basis of the Astadhyāyī. *Vani Jotih* 1, Utkal Univ, 1986, E 31-35

(*Paper* 32 AIOC, Ahmedabad 1985)

267 SARANGI, A C The *adhikara* device in Pānini *Lokaprajña* 1 (1), 1987, 97-107

(also *SP* 33 AIOC, Calcutta 1986, 502-503) *adhikara sūtras* = section heading rules they do not function independently but help in interpret ng the injunctive rules Panini adopts various methods for indicating the special status of these section heading rules *adhikara* device used in order to ach eve economy also introduced as a general feature of the organisation of the text it stands for various purposes viz, to represent *samjna* process lexical environment meaning condition grammatical convention and a few basic theoretical concepts

268 SARANGI, A C Implications of the use of *iti* in Panini's *Astadhyayi* *Vanijyotih* 2 Utkal Univ, 1987, 56-66

see *VBD* IV 25 257 about 47 *sutras* in the *Astadhyayi* where *iti* is used it is used (1) in non technical sense (2) as meta word indicating quotat on marker, (3) as implying speaker s will structural peculiarity in the application of *iti*

269 SARANGI A C Pānini as stylistician *SP*, 34 AIOC, Visakhapatnam 1989, p 283

270 SARASVAT, Krishna Deva Pāninikalina gāliyon kā vivecana (Hindi) *SP*, 32 AIOC, Ahmedabad, 1985, 181-82

271 SARASVAT, Krishna Deva Paniniya prayoga *bhasa*, *vibhasa*, aura *anyatarasyam* (Hindi) *SP*, 33 AIOC, Calcutta, 1986, 503-305

(1) *bhasa* — established Sanskrit lg used by high and middle classes of society (2) *vibhasa* — commonly spoken Sk — tho related to *bhasa* it represents a separate ident ty (a) *praptavibhasa* (b) *apraptavibhasa* (no word of this is used in *bhasa*) (c) *praptapraptavibhasa* (its words partly represented in *bhasa*) (3) *anyatarasyam* = the form of lg wh can be connected with Prakṛta or Apabhramsa used as parallel to *bhasa* Panini accepts the various lgg wh were used side by side with Sk as *vibhasa* and *anyatarasyam*

272 SARASVATI, Satya Prakash Panini and the Mahābhāsyakara Patañjali on coinage *JIDVP* 2 (1), April 89, 73-90

(coinage in the Veda cf *YV* IV 36 — *śukra candra* = gold pieces or coins)

273 SARMA, Narendra Nath Kāmarūpa school of grammar and Pānini SP, 32 AIOC, Ahmedabad, 1985, 94–95

Kamarūpa school of grammar originated in 14th cent

274 SATYANANDA VEDAVAGISA *Panin ya Śabdanuśasanam* Alwar, 20+204+35

275 SCHARFE, Hartmut Something old and something new two traditional approaches to Panini *JAOS* 109 (4) 1989, 653–658

Rev article on 25 62 and 25 166 above

276 SEN, Sumanta Samartha paribhāsā in Pānini *SP*, 34 AIOC, Visakhapatnam 1989, 291–92

P II 1 1 contribution to the philosophy of grammar author discusses *samarthya* as explained by Indian and Western theorists

277 SHANTIPRIYA DEVI, The *it* technique in Pānini and Jainendra a comparative study *SP*, 34 AIOC, Visakhapatnam, 1989, p 257

278 SHARMA, Chandra Datta *Ganaratnavali Panini-muner Ganapathasya durlabha mahattvapurna vyakhya (sabdasūcya samalamkrta)* Calcutta, 1989, 16+306+8

ed of an imp comm on Panini s *Ganapatha*

279 SHARMA, Nandakishor Pāniniyatantre pratyayanimittakam sabdarthaparivartanam (Sk) *SP*, 32 AIOC, Ahmedabad, 1985, 307–308

change in the meaning of a word occasioned by a *pratyaya*

280 SHARMA, Nandakishor Paniniyavyākaranasya katipayapratyayānam bhasāvaijñānikadrstyā samiksanam (Sk) *SP*, 33 AIOC, Calcutta, 1986 787–88

study of some *pratyayas* in Panini s grammar from the point of view of linguistics

281 SHARMA, R K Guiding principles in the Astadhyāyi *SP*, 7 WSC, Leiden, 1987, p 153

282 SHARMA, R K Panini on linguistic description *JAOS* 109 (4) 1989 635–37

discusses P s overprescriptiveness'

283 SHARMA R N *Paninivyakarana men prajanaka pravidhiyan* (Hindi) Central Hindi Inst Agra, 1976

284 SHARMA R N Pānini aura unaki Astādhyāyi (Hindi) (in) *Samakalana* (ed NAGENDRA) National Publishing House, Delhi, 1983

285 SHARMA R N *The Astadhyayi of Panini* Mun Man , New Delhi *Vol I Introduction to the Astadhyayi as a Grammatical Device* 1987 XI + 236, *Vol II English Translation of Adhyaya One with Sanskrit text transliteration, word boundary, Anuvrtti, Vrtti explanatory notes derivational history of examples, and indices*, 1990 560 *Vols III–V English translation with explanatory notes appendices and indices*

286 SHARMA, R N Naming and expressing an object in Panini *SP*, 8 WSC, Wien, 1990

considers the notion of object with its subtypes especially as it relates to the two planes of naming and expressing relatum within the Paninian generative scheme

287 SHARMA Sri Krishna Unadisutrānam kartā Sākatāyanah (in) *Navonmesah* (G Kaviraj Comm Vol), Varanasi, 1987 Sk 48 56

earlier views considered S s authorship establ shed

288 SHARMA, Sri Krishna Lansutrākārasyānunāsikatvam na veti vicārah (Sk) *SP*, 34 AIOC, Visakhapatnam, 1989, 274–75

289 SHARMA Sri Krishna Ekasese visistaikarthibhāvātmikā śaktih (Sk) *SP*, 35 AIOC, Haridwar, 1990 p 19

ref Panini 2 1 1 (*samarthah padavidhih*)

290 SHARMA, Sunil Panini s grammar and linguistics — Ashtadhyayi *AH* 8 (87), Aug 91, p 34

291 SHASTRI, J L (ed) *Dhatupathah* Mot Ban , Delhi, 1984, 99

292 SHRIBAL SASTRI Tinartha vimarsah (Sk) *Sagarika* 21 (2) 1983, 89 96

293 SHRIBAL SASTRI Tadgunasamvijñāno bahuvrihih (Sk) *Sagarika* 25 (4) - 26 (1) 45-48

Pānini 2 2 24

294 SHUKLA J M Pāniniya vyākaranaśastrano udbhava ane vikāsa (Guj) *ŚPP* 18-19 Aug 78 - Feb 79 32 55

origin and growth of Pāninian grammar

295 SHUKLA Mina Kriyārupon ki dvitva prakriyā aura maharsi Pānini (Hindi) *SP* 33 AIOC Calcutta 1986 509-510

296 SHUKLA Ram Yatna Arthavat prātipadikam (Sk) (in) *Navonmesa* (G Kaviraj Comm Vol) Varanasi 1987 Sk 125 128

297 SHUKLA, Shaligram Kinship system in Panini s *Astadhyayi* *LAL* 2 (Language and Linguistics Working Papers) Washington D C 1971 77 93

298 SHUKLA Sri Prakash *Paniniya vyakarana evam Agni purana men nirupita vyakarana* (Hindi) Indo Vision Book Delhi, 1990, xvi + 251

vyakarana of Panini and in the *Agni purana*

299 SINHA Chittaranjan Bhāsavijnana ke ksetra men Panini kā yogadana (Hindi) *SP* 33 AIOC Calcutta 1986 510-511

P s contribution to linguistics (1) 14 *Mahesvara sutras* source of 4000 *sutras* embodying analysis at all levels (2) *samdhi sutras*—phonetics (3) *pratyāhara* brevity in linguistic exposition (4) his classification *tinanta* and *subanta*—more scientific (5) all roots are derived from *dhātus* (6) comparative study of Vedic Sk and classical Sk (7) *krt taddhita prakriya*—basis of semantics

300 SINHA Daksharaj Panini ke kucha sutron para uhapoha (Hindi) *VJ* 36 (5) Aug 87 25 28

considers *Ast* 3 3 17 3 3 132 135 8 2 7 3 1 14

301 SINHA V K Pāṇinīya vyākaraṇa men itsaṃjña kā prayoga (Hindi) *JGJKSI* 41 1985 (1988) 41-52

see 25 314 below

302 SINGH J D Pāṇini's theory of *kārakas* *Rev Roumaine de Ling* 24 Bucarest 1979 123 148

see *VBD* IV 25 287

303 SINGH, J D Technical terms in Pāṇini (in) *Studia indo iranica* (Pobezniak Fel Vol), Krakow, 1983, 117-126

see *VBD* IV 25 290 acc to author P s bias for economy of statement is so strong that to achieve this objective he may not allow rigours of theory to stand in his way

304 SINGH J D Pāṇini's theory of substitution and derivation of verbal forms *Ind Taur* 13 1985-86 (1988), 137-163

305 SINGH J D Pāṇini's treatment of Karma Kāraka *SP*, 32 ICANAS Hamburg, 1986 p 287

306 SINGH J D What is *kāraka*? A probe into Pāṇini's analytical procedure *Ohio State Univ Working Papers in Linguistics* 35 Columbus 1986, 94-103

307 SINGH, J D Pāṇini's metalinguistic use of *vat* a study in his technique of description *SP*, 7 WSC, Leiden 1987, p 171

see 25 308 below

308 SINGH J D Metalinguistic use of the affix *vat* in Pāṇini A probe into his technique of description *SP*, 8 WSC, Wien, 1990

see 25 307 above

309 SINGH J D *Pāṇini His description of Sanskrit An Analytical Study of the Aṣṭādhyāyī* Mun Man, New Delhi, 1991, xxxviii + 484

(Foreword by S M KATRE)

310 SINGH Rajendra, FORD A Flexion, derivation et Pāṇini (in) *Studies in the History of Linguistics* (ed K. KOERNER) Benjamins Amsterdam 1980 324-332

311 SINGH, R S, SINGH, A N On the identity and critical appraisal of the Pāninian dye "kardama" (Pānini IV 2 2) *SP*, 32 AIOC, Ahmedabad, 1985, p 451

312 SINGH, R S, TIWARI, V D On the botanical identity and critical appraisal of the Pāninian plant/plant product *nakharajini* (Pānini IV 3 167) *SP*, 32 AIOC, Ahmedabad, 1985, 451-52

cosmetic colouring agent

313 SINGH, R S, VYAS, V D On the identity of and Greek impact on the Paninian plant name *siddhraka* (P VIII 4 4) *A N Jani Fel Vol*, Oriental Institute, Baroda, 1983, 357-368

314 SINHA, B K Paninīya vyākarana men itsamjñā kā prayoga śāstriya vidyā kā anūthā nidarśana (Hindi) *JGJKSV* 41, 1985 (1988), HS 41-52

see 25 301 above its function is that of a reminder

314A SIVARAJA, Kaundinyayana Pratisakhyasiksaproktānam pāninyāditrimunya. (Sk) *SS* 37 (1-4), 1984

see 23 35 above

315 SRIMANNARAYANA MURTI, M Analysis of *nic* in causative forms according to grammarians *VIJ* 23 (1-2), 1985, 1-8

Panini 3 1 26 causative forms stand as a special grammatical category noticed by P

316 SRIVASTAVA, Ananda Kumar Astādhyāyyām kecana avibhaktikādayah prayogāh (Sk) *Parijatam* 4 (1-2) Aug-Sept 85, 55-58

some *avibhaktika* and similar forms in the *Astadhyāyi*

317 SUBRAHMANYAM, P S Panini and semantically deviant sentences *IL* 46 (1-2), Mar-June 85, 1-8

P has taken care to see that his grammar generates only sentences that are both syntactically and semantically well-formed the rules that define the *karakas* serve to guide the user of P s grammar both in the selection of the nominal stems that fill the *karaka* slots and their subsequent realisation with

the proper case markers at the surface level (P s gr is not entirely mechan cal much is left to the will or knowledge of the derivation that is where lexical items are selected to fill the verb slot and the slots of dfferent *karakas*)

318 SUBRAHMANYAM P S Pānini's derivation of the imperative *IL* 49, Mar -Dec 88 (1990), 54-65

ref to P 3 4 85 problem raised by this *sūtra* and the evaluation of the solution suggested by ancient commentators discusses VAN NOOTEN s crit of this *sūtra* (*Lg*, 43 883-902)

319 SUDYUMNACHARYA Pānini sammata dhvanisāstra kā tulanātmaka evam ālocanātmaka adhyayana (Hindi) *SP*, 33 AIOC, Calcutta, 1986, 512-514

P s phonetics

320 SUDYUMNACHARYA Pāniniyam dhvaniparivartana-śāstram (Sk) *Sagarika* 25 (2), 1986, 86-89

321 SUDYUMNACHARYA The characteristics of Pānini's phonetic principles in the light of modern linguistics *SP*, 34 AIOC, Visakhapatnam, 1989, 278-79

ref P 1 1 50

322 SUDYUMNACHARYA A critical and comparative study of Pānini's morphemic principles in the light of modern linguistics *SP*, 8 WSC, Wien, 1990

definition of morpheme [any form whether free or bound wh cannot be divided into smaller meaningful parts is a mor pheme] some salient features of morpheme [(1) a morpheme shd be a meaningful part whether its meaning be decided by usage or by inference or by the method of *anvaya* and *vyatireka* (2) it shd be the smallest meaningful part of a word] how far P adheres to these sal ent features

323 SURENDRA KUMAR, B A note on Pānini s rule *svatantrah karta* *SP*, 32 AIOC, Ahmedabad, 1985, p 290

324 SURYANARAYANA K The role of *tadanta vidhi* paribhāsās *SP*, 33 AIOC, Calcutta, 1986, p 514

Panini I 1 72

325 SURYANARAYANA SASTRI, Peri Vā vibhāsā anyatarasyām ity etesām arthabhedah (Sk) *SP*, 33 AIOC, Calcutta, 1986, p 789

326 THAKUR, Srivardhan Sphotasya udbhāvakah Pāninih Sphotāyano vā iti pariksanam (Sk) *SP*, 33 AIOC, Calcutta, 1986, 515–16

> who is the originator of the *sphota* theory — Panini or Sphoṭayana ?

327 THAKUR, Srivardhan Pāninivyakarane paribhāsātat vam (Sk) *SP* 35 AIOC, Haridwar, 1990, p 43

328 THIEME, Paul Meaning and form of the " grammar " of Panini *SII* 8-9, 1982–83, 3–34

329 THIEME, Paul Misverstandener Pānini *ZDMG*, Suppl V, 1983, 280–88

330 THIEME, Paul *Panini and Veda* Mot Ban , Delhi, 1991 , XX + 132

> (reprint of *VBD* I 75 51)

331 THOMPSON, S P Does Panini's *karaka* system provide a basis for a universal grammar ? *Ind Taur* 15–16, 1989–90, 371–385

> (also *SP*, 7 WSC, Leiden, 1987 p 184) illustrated by ref to the *Vasadhyasukta* and *Upanisads*

332 TIWARY, Kapil Muni *Panini's Description of Sanskrit Nominal Compounds* Janaki Prakashan, Patna, 1984, viii + 216

> (P s *Astadhyayi* is in principle as well as practice a rule-oriented rather than a data oriented grammar of Sanskrit lg , and rules are ordered by stated or implied m ta rules) the specific aim of this book is to describe P s rules for deriving nominal compounds of Sk supports the general claim that P s grammar is not taxonomic

333 TIWARY, Kapil Muni *tulyasyaprayatnam savarnam* (*Astadhyayi* 1 1 9) *Hoenigswald Fel Vol*, Narr, Tubingen, 1987, 393–398.

334 TIWARY, Kapil Muni a a (8 4 68) *Bharati* 1, Bihar Sk Acad, Patna, 1988, 41-47

335 TRIPATHI, Bhagirath Prasad *Paniniya Dhatupatha Samiksa* Part I Sarasvati Bhavan Studies 14, Varanasi 1984, 31 + 566

336 TRIPATHI, Bhagirath Prasad Some Pāninian roots which are used only in European and Persian languages (in) *Sanskrit and World Culture* (Proc 4 WSC), Berlin, 1986, 426-428, *JOIB* 37 (3-4) 1988 207-211

337 TRIPATHI, Kriparam Edhisādhyorvisesah (Sk) *SP*, 35 AIOC, Haridwar, 1990, p 15

338 TRIPATHI, Kriparam *Arrangement of Rules in Panini s Astadhyayi* Delhi 1991 XII + 332

339 TRIPATHI, Ramadeva Sup tinantam padam *Bharati* I, Bihar Sk Acad, Patna 1988, 17-39

(in English)

340 TRIPATHY, Avadha Behari Atha dhātulinartha vimarsah *OH* 28 (2) 1980, 95 108

the grammarians view (as against that of the mīmaṁsakas and the naiyayikas) is held to be valid

341 VAIDYA Kishor Ramakanta Pāniniyavyakaranasya mahattvam (Sk) *Surabharati* 25, 1990-91, 55 56

342 VARMA, K C Date of Panini *VIJ* 20 (1-2), 1982 (83) 29-57

considers earlier views concludes P s date must be c 1100-1000 B C supported by astronomy

343 VASU Srisa Chandra (ed) *Astadhyayi of Panini* D K Publ and Distr, Delhi, 1988 and 1990 (reprints), 2 vols 1681 + 106

English transl

344 VENKITASUBRAMONIA IYER, S Variants in Paninisutras affecting accent *E R Sreekrishna Sarma Fel Vol*, Tirupati, 1983, 11-16

345 VIJAYPAL Astādhyāyı Śuklayajurvedaprātıśākhyayoh matavımarśah

see 23 42 above

346 VIRENDRA KUMAR VIDYALAMKAR Lakāra (>*tın*) kā sāmānya artha (Hındı) *SP*, 34 AIOC, Visakhapatnam, 1989, p 254

347. VIVANTI, Marıa Pıa La categorıa deı *karaka* en Pānını *Quadernı lınguıstıcı e filologıcı*, Unıv Macerta, 1981; 87-101

348 VORA, P R Some noteworthy words of Pānınıan system *A N Janı Fel Vol*, Orıental Inst, Baroda, 1983, 199-206

dıscusses 45 words

349 WEZLER, Albrecht *Bestımmung und Angabe der Funktıon von Sekundar-Suffixen durch Panını*

= *VBD* IV 25 348

Rev S BHATE *OLZ* 78 (1983) 185-190

350 YAGI, Toru A propos du *nıpatana* *JIBS* 29 (2), Mar 81, 962-965

351 YAGI, Toru Pān Sū 6 4 12-13 *JIBS* 31 (1), 1982, 479-474

352 YAGI, Toru On the *asıddhavadbhava* *SP*, 7 WSC, Leıden, 1987, p 202

. (ın *Ast* 6 1 86 and 8 2 1, the word *asıddha* occurs, ın 6 4 22, the word *asıddhavat* occurs) see 25 353 below

353 YAGI, Toru The *asıddha/asıddhavat* reconsidered A workıng hypothesıs *SP*, 8 WSC, Wıen, 1990

' double ambıguıty" of the term *asıddha* see 25 352 above

354 YAJAN VEER Vedıc cıtatıons ın the Astādhyāyī *SP*, 32 AIOC, Ahmedabad, 1985, p 37.

Pāṇini refers to four schools of *RV*, to *Padapatha* of Śākalya (I 1 1 16) to *TS* (many times), to *VS* (IV 3 106), to two forms of *SV geya* and *ārcika* (III 4 68, IV 3 72), to *Atharvaṇika* (IV 4 174) to *Kaus Br* (as consisting of 30 chh) and *Ait Br* (as consisting of 40 chh) (V 1 62), to the word *upaniṣad* (I 4 79), to *Kalpa* lit (IV 4 105)

355 YAJAN VEER Vedic deities in Pāṇini *SP*, 33 AIOC, Calcutta, 1986, 83–84

Sūrya Vṛṣakapi Agni Śukra Apaṁ napāt (Apānapāt) Mahendra, Soma Vayu Ṛtu Pitṛ, Usasaḥ Dyavāpṛthivī, Śunasira Marutvan Agni Soma Vastospati, Gṛhamedhā, Nasatva, Tvasta Pūṣa Aryama Ka (also Dvandvadevatās)

356 YAJAN VEER Scientific explanation of euphonic combination in Pāṇini *SP*, 34 AIOC, Visakhapatnam, 1989, 246–47

euphonic combination depends on exigency of speech, i e where we have to stop in a sentence for the sake of emphasis or clarity, there will be no euphonic combination acc to Y, some scholars have wrongly interpreted the maxim *vākye tu sā vivakṣam apekṣate* to mean that euphonic combination depends on the option of the speaker

357 ZARSKI, Waldemar Description of nominal compounds in Pāṇinian grammar (Polish) *Rozprawy Komisji Jezykowaj, Wroclaw 14* 1986, 281–293

26 *Nirukta Nighantu* · Yāska

1 ACHARYA, Mrityunjay The Unādi Prakarana the component to Vyākarana and Nirukta

see 25 1 above

2 BHADKAMKAR, H M , BHADKAMKAR, R G (ed) *Yaska's Nirukta with Nighantu, with Durga's Commentary,* Vol I BSS 73, *BORI*, Poona, 1985 (reprint), xv + 838

3 BHARADWAJ, Ganesh Datta Yāska tathā uttaravartī vidvānon ki drsti men vaidika devatā (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 110

Vedic deities acc to Yaska and later scholars .

4 BHAT, Gopalkrishna N Antariksanamani in the Nighantu *SP*, 32 AIOC, Ahmedabad, 1985, 32 33

> words in the *Nighantu* wh are not at all used in the Veda (e g *vyat akasa*) or wh are not used in the sense assigned to them in *N* (e g *ambara barhis bhuh svayambhuva adhvara*) may belong to some lost recensions of the Vedas

5 BHATE, Saroja The vyakarana in the Nirukta *JOIB* 32 (3–4), 1983, 203–206

> review of so-called grammatical statements in *Nir* most of the statements are pseudo grammatical Yaska is playing the grammarian in order to fit his etymologies in the pattern of grammar and o give them a scientific grounding

6 BHATT, Vasantkumar (ed) *Yaskapranitam Niruktam* (chh 1, 2, 4, 7) Sarasvati Pustak Bhandar, Ahmedabad, 1982–83, 8+228

> Rev Anant RAWAL, *JOIB* 36 314-16

7 BHATTA, V M The relationship between a word and its meaning *ABORI* 70, 1989, 276–279

> see 25 33 above

8 BRONKHORST, J Nirukta, Unādi Sutra and Astādhyāyi.

> see 25 50 above

9 BRONKHORST, J A possible quotation from the *Niruktavarttika* known to Durga in the Yuktidipika *Proc 5 WSC*, New Delhi, 1985, 90–100

10 CARDONA, G On Yāska's etymology of danda *KS Birth Cent Comm Vol*, Part 2, Madras 1985 33 42

> (see *VBD* IV 26 9) ref *VBD* III 26 32 *da da* meaning pun shn ent to be semantically connected with *dadate* = holds bears (and not with *dadate* = owes) *dardam dharayati*= wields the staff wh is symbol of authority — this *danda* also means pun shment meted out by the wie der of *danda* (Yāska is not posterior to Panini) .

11 CHANDRAMANI Vidyalankar *Vedarthadīpaka Niruktabhasya* (Hindi) Narala, Delhi 1984 (reprint of 1926, 1977), Part I 4+12+456 Part II 457 874

, 26

12 CHATTOPADHYAYA Sukumar The linguistic philosophy of Yaska *SP* 33 AIOC Calcutta 1986 p 457

13 DATTA Namita Yāska as quoted by Sāyanacārya 1978

14 DATTA Namita *Yaska s Nirukta and Unadi Sutras*

see 25 86 above

15 DESHPANDE Uma S The language-study of Yaska *JMSUB* 31 32 (1) 1982 83 (1985) 89 92 also (in) *The Glimpses of Indological Heritage* publ Good Companions Baroda 1989 43 54

s mmar zes the v ews of Y from the linguist c pt of view

16 DHARMADEVA Vedamantra kā artha jānanā āvasyaka, isamen Maharsi Yaska ka mata (Hindi) *Vedavani* 43 (6) April 1991 19 21

Y and the mean ng of Ved c *mantras*

17 DHARMADEVA Vedartha karane men Niruka ka m hattva (Hindi) *Vedavani* 43 (8) June 1991, 18-21

S am DAYANANDA s v ew re mp of *N* for Ved c interpre tat n

18 DHARMAVIRA Vidyavaridhi (ed) *Vaidika Nighantu Samgraha* Pracyavidya Anusandhana Kendra Ajmer, 1989 18+128+264

includes (1) *Kautsavya Nighantu* (2) *Yāsk ya Ngh* (3) *Vadka Kosa* by Bhaskararaya (4) *Ākhyatanukramani* and *Namanukramani* cf Madhava

19 DVIVEDI Sivaprasad *Nirukta Sopanam* Chowkhamba Surabharati Granthamala 196 Varanasi 1991, vi + 101

praśnottaratmakam

20 FATAH SINGH Nighantu and Panini as aids to Vedic exegesis

see 25 114 above

21 GHOSH Abhijit Treatment of nipātas in the Nirukta *OH* 31 (2) 1983 81 110

Yaska aims at a threefold classification of *nipatas* the distinguishing criterion being the sort of 10 purposes the *nipatas* serve

22 GUPTA, Subhash Dr Siddheshwar Varma aura Yāska (Hindi) *VJ* 34 (8), Nov 85 77-81

23 GUPTA, Sudhir Kumar Dayānanda and the Nighantu of Yāska *BSSS* II 8 1-4, p 13

24 KAHRS, E Yāska's Nirukta the quest for a new interpretation *Ind Taur* 12, 1984, 139-154

the h st interpretation of *Nirukta* needs to be rejected an approach wh involves the thought patterns of relativity and identity qualifier and qualified might shed some l ght on the complex problems of the *Nirukta* (Yaska intends to bring out the semantic content of a word)

25 KAHRS, E Durga on *bhava* (in) *Kalyanamitraraganam* (Nils Simonsson Fel Vol), Inst for Comparative Res. in Human Culture, Oslo, 1986, 115-144

discusses Durga s interpretation of *bhava* (in his comm on *Nirukta*) Durga divides the concept of *bhava* into *karanatma bhava* and *karyātmabhava* D rejects the following doctrines Saṁkhya a Vedic emanation sm theist c emanationism (i e cosmolog es of the *Puranas*) Nyaya Va sesika (*paramanu bhavavada*) some sort of *sunyavada* (probably Mahayana Buddhism)

26 KHAN, M I Some singularities of the Nirukta *SP*, 33 AIOC, Calcutta, 1986, 18-19

27 LOWE, Ramesh Kumar Nirukta ke visista prayoga (Hindi) *Nirupam Vidyalankar Fel Vol*, 1984

28 LOWE, Ramesh Kumar Salient usages in the language of the Nirukta *SP*, 33 AIOC, Calcutta, 1986, 482-83

many a usage in *Nir* have become ambiguous due to the break in the trad of its study collection and comparison of sal ent usages studies material from chh I II IV VII sentence formulations style vocables in technical sense

29 MAAN SINGH Niruktagata laksanika prayoga eka vivecana (Hindi) *JGJKSV* 36 (4) 1980 (1984), 201 ff

brings to light various uses of *laksana* in Yaska s *Nr*

30 MAAN SINGH Yāska on Vedic accent *AJOS* 2 (1–2), 1985, 53–56

(also *SP* 33 AIOC Calcutta 1986, p 30) Y was fully cognizant of Vedic accent ample evidence for this Y hints at the accent of words like *tva cit sama indraśatru* knowledge of the grammatical formation of a word is essential for comprehending its accent

31 MAAN SINGH Vaidika ākhyāna aura Ācārya Yāska (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 105

Nir 10 10 46 *rsidrsta artha* made explicit and interesting thro *akhyana* (i e *kalpita itihasa*) *akhyanas* are *aupacarika* (Vararuci)

32 MISRA, Haripriya Fresh linguistic evidence to determine Yāska's period *JGJKSV* 37 (1–4) (Baladeva Upadhyaya Fel Vol) 1981 (1983) E 331–335

Y (who lived before Panini) belonged to the period about 8th cent B C when the MIA stage had already started

33 NAVATHE, P D Agnāvaisnavam havih, Nirukta 7 8 *ABORI* 65, 1984, 141–154

34 NAVATHE, P D A case of self-contradiction in Nirukta 7 8 10 *ABORI* 70, 1989, 305–308

(also *SP* 33 AIOC, Calcutta 1986 p 24) *agnāpausna* — is it *havis* or *samstava*? In one place (*Nir* 7 8) Y characterizes it as *havis* in another (*Nir* 7 10) as *samstava*

35 PANDEYA, D N Bhāvavikāra viślesanam *SP*, 34 AIOC, Visakhapatnam, 1989, p 336

bhavavikaras discussed by Yaska in *Nirukta* their no goes up from 2 to 6 see 26 36 below

36 PANDEYA, D N Six *bhavavikaras* and seven ages *AII* 7 (No 75), Aug 90, 7–8

ref to *bhavavikaras* in *Nir* author aims at generalizing *bhavavikara* and relates its philosophy to seven ages of man (as described by Shakespeare in *As You Like It*) see 26 35 above

37 PANDEYA, Ramashish Nirukte arthatattvam (Sk) *SP*, 32 AIOC, Ahmedabad, 1985, 49–50

38 PANDEYA, Ramashish Nirukte śabdānām vyaptimattvam (Sk) *SP*, 33 AIOC, Calcutta, 1986, p 772

39 PANDEYA, Ramashish Nirukte nāmapadānām ākhyātajatvam (Sk) *SP*, 34 AIOC Visakhapatnam, 1989, p 284

40 RAMANUJA, Agnihotra *Yaska's Nirukta and Nighantu, Tamil translation*, Part II, T S M Series 150, Thanjavur, 1974, 508

see *VBD* IV 26 50 (Part I 1973 iv + 389)

41 SARAF, Ramakrishna Yāskasya cintane maulikata (Sk) *Sagarika* 21 (2), 1983, 15–16

see *VBD* IV 26 54 Y s originality seen in his putting forward new etymologies of certain Vedic words

42 SARUP, Lakshman *The Nighantu and the Nirukta* Mot Ban, Delhi, 1984 (reprint) three parts in one 71+248+287

Part I Introd Part II English transl Part III Sk text see 26 43 below
Rev O P BHARADWAJ *HSAJIS* 3 368–70

43 SARUP, Lakshman *Nighantu tatha Nirukta* (Hindi) Mot Ban, Delhi 1985 (reprint), 14 + xxviii + 774

Hindi transl of 26 42 above by Satyabhushan YOGI and SHASHIKUMAR

44 SHARMA Hridaya Narayan Bhāsavaijñānika drsti se Yaskakrta upasargon kā svarupavicara (Hindi) *Nandlal Bijoriya Sk College Souvenir*, Assi, Varanasi, 1981

Y s views about *upasargas* considered from the pt of view of linguistics

45 SHARMA Mukund Jha (ed) *Srimad bhagvad Durgacaryakrtam Niruktabhasyam* Delhi, 1989, 530 + 21

46 SHARMA, Uma Shankar Naming an object in ancient India

see 2 12 above

47 SHASTRI A D *Nighantu* (IV) and *Nirukta* (IV, V, VI) some observations *SP*, 33 AIOC, Calcutta, 1986, p 28

(lack of any method in treatment in *Nir*)

48 SINGH S P Yaska as pioneer of the philosophy of process *SP* 32 AIOC Ahmedabad 1985 53 54

ge ms of process philosophy seen in Y s theory of the primacy of verbs over nouns see 26 49 below

49 SINGH S P Yaksa as a pioneer of the philosophy of becoming *D N Shastri Comm Vol* 1989, 72 78

bhava vs *sattva* see 26 48 above

50 TOMAR, Vijendra Kumar Nirukta sāhitya kā adhyayana — eka sarveksana (Hindi) *MUSRJ* 13 (1), 1988, 9–24

survey of work relating to *Nir* bibliograph cal information

51 TRIPATHI Kailash Chandra Rksamhita evam Nighantu — eka adhyayana (Hindi)

see 4 62 above

52 VAIDYA Snehal The sources of etymology and etymo logical words of Yaksa *SP*, 32 AIOC, Ahmedabad, 1985, p 59

these sources were *Br* texts more particularly *Ait Br*

53 VIJAYPAL (ed) *Nirukta Slokavarttika* Ramlal Kapur Trust, Bahalgarh 1982, 593

(see *VBD* IV 26 67) metrical comm on Yaska s *Nir* (author identified by K K RAJA as Padmapada before 1400 A D)

Rev K K RAJA *ALB* 47 227 28

54 VIRENDRAMUNI Sastri *Vedanga Nighantu Niruktam* Translation Vishvaveda Parishad Lucknow

55 VIRENDRAMUNI Sastri *Vedanga Nirukta Kośa* Adarsha Press, Lucknow, 1989 40

56 VISHVANATH SHARMA Nirukte rgvediyam vyākhyanam (Sk) *Vrajagandha* 1 (3) Oct 85, 116–118

27. CHANDAS

1 CHATTERJEE, Asoke. Analytical treatment in Astādhyāyī and Pingala — a retrospection

see 25 66 above

2 JHA, Indranath Chandah pādau tu vedasya *SP*, 35 AIOC, Haridwar, 1990, p 53

3 KEDAR NATH (ed) *Chandahśastram by Pingala with Halayudha Bhatta's Commentary* Chowkhamba Rajamata Granthamala 2, Varanasi, 1987, 76 + 11 + 28 + 4 + 199

4 MISHRA, Ram Kishor Chandolaksanagranthon men Jayadevacchandas kā chandahśāstriya mūlyānkana (Hindi) *MUSRJ* 13 (2), 1988, 61–63

date of J — 7th cent A D , J referred to by several later writers on metrics, J has based his work on that of Pingala, it consists of 8 *adhyayas* Vedic metres discussed in chh 2 and 3 *Vivrti* of Harsata on portions of J s work J treats of 13 Vedic metres not found in earlier works

5. MITRA, Arati *Origin and Development of Sanskrit Metrics* AS Monograph Series 28, Calcutta, 1989, xvi + 365

6 MURTY, Rani Sadasiva Sadgurusisya as a commentator on Vedic prosody *SP*, 34 AIOC, Visakhapatnam, 1989, p 44

introductory part of Sad 's comm on Katyayana s *Sarvanukramanika* deals with Vedic prosody in 12 paragraphs

7. SASTRI, Ashok Vaidikacchandasi Pingalācārya-svātantrya samīksanam (Sk) *SS* 37 (1-4), 1984

8 SHAH, Govindlal S Pingalācārya ane anustubha chanda (Guj) *Svadhyaya* 25 (3–4), 1988, 257–260

Pingala and *Anustubh* metre

9 TRIPATHI, C Ratnamañjusā and 'Chandoviciti ' *E Waldschmidt (80) Fel Vol (VBD* IV 87 189), 549–560

C as a general term for the science of metrics its use as the title of a Sanskrit manual on metrics from Turfan as well as of other similar texts

10 VASISHTHA, Sridhar On the Yādavaprakāśa Chandoviciti-Bhāsya *SP*, 32 AIOC, Ahmedabad, 1985, p 25

the author has edited this *Bhasya* on the basis of 11 mss some of the salient features of that work are set forth in this paper

28 JYOTISA

1 JANI, H M Yājusa (Vedānga) Jyotisam (Sk) *Surabharati* 23, 1985-86, 23-33

2 LISHK, Sajjan Singh SHARMA, S D Standardization of time unit *muhūrta* through the science of sciatherics in Atharva Vedānga Jyotisa

see 5 27 above

3 MEHETA, Narendrakumar P Kālajñānam pravaksyāmi (Rgvedāngajyotisa - sl 2) (Guj) *Svadhyaya* 25 (3-4), 1988, 243-255

Rgvedangajyotisa contents peculiar features, date of composition provenance commentators the text of this work is difficult and the work is neglected scope for res

4 SARKAR, Ramatosh Astronomical shortcomings in ancient Indian treatises *JAS* 30 (1-4), 1989, 13-17

ref to Vedanga Jyotisa

5 SARMA, K V (ed) *Vedanga-Jyotisa of Lagadha in its Rk and Yajus-recensions* 1985, 74

(transl by T S KUPPANA SASTRY)

6 SATYA PRAKASH, SHAMA SHASTRY The Vedanga Jyotisha *JIDVP* 3 (1) Feb 90, 65-102

7 SHARMA, Chotelal *Atharvavediya Jyotisam (Vedangam)* Datia 1987, 64

transl

8 VASUDEVA, Gayathri Devi *Astrology and the Hoax of Scientific Temper* Dr Raman Foundation, Bangalore, 1991, 348,

in one ch , establishes that the *Vedanga Jyotisa* wh. deals with correlation bet celestial phenomena and terrestrial events is at least 6000 yrs old

Rev H S VENKATA RAO *Pr Bh* (Sept 91) 396-97

9 ' VISHUDDHANANDA GAUDA Jyotisasastram mukhyāngam sasthāngam vedasya (Hindi) *Lakshmanadatta Chaturveda Comm Vol*, Delhi, 1986, 66–69

ganita phalita samhita (vrstivijnana)

29 GENERAL STUDY

1 SHARMA, Kundan Lal *Vedanga* (Hindi) VVRI Publ. 644, Hoshiarpur, 1983, 32 + 792

sixth vol of *Vaidka Varmaya ka Brhad Itihasa* see *VBD* IV 29 5 33 S3

VIII VEDIC LITERATURE (as a whole)

30 ANTHOLOGIES SELECTIONS EXEGESIS COMMENTARIES AND COMMENTATORS

(Also see Section 34)

1 ABHAYADEVA Pandit Ojha ki vedabhasya paramparā kā pallavana (Hindi) *Paper*, A I Vidvat Sammelana (M OJHA), R P V P, Jodhpur, 1990, 11

2 ACHARYA, Rama Krishna (ed) *Rk Sūkta Samuccayah*. Vinod Pustak Mandir, Agra, 1976 (reprint) 368

(see *VBD* IV 30 2)

3 ACHARYA Sankara et al *Selections from the Upanishads, Bhagavadgita Vedantasara and Laws of Manu* Delhi 1988 (reprint), viii + 106 + vi + 90 + 129 + xvii + 66

4 ACHARYA, Srikant *Yuganirmata Svami Dayananda* (Hindi) Delhi 1991 xii + 286

5 AMAR SINGH Dayananda — a commentator of the Vedas *SP*, 32 AIOC, Ahmedabad, 1985, 24–25

D s interpretation is the amalgam of three trad approaches viz *ādhyatmika* (psychical) *ādhibhautika* (phneomenal) and *adhidaivika* (sp ritual)

6 ANANDATIRTH SHARMA Rsi Dayānanda ke visaya men Śri Pandita Baladeva Upādhyāya kā eka aura mithyālekha (Hindi) *Vedavani* 36 (8), June 84, 21–22

D has not borrowed his monotheistic interpretation of Veda from Madhva (as suggested by Baladeva UPADHYAYA and B N K SHARMA)

7 AUROBINDO, Sri *Vedarahasyam* Aurobindo Society, Pondicherry, 1969, 8 + 188

Sūktaratnasamgrahah vyakhyasametah, Sanskrit rendering of Selected Hymns from A s *On the Veda* by JAGANNATH VEDALANKAR

8 AUROBINDO, Sri *Swami Dayananda* All India Books, Pondicherry, 1984, 22

contains 2 papers by A on D 's contribution to Vedic studies acc to D the Vedic hymns are addressed to one Deity under many names wh are designed to express his qualities and powers D s view about Vedic rel is qui e clear its foundation inexpungible

Rev K D SHASTRI *PJ* 20 21, 194 95

9 Aurobindo and the Rigveda *ToI* 11 10 81, 6 1–5

10 Sri Aurobindo and Vedic interpretation *Advent* 21 (2), April 1964, 17–21

11 BALABIR, Acharya Maharsi Dayānanda ke vedabhāsya kī viśesatāyen (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, p 42

Veda = basic text of all true sciences Veda depends on inner vision Veda is *svatahpramana*

12 BHARATIYA, Bhavanilal Vibhinna bhāsāon men Satyārthaprakāśa ke anuvada aura anuvādaka (Hindi) *Vedavāni* 37 (10) Aug 85, 14–20

translations (and translators) of Swami Dayananda s *Satyarthaprakaśa* in various lgg

13. BHARATIYA, Bhavanilal. The contribution of Swami Dayananda to the study of the Vedas. *AH* 3 (30), Nov 86, 9–13.

. (1) Vedas embody eternal divine knowledge, they are not created by any human being, (2) all terms used in the Vedas are *yogic*, shd be studied with the help of the science of etymology, (3) Vedas contain no hist. data, (4) Vedas = books of all true knowledge, (5) Vedas contain germs of all material and natural sciences, (6) ultimate object of Veda is to describe God, the Supreme Being, (7) Agni, Vayu, Indra, etc signify God in the context of meditation, elsewhere, they only denote physical objects, (8) *yajñas* can be logically explained in the light of Vedas also, (9) *mantras* of Veda are full of supernatural meaning, they are not useless, (10) no mention in Veda of nature worship, animal worship, pornographic illusions, and class conflict, (11) Vedas are beyond questioning, (12) for interpreting Vedas help can be taken from *Vedāngas, Upavedas, Darsanas, Brāhmaṇas, Upaniṣads* see 30 56, 87, 88 below..

14. BHARATIYA, Bhavanilal Śrī Svāmī Vidyānanda Sarasvatī viracita Bhūmikā Bhāskara *Vedavāṇī* 41 (7), May 89, 18–21.

. rev article on *BB* (publ International Aryan Foundation, Bombay).. (also see *Vedavāṇī* 41 1)

15. BHATTACHARYA, Dipak Upalaksana — a bridge between traditional and symbolistic interpretation of the Veda *Paper*, A I. Vidvat Sammelana (M OJHA), R P. V V, Jodhpur, 1990, 7.

the verb *lakṣ* with *upa*, used by Sayana, approaches the sense 'symbolise'.. the ground for the modern symbolistic approach had been prepared by the Mīmāṁsakas, Śaṁkara, and the Ālaṁkārikas through the ages

16 BHATTACHARYA, Ram Shankar. Validity of the puranic view about the nature of Vedic recensions. *Pur.* 29 (2), July 87; 185–196

17. BHAVE, Vinoba. *Ṛgvedasāra* VSM, Poona, 1982; 2 + 310 + *mantrasūcī*.

..Marathi transl. by M A. MEHENDALE of *RV*-passages selected by VINOBA as quintessence of *RV*..

18. BHUMANANDA SARASVATI. *Vaidikī Lokavyavasthā* (*Ecclesia Divine*). Vaidika Dharmapracaraka Samgha, Arya Samaj, 1936; cxcii + 406.

..collection of passages selected from the 4 Vedas relating to Vedic social organization..

19. BHUMANANDA SARASVATI. *Anthology of the Hymns.* Calcutta, 1984; xvi + 320 + xi + 56 + iii.

. selections from 4 Vedas.. transl by B. S...

20. BRAHMANANDA SHARMA. Maharṣi-Dayānanda-Sammatā vedabhāṣyapaddhatiḥ (Sk.). *JIDVP* 3 (1), Feb. 90; 159–161.

..D's method of Vedic interpretation..

21. CARRI, Sabastian J. *Contribution of Bhaṭṭa Bhāskara Miśra to Vedic Exegesis.*

..see 10.24 above..

Rev. : C Z. MINKOWSKI, *IIJ* 32, 144-47.

22. CHANDRASEKHARENDRA SARASVATI, Swami. *The Vedas.* Bh. Vid. Bh., Bombay, 1988; 258.

..(compiled by R. GANAPATHI)..

23. CHATTERJI, Jatindra Mohan. *Vaidik Gita.* Ram Rajya Weekly, Kanpur; V + 116.

..*Rcas* of *RV* arranged into 15 chh acc. to the principles of *karma-bhakti, jñāna-yoga* as enunciated in *Bhagavad-Gītā*..

24. CHAUBEY, B. B. Nature and methods of Brahmanic interpretation. *ABORI* 64, 1983; 77–88.

..devices : *viniyoga* (implication), *hetu* (argumentation), *nirvacana* (etymology), *bandhu, rūpa* and *rūpasamṛddhi*.. directed towards ritual.. ritualistic and symbolic..

25. CHEMPARATHY, George. The Nyāya-vaiśeṣikas as interpreters of Śruti. *J Dharma* 3 (3), July-Sept. 78; 274-294.

26. COOMARASWAMY, Anand K. *New Approach to the Vedas: an essay in translation and exegesis.* Delhi, 1985 (reprint); ix + 116.

. see *VBD* IV 30 32 .

27. DANDEKAR, R N. Some aspects of Vedic exegesis. *Ind Taur.* 10, 1982; 71–81 : *K. S Birth-Cent Comm Vol*, KSRI, Madras, 1985; 1–13.

> . considers three questions (1) extent of the applicability of Panini's grammar to Vedic exegesis, (2) *RV* and the *śrauta* ritual, (3) *RV* mythology and Indo-Europeanism

28. DANDEKAR, R N Inaugural speech International Inst. of Vedic Res. and Indology, Delhi *AH* 1 (6), Nov 1984, 9–12.

> changing concept of Indology Vedic exegesis

29. DANDEKAR, R N Rgvedāce bhāsyakāra (Marathi). *Navabhārata* 42 (5), Feb 89, 1–9

> . see 30 30 below .

30. DANDEKAR, R N Commentators of the Rgveda A recapitulation *BDCRI* 50, 1990, 157–168

> see 30 29 above Vedic exegesis — first stage maṇḍala-arrangement, *padapātha, Brāhmanas*, second stage *Vedangas* and other early ancillary lit , third stage *bhāṣyas* five categories of *RV bhāṣyakāras* (1) those commentators whose *bhāṣyas* are now available in full in published form, (2) those who can be reasonably presumed to have written *bhāṣyas* on the entire *RV* but only some portions of whose *bhāṣyas* have become available so far, (3) those who have commented only on certain specific *mantras*, (4) those who are directly or indirectly ref to as *bhāṣyakāras* but no portions of whose commentaries have become available so far, (5) commentators of modern times . why is there a break bet second and third stages? methodology of *bhāṣyakāras* to what extent are *bhāṣyas* serviceable to modern scientific exegesis?

31 DATTA, Indrani On different readings of Sāyana's commentary (in) *Perspective in Indology* (B N Mukherjee Fel Vol), Herman Publ House, New Delhi, 1985, 9–14

32 DATTA, Indrani. Sāyanācārya's methodology in interpreting the Ṛgveda *G. B Comm. Vol*, Kurukshetra, 1991, 31–36.

also *SP* 34 AIOC Visakhapatnam 1989 p 1 (considera tion of Ṛsi *chandas* Devata *yoga* and grammar necessary for *RV*-exeges s acc to Savana) Sayana discusses whether *p ronuvakya* and *yajya* are to be read conjunctively or d sjunc t vely acc to him both may be rec ted generally in sacrifice

33 *Dayananda Granthamala* Paropakarini Sabha Ajmer 1983 Vol I 726 Vol II 816+20 (*Atmakatha*) + 8

(*N rvanasatabd Samskaran*) H ndi transl of *Satyartha-prakasa* *Āryabh v naya*

34 DAYANANDA SARASVATI Swami *Sauvara* Ajmer, 1985

35 DAYANANDA SARASVATI Swami Atha vedoktadharma-visayah (Sk) *JIDVP* 2 (1) New Delhi April 89 123 132

var ous Ved c *mantras* commented upon *dharma* in the Veda imparted by Isvara for the sake of all humanity th s is the only *dharma* there is none other

36 DEVARUPANANDA Swami *Mantrapuspam* Ramakrishna Math Khar, 1990

13 *suktas* 16 *Up* etc — comp lation

37 DEVASTHALI G V Attitude of Sayana And Mādhava towards Śakalya and Yaska a comparative view *The Mysore Orientalist* 14

38 DHAVAN Thakur Datta Truth and Vedas *The Vedic Path* 48 (1) June 85 23 ff

selected Ved c *mantras* in Engl sh transl

39 DVIVEDI Kapil Dev (ed) *Vedamrtam Granthamala* Vishvabharati Anusandhana Parisad (VAP) Gyanpur Varanasi

excerpts on var ous subjects from the 4 Vedas 16 vols (out of the planned 40) published

40 DVIVEDI Kapil Dev *Vedamrtam Atharvaveda Subha sitavali*

see 6 15 above

41. DVIVEDI, Kapil Dev. *Ṛgveda-Subhāṣitāvalī* VAP, Gyanpur, Varanasi, 1989; 14 + 512

..5878 *subhāṣitas* .

42. DVIVEDI, Kapil Dev. *The Essence of the Vedas* VAP, Gyanpur, Varanasi, 1990; xvi + 335.

. collection of 1385 Vedic *mantras* . reproduced in Roman transliteration and with English transl . relating to rel , philos , polity, linguistics, natural sciences, etc. ..

43. FATAH SINGH, [Various articles on Dayananda and the Veda] (Hindi). *Veda-Savitā* 4 (3), *Dayānanda-Svapnānka,* Oct. 83; 87.

..see 30. 54 below..

44. FATAH SINGH, An intelligent approach to the Vedas. *Veda-Savitā* ES 3 (6), Aug 84, 17–19.

..considers the word *go ghna* (*RV* I 114 10), interprets it as 'unwelcome person'.. *romasa, roman* = 'one who is mentally absorbed in sound' . also *paśa, śepa, kapṛt* symbolic meaning of Vedic words alone can appeal to reason

45. FATAH SINGH. A rethinking on Vedic exegesis. *Veda-Savitā* ES 4 (3–5), Aug. 85: 10–12; Sept 85 : 13–16, Oct. 85: 17–20, 91.

. (the global imp of the Veda)

46. FATAH SINGH. Nighantu and Pānini as aids to Vedic exegesis.

. see 25 114 and 26 20 above..

47 FATAH SINGH *Dayānanda aura Unakā Veda-bhāsya* (Hindi). Veda-Samsthan, Ajmer, 1988; 58.

..collection of 4 res papers..

48. FATAH SINGH; CHAUHAN, Sraddha, ABHAYADEVA. *Bhāvī Vedabhāṣya ke Sandarbhasūtra* (Hindi) Veda-Saṁsthan, Ajmer, 1983; xii + 90

. collection of articles on various topics (" Veda – tattva aura grantha ", " Prānadṛṣṭi aura yoga ", " Brahma kā devatva ", " Mānava ke vyaktitva kī khoja ", " Purusa tattva ", etc.) .

49 FRAWLEY, David *Hymns from the Golden Age*

see 3 46 above Veda regarded as an esoteric complex of incalculably valuable insights it was the external world that was a symbol for the gods not the gods who were symbols for forces of external nature

Rev S P DUBEY *PrBh* 93 116 17, S RAMASWAMI *ALB* 52, 284 85 Richard SALOMON *JAOS* 109 (3) 456 57 K D SHASTRI, *HSAJIS* 2 257 59

50 GANGESHVARANANDA, Swami *Vedopadeśa Candrika* Yogeshvara Guru Gangeshvara Dharmartha Trust, Delhi, 1969, 26 + 472

collection and exposition of *subhāṣitas* from the Veda

51 GONDA, J Translating the Veda *ALB* 44–45, 1980–81; 1–14

translating a Vedic term always by one and the same word of a modern lg is not correct real synonyms are extremely rare

52 GOSWAMI DUDHAPURI Maharsidayānandah — teṣām bhāṣyasaili ca (Sk) *JIDVP* 3 (1), Feb 90 151–57

Dayananda and the style of his comm

53 GOSWAMI, Sitanath, CHAKRAVARTI, Himansunarayan *Selections from the Rk Samhita* Calcutta, 1974, xxx + 321 + 88

with comm of Skanda Venkata Sayana English transl ..

54 GUPTA, Madhuri Kyā 'Dayānanda Svapnānka' Dayānanda virodhi hai ? (Hindi) *Veda Savita* 5 (6), Jan 85, 201–204

a propos of RAJAVIRA s article (*Dayananda Samdeśa* April 84) on *Dayananda-Svapnanka* of *Veda Savita* (see 30 43 above)

55 GUPTA Sudhir Kumar Veda vijñāna vārtāyen (Hindi) *Ārya Martanḍa* Jaipur

Madhusudan OJHA s views re Vedas are misleading crit of Dayananda by O s disciples not acceptable

56 GUPTA, Sudhir Kumar Maharshi Dayananda's interpretation of the Vedas *JIDVP* 2 (1), April 89, 59–71,

D 's basic principles (1) Vedas are divine revelation and are *svatahpramāṇa* (2) all that exists in the Vedas is sensible logical true and conforms to the universal system and laws of creation, (3) Vedic words are *yaugika* and *yogarūḍha* critique of M OJHA and Motilal SHARMA see 30 13 above and 30 57 below

57 GUPTA, Sudhir Kumar Maharshi Dayananda's interpretation of the Vedas *AH* 6 (67), Dec 89, 4–8

see 30 56 above

58 INDRA SEN Swami Dayananda and Sri Aurobindo; two great recent discoverers of the Veda and the Vedic inspiration. *The Vedic Path* 47 (3), Dec 84, 9–13

59 IVATURI, S R Theosophy and the Veda *SP*, 34 AIOC, Visakhapatnam, 1989, 25–26

presents interpretation of some Vedic *mantras* acc to Madame BLAVATSKY

60 JAGADISH ARYA Tilak aura Dayananda (Hindi). *Vedavāṇī* 37 (4), Feb 85, 6–12

. brief comparative survey of their views re Veda

61 JAGADISH ARYA Veda kā pratipādya viṣaya aura Ṛṣi Dayānanda (Hindi) *Vedavani* 38 (2) Dec 85, 3–10

vijnana karma upāsanā jñana—out of these four *vijnāna* is the most prominent pure monotheism in the Veda D has treated 14 themes of Veda

62 JAGADISH ARYA Ṛṣi Dayānanda ki vedārtha śaili eka vivecana (Hindi) *Vedavani* 43 (9), July 91, 13–18

63 JAGADISHVARANANDA SARASVATI, Swami *Vaidika-Sukti Sudha* Bhagavati Prakashan, Delhi, 1991, 80

anthology

64 JAGANNATH VEDALANKAR *Jyotiṣam jyotih* Rashtriya Veda Vidya Pratisthan, New Delhi, 1991, 255

. an esoteric exposition of select Vedic hymns in the light of Sri AUROBINDO's views introd methods of interpretation of Veda hymns from *RV AV YV* Vedic *suktas*

...28

65 JAMBUNATHAN, M R A few suggestions for the translation of Vedas *Organiser* 17 (43), 1964, p 11

66 JAMBUNATHAN, M R Bring down Veda from the clouds *Organiser* 17 (45), 1964, p 6

67 JEZIC, Mislav *Rgvedski Himni* (The Rgvedic Hymns· Sources of Indian Culture and the Indo European Heritage) Globus, Zagreb (Jugoslavia), 1981 (1986), 343

> Hymns from *RV* translated and expounded with notes introd. re Vedic lit English summary pp 271–274

68 JOSHI, Rasik Vihari Methods of Vedic interpretation n the West *A Jani Fel Vol*, Or Inst, Baroda, 1983, 115–136

69 JVALANTA KUMAR SASTRI Rgveda-bhāsya-pāthālocana (Hindi) *Vedavani* 37 (9), July 85, 10–12

> see 3 74 above .

70 KAMBOJ, Jiyalal Etymologies of Sāyana *SP*, 34 AIOC, Visakhapatnam, 1989, 280–81

> S quotes Yaska frequently while giving his own etymologies S gives only such as support or suit the ritualistic sense, S explains many words with the help of the *Unādi sūtras*

71 KAPILADEVA SASTRI Svāmi Ātmānanda krta Rgveda-bhāsya eka paricayātmaka viślesana (Hindi) *KURJ* (Arts and Humanities) 18–19, 1984–85, 235–242

> re A's *bhāsya* on *Asya vāmīya* A was follower of Śankara's *advaita*

72 KAPUR, Devendra Kumar *Vaidika Pīyūsadhārā* Internat. Aryan Foundation, Bombay

73 KLIMKEIT, H J Die Erben Dayānandas Politisch erreichendes Hindutum in Nordwestindien und sein Verhaltnis zum Islam *Anthropos* 76 (1–2), 25–49

74 KRIPACHARYULU, Munuganti *Sayana and Mādhava Vidyāranya — a study of their lives and letters* Rajyalaksmi Publications, Guntur, 1986, xx + 196 + xvi

Part I social background and political activities of the two scholars (author affirms Telugu rather than Kannada affiliations of the 2 brothers, stresses Madhava s identity with Vidyaranya), Part II author summarizes their literary output, distinguishes their genuine from spurious works

Rev Edwin GEROW *JAOS* 110 177 SRIMANNARAYANA MURTI *ALB* 52, 229–31

75 KRISHNALAL Vedavyakhyā men karmakānda siddhānta ki bhūmikā (Hindi) *JGJKSV* 37 (1–4), 1981 (1983) H 61–69

Veda shd be interpreted independently i e without ref to ritual (the trad interpretation is too much and artificially loaded with retualism e g Sāyana on *RV* IX 73 8–9 *AV* II 27) the theme of Veda is *adhidaivata* wh develops into *adhyatma*

76 KRISHNALAL *Vandana* Vibhu Vaibhavam, Delhi, 1985, 96

a collection of 15 *mantras* from *RV YV AV*, *Up* with *anvaya* and Hindi transl

Rev VIPASH *Vedavani* 37 (11) 19

77 KRISHNALAL (ed) *Vedavyakhya aura Vaidika vicara-dhara* (Hindi) Prahlada Smaraka Vaidika Vyakhyānamāla-2, Nag Publ, Delhi, 1987, 12 + 61

collection of lectures on Vedic interpretation and thought see 31 14 below

78 LAMBOO, Jan, The apaurusheya bhashya of the Veda as brought to light by His Holiness Maharshi Mahesh Yogi *SP*, 2nd Week-end Seminar, Mah Ved Univ, Mar 1985

refers to inherent perfection of the structure of the Veda Veda is its own comm — it comments upon itself thro its own sequential elaboration

79 MADHU BALA *Bhasyakara Uvata* (Hindi) Vinita Prakashan, New Delhi, 1985, 9 + 252

7 chh U s life his comm etymologies knowledge of grammar philosophy in his comm U and Mahīdhara U s knowledge of other *śastras*

80 MALAMOUD, Charles Exegèse de textes, exegèse de rites *Purusartha* 7, Paris, 1983, 17-33

81 MAURER, Walter H *Pinnacles of India s Past* Selections from the *Rgveda* translated and annotated Univ of Penn, Studies on South Asia Vol 2, John Benjamins Publ Co, Amsterdam/Philadelphia 1986 xi + 350

> 92 hymns arranged subjectw se transl is literal introd to each hymn
>
> Rev Per Ame BERCLIE *AO* 49 175 76 Kalyan Kumar DASGUPTA *BRMIC* 40 135 Harry FALK *IIJ* 31 219–20 G B PA SLLE *ABORI* 71 364 Richard SALOMON *JAOS* 109 456 57

82 MOGHE S G Kautilya and Sayana *JKUORIML* 23 (1–2) 1980 1–14

> study based on *Arthasastra* and *Subhasitas idhan dhi*
> *Śrutivikasa* = comm by Bhatta Govinda on *RV* X 46 91
> BG earl er than Sayana and Venkatamadhava in the l ght of
> *ŚV* readings of S and V are comparatively studied

83 MOGHE, S G A note on Professor H D Velankar s ' Word economy and Rgvedic interpretation '

> see 4 34 above

84 MOHEPUTH Anand The Satyartha Prakash *The Vedic Path* 52 (4) Mar 1990

85 MUNSHI RAM SHARMA *Vaidika Cintamani* (Hindi) Grantham Kanpur, 1986, 8 + 321

> Ved c select ons essays on Vedic top cs

86 O FLAHERTY Wendy Doniger *The Rig Veda An Anthology* Penguin Books, 1981, reprinted 1983, 343

> 108 hyn ns translated and annotated acc to O the mean ng of the Ved c hymns is to be sought on d ff l vels many hymns have a riddle structure most of the hymns c nta n references to symbolic gestures wh are part of rituals the Ved c un verse of images is puzzl ng for a modern reader the human concerns are vividly access ble to us whatever the ritual may have been
>
> Rev Ioan P CULIANU *Hist Rel* 22 284 86 Jan FILIPSKY, *Arch Or* 54 (4) 393 96

87. PANDA, Narasingha Maharshi Dayananda Sarasvati as an interpreter of the Vedas *JIDVP* 2 (2), Aug 89, 223–229

D accepts only two kinds of interpretation — *ādhyātmika* and *vyavahārika* basic principles of his interpretation (1) Vedas are words of God, hence contain pure and absolute knowledge (2) Veda shd not be interpreted in the light of classical Sanskrit, the meanings of Vedic words have changed in cl Sk (3) words of Veda are *yaugika* and are in a fluid state Vedic words are not *rudha* (static) in meaning, (4) Vedic words are used in triple sense — *adhyātmika adhibhautika* and *adhiyajnika*, (5) *padapātha* of the *mantras* not awlays adhered to, (6) Vedas do not contain narratives of or references to historical personages or events, (7) *devatā* = subject matter of the *mantras* or hymns, all words signifying a *devatā* e g Agni Varuna, Indra etc are names of One Supreme Lord (*ekam sad vipra bahudha vadanti*), Veda is monotheistic, (8) feminine words such as Aditi, Usas portray the motherly form of God, (9) Vedic hymns can be interpreted independently of *viniyoga*, (10) no history in the Veda, (11) in Veda, there is no description of human actions, (12) while interpreting Veda metaphysical social national etc, elements can be discovered D re-establishes Veda as a living rel scripture (Sri Aurobindo) see 30 13, 30 56 above and 30 88 below

88 PANDA, Narasingha Maharshi Dayananda as an interpreter of the Vedas *AH* 7 (70), Mar 90, 10–12

see 30 87 above

89 PANDEYA, Radheshyam Veda ke ṛsi, chanda, devatā, aura viniyoga ke jñāna kī āvaśyakatā (Hindi) *Vedavani* 37 (3), Jan 85, 14–17

90 PANDIT, M P (ed) *Vedic Symbolism of Sri Aurobindo*. Wilmot, 1988, 122

91 PANIKKAR, Raimundo Chronices aspects of Vedic interpretation *J Dharma* 5 (4), Oct -Dec 80, 415–418.

92 PANIKKAR, Raimundo (ed) *The Vedic Experience*. *Mantramanjari* Mot Ban, Delhi, 1989 (reprint, 1977, 1983), xxxvii + 937

see *VBD* IV 30 117

Rev Lee 1 ARJUNWADKAR *ABORI* 67 271-73, Ed *J Dharma* 3 (2) 203 212, Jan FILIPSKY, *Arch Or* 44, 393-96.

93 PATERIA, A K The revivalist of Veda : Swami Dayananda and his interpretation *The Vedic Path* 48 (2), 9–25; 52 (4)

94 PATERIA, A K *Modern Commentators of Veda* D K. Publishers' Distributors, New Delhi, 1985, iv + 120

comparative study of Max Muller, Dayananda, Aurobindo

95 PRAJNA DEVI, Pandita Kyā veda ke ādhidaivika artha upeksaniya hai ? (Hindi) *Vedavani* 39 (12) Oct 87, 7–13

a propos of PRIYAVRATA *Vedon ke Rāsanītika Siddhānta*, Meenakshi Prakashan Meerut criticism of PRIYAVRATA's approach and interpretation see 30 97 below.

96 PRASHASYAMITRA, Sastri *Ācarya Mahīdhara aura Svāmī Dayananda kā Mādhyandina Yajurveda-Bhasya* (Hindi) Allahabad, 1984, 16 + 248

97 PRIYAVRATA, Vedavacaspati Veda ke ādhidaivika artha upeksanīya nahin hai *Vedavanī* 40 (2), Dec 87, 5–7

ref 30 95 above Vedic *mantras* are *vividhārtha*

98 RAGHUVIR, Vedalankar *Vaidika Darśana* Delhi, 1987, 18 + 184

99 RAGHUVIR, Vedalankar Vedārtha-prakriyā (Hindi) *Vedavānī* 42 (2) – 42 (5), Dec 89–Mar. 90

100 RAMANATHAN, A S Contribution of Madhusudan Ojha to the interpretation of Vedic thought *Paper*, A I Vidvat Sammelana (M OJHA), R P V P Jodhpur, 1990, p 14

O analysed the word *veda* in detail, the word is connected with the creative processes in Nature, *rk*, *yajus*, and *saman* have distinct meanings in the creative process, *rks* give rise to physical form of the object all movement is attributed to *yajus*, *sāman* is responsible for *mahimā* (*tejas*) part of the object the sun may be conceived as the embodiment of Prajapati the creator the sun is also the embodiment of the three Vedas . Prajāpati is the *atman* of the cosmos and has three attributes, viz, *manas prana* and *vak*, *prāna* is the origin of the universe and is manifold in nature the form and shape of a created object is controlled by *chandas* *ākāśa* is an imp medium for the original propagation of Vedas

101 RAMESHWARANANDACHARYA, Swami *Vedārthacandrikā* Saurashtra, 1987, 656

102 RAM GOPAL *History and Principles of Vedic Interpretation* Concept Publishing Co, New Delhi 1983 X + 208

author has formulated 14 cardinal principles for an objective, scientific and systematic interpretation of Vedas

Rev O P BHARADWAJ *HSAJIS* 3 (1 2) 336-37 FATAH SINGH, *Veda Savita* (ES) 3 (7) 24 MANTRINI PRASAD *VIJ* 21 281 86, S SRIVASTAVA *Veda Savita* 5 (5) 166-70

103 RAM GOPAL *Vedartha Vimarśa* (Hindi) Panjab Univ, Chandigarh 1985, 8 + 288 + index

20 hymns of *RV* transl and explained (in the light of 30 102 above)

104 RAM PRASAD Vedalankar Maharsi Dayānanda's Veda Bhāsya *The Vedic Path* 51 (4) Mar 90

104A RAY, Upendra Nath Harisvāmī ne Śatapathavyākhyā kaba likhi ? (Hindi)

see 17 25 above

105 SAHA Ranjit Kumar Bhārata vani (Hindi) *Gagana ñcala* 9 (1 2) 1986 5 9

based on Vedic quotations

106 SAKSENA, Bhupesh Chandra *Satyarthaprakaśa men uddhrta Vaidika Mantra* (Hindi) Ārya Puspamālā Meerut 1986, 14+182+9

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107 SARMAH Thaneswar *Veda Kananar Ekāñjali Phul* (Assamese) Sarbhog 1980

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108 SARMAH Thaneswar *Vaidika Kahinī Pravaha* (Assamese) Guwahati 1990 6+110

109 SATYAKAM Vedalankar *The Holy Vedas* International Veda Trust, Stranger (South Africa) 1983, 536

anthology of selected Vedic hymns with English transl see 30 111 below

Rev R I VARSHNEY *The Vedic Path* 46 (4) 74-75

110 SATYAKAM, Vedalankar Divine assurance *The Vedic Path* 47 (2), Sept 84, 1-2

Vedic quotations with English transl

111 SATYAKAM, Vidyalankar *The Holy Vedas A Golden Treasury* Clarion Books Delhi, 1987, 480

selection of *mantras* from the 4 Vedas with poetic transl in English see 30 109 above

112 SEN, Indra The magnet of the Veda The parallelism between Swami Dayananda and Sri Aurobindo *AH* 2 (16), Sept 85, 10-11

113 SEN, N B *Glorious Thoughts of Vedas*

see *VBD* III 30 69

Rev *Organiser* 22 (8) 10

114 SHARMA, Arvind Sāyana and consensus as a determinant of Śruti *Dar Int* 20 (1), Jan 80, 62-64

Sayana uses the principle of the consensus of the learned' (*mahajanaparigraha*) in the context of the Vedas but he does so *not* to establish it as revelation but to establish its definition

115 SHARMA, Bhisma Datta Mahān vedabhāsyakāra Sāyanācārya *Veda pradīpa* 3 (5) 3 (9), Nov-Dec 88 - April 89 (serially)

116 SHARMA, Hridaya Ranjan A critical note on some Vedic forms where Sayana differs from Padakāra *Linguistic Researches* 3 BHU, 1980, 41-43

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117 SHARMA Nigam *Rk Sukta Mañjari with Vyakhya* Bareli 1982, 392 + 58

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118 SHARMA, Pradyumna. Gulābī nagarī ke vilaksana Guru-Śisya (Hindi) *Rajasthan Patrika*, Jaipur, 20 7 86

..crit of Madhusudan OJHA and Motilal SHARMA

119. SHARMA "RISHI", Umashankar. *Rksūktanikarah.* Varanasi, 1991; viii + 430.

..selections from *RV* with introd and exposition..

120 SHENDGE, Malati J. Rationality as a criterion for the interpretation of Rgveda. *IPQ* 14 (2), April–June 87; 181–193.

..(paper presented at 31st CISHAAN, 1983) Rgvedic compositions contain a logic or rationality wh. has evaded us so far.. it is possible that mythology found in *RV* is a later day creation wh was not in the minds of *RV*-poets. ROTH is the founder of the historical and inductive method of Vedic studies.. it is necessary to make a clean break from the mythopoeic and sacrificial interpretation of the Veda. author considers *araru* (*RV* I 129 3 and X 99 10) and the Br versions of the Araru-Indra episode historically, Araru was a man who tried to escape from a forced captivity four times, after wh. he was killed.

121. SHIV DAS Sri Aurobindo — the apostle of Vedic renaissance. *The Vedic Path* 47 (3), Dec. 84, 15–26, *AH* 2 (16), Sept. 85; 16–21.

122. SHUKLA, Jyotsna Maharsi Dayānanda ke upara āropita anudāravāda . eka samīksā (Hindi) *JGJKSV* 42 (1–4), 1986 (1990); 211–220.

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123. SINHA, Ayodhya Prasad; PANDEYA, Ramashish. *Vaidika Sūktasamgraha.* Delhi, 1987; iv + 148

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124 SIVAKUMARASWAMY, M (ed.) *Vedabhāratī and Vedic Grammar.* Bharati Prakashan, Bangalore, 1984, 54 + 314 + 92 + 92

125 SRINIVASA SASTRI *Vedapramanyamimamsa tatha Rsi Dayananda* (Hindi) Univ of Kurukshetra, 1980–81, V + 423

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Rev P D NAVATHE *ABORI* 69 303 304 RAM GOPAL *JOIB* 32 168 69

125A SRINIVASA SASTRI Vedanityatā tathā Rsi Dayānanda (Hindi)

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Rev P D NAVATHE *ABORI* 66 319 20

126 SRIVASTAVA, Somachaitanya Eka vedasvādhyāyi kī dayari se (Hindi) *Veda Savita* 5 (11), June 85, p 387

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127 SRIVASTAVA, Somachaitanya Veda ke adhyayana ki paddhatiyān eka samiksā (Hindi) *Veda Savita* 6 (3), Oct 85 87–88

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128 SUBRAHMANIAM, K Venkata Gleanings from the Vedas *Tap Pras* 28 (6) June 90, 31–34

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129 THITE, G U Two ways of Vedic interpretation *SP*, 32 AIOC, Ahmedabad, 1985, 26–27

(1) fruit oriented (aims at some purpose intended by the interpreter) (2) root-oriented (aims at understanding the original meaning intended by the poet)

130 THITE, G U The "yoga" and ' ksema" of the Veda *SP*, 33 AIOC, Calcutta, 1986, p 31

yoga and *kṣema* of the Veda are the positive and negative sides of Vedic interpretation in India

131 TICHOMIROVA V *Let Heaven and Earth hear me Selection from Vedic poetry translated into Russian verse* Artistic Literature Moscow, 1984, 270

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132. TIWARI, A. S. *Madhva and the Veda : A Study of the Dvaita Interpretation of Vedic Myth, Ritual, and Philosophy.* DD, Univ. of Poona, 1976–77.

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135. UDAYAVIRA SASTRI Śatapatha vyākhyākāra Harisvāmī kā kāla (Hindi) *Vedavāni* 41 (8), June 89, 11–18.

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139. VAGISHVARI VIDYALANKAR *Vaidika-Sāhitya-Saudāminī.* Bahalgarh, 1985; 15 + 296

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142 VEKERDI, Jozsep (ed) [Selections from the Upanisads] Budapest, 1987

143 VENKATA SUBRAMANIAM, K. Gleanings from the Vedas. *Tap Pras.* 28 (7), July 90, 33–37.

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147 VIDYANANDA 'VIDEHA', Swami *Vedaloka* (Hindi) Veda-Saṁsthāna, Ajmer, *prathama raśmi*, 1976, 904, *dvitīya raśmi*, 1985; 30+336.

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152 YASH PAL, Aryabandhu Maharsi Dayānanda aura Veda (Hindi) *Vedavani* 37 (7), May 85, 7–8, 20–21

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3 BHAT, G K *Vedic Themes*

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4 BOSE, A C *The Call of the Vedas* Bombay, 1984, viii + 314

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12 JAYADEVA, Vedalankar (ed) *Proceedings of the Vedic Seminar*, Gurukul Kangri Univ, Haridwar, (4-8 Sept 82), 1983; 228

13 KAPUR, Karmanarayana Vaidika gūdha praśnāvalī (Hindi) *Vedavani* 40 (2), Dec 87, 9-12

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15 KRISHNALAL (ed) *Sanskrit Śodha Vaidika Adhyayana* (Hindi) Delhi, 1987, 116

16 KRISHNALAL (ed) *Vaidika Cintana* Parimal Publications, Delhi, 1990, 6+322

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18 NAVAKUMAR, Sri *The Voice of the Ved* Jamshedpur, 1988, 442

19 PANCHOLI, Badri Prasad *Vedanucintana* (Hindi), Ajmer, 1987, 140

20 RAGHUVIRA, Vedalankar (ed) *Vaidika Darśana* Delhi, 1987, 18+185

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21 RAMASIMHA *Vedarahasya* Arya, 1985, 270

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Atrı acc to OJHA (*Maharsikulavaibhava*) significance of name orıgınal home solar eclıpse dynasty

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4 The Atharvans in the Rgveda and Atharvaveda

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13 CHAUHAN, Netrasingh Maharsi Vasistha tathā unakā putra Śakti (Hindi) *VB* (Hindi) 21 (1–4), Santiniketan, 1980–81, 1–9

14 DARROW, William R Zoroaster amalgamated · notes on Iranian prophetology *Hist Rel* 27 (2), Nov 87, 109–132

15 DAVANE, G V 'Uśijah' in the Rgveda *JAS Bom* 56–59, 1981 84 (86), 136–143

also *SP* 32 AIOC, Ahmedabad, 1985, p 9 U not an adj. U was the name of an ancient family or a small clan belonging to the Pajra branch of the Angirases (expert priests possessing mystic powers, intimately connected with fire-cult) Kaksīvat was a descendant of the Usij family Usikhshs are mentioned in the *Avesta* and the *Gathas* as being inimical to Zarathushtra

16 DAVANE, G V A note on the Rgvedic Rsi Nābhānedistha *Bh Vid* 45–47 (J H Dave Fel Vol), 1985–1987, 221–225

also *SP* 33 AIOC Calcutta 1986 p 16 N author of *RV* X 61 62 connects N with Avestan Nabanazdistas (= man of new law) Nabhanedistha (Navanedistha) represents young ritual reformists known for their expert knowledge of sacrifice .

17 DESHPANDE, Uma S Rgvedanī ketalīka mantra-darśinīo (Guj) *Svadhyāya* 22 (3), April, 85, 221–230

Visvavara Apala Ghosa, Vak. see 32 18 and 18A below .

18 DESHPANDE, Uma S Some Rgvedic poetesses a study. *SP*, 33 AIOC, Calcutta, 1986, 53–54

see 32. 17 above and 18A below..

18A DESHPANDE, Uma S Some female seers (poetesses) of the Rigveda (in) *The Glimpses of Indological Heritage* (31 5 above), 1-8

..[27 Ṛsikas in *RV*] see 32 17 and 18 above

19 DUBE, Jagat Narayan *Bharatiya Samskrti men Rsiyon ka Yogadana* (Hindi) Delhi, 1989, xxvii + 396

20 DUBE, Shatrughan Srikrsna — the director of many a revolution *J Jiwaji Univ* 2, Gwalior, 1982, 19-22

considers Krsna to be another name for Angiras quotes *RV* and *Ch Up* and compares those quotations with *Bhagavata* date of K fixed at cir 1200 B C K was the propounder of Narayani faith wh he had learnt from his pre ep or

21 FATAH SINGH Prāna indeed is Vasistha Rsi *SP*, 33 AIOC, Calcutta, 1986; p 683

prana is the energy wh is at the root of all psychological activity Vasiṣṭha is the most inhab ting ' *prana* touching all levels of human personality *vasiṣṭha prana* is the product of the highest desire called *urvasi* backed by the powers of love and discrimination (i e Mitra and Varuna) the *vasiṣṭha prana* has the capacity to have direct knowledge of Indra and is therefore qualified to be the Brahman priest at the sacrifice

22 FATAH SINGH Bhrgu aura Angira kī vadhū aura Yama ki kanyā (Hindi) *Veda-Savita* 9 (4), Nov 88, 129-131

23 FINDLY, Ellison Banks Vasistha religious personality and Vedic culture *Numen* 31 (1), 1984, 74-105

insights of psychohistory have considerable bearing on our assessment of the person Vasiṣṭha and the function of h s story as a central rel narrative within the trad

24 FIŠER, Ivo Yājñavalkya in the Sruti tradition of the Veda *AO* 45, 1984, 55-87

(= *VBD* IV 32 25) seeks to collect all the available material pertaining to Y 's personality, irrespective of the doctrines ascribed to him, and to explore it in view of the cultural and sociological data contained therein

25 GANGESHWARANANDA, Swami Jaba Syāvāsva mantra-draṣṭā ṛsi bane (Hindi) *Veda-Pradīpa* 3 (11) - 4 (2), 1989.

serially when S became a Vedic seer

26 GNOLI, Gherardo *Zoroaster's Time and Homeland* Ist Univ Orient, Naples, 1980, xxiii + 279 + map

see *VBD* IV 32 26 Ch I Hist geography of the Avesta Ch II Avestan geography and the Indo-Iranians Proto-Indo-aryans and Iranians

Rev R SCHMITT *Kratylos* 25, 210–211

27 GOYAL, Chhaila Biharilal *Vedon men Vasistha Rsi* (Hindi) Hathras, 35

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28 GUPTA, Manoharlal Vasistha ki utpatti (Hindi) *Veda-Savita* 7 (1), Aug 86, 8–16

V s birth from the scientific pt of view V – Surya, Indra = *vidyutcchaktiksetra* Varuna = atom in the interior of Sūrya

29 GUPTA, Manoharlal Vaidika stri rsi (Hindi) *Veda-Savita* 8 (9), April 88, 266–268

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30 GUPTA, Sudhir Kumar *Seers of the Rg-Veda Their Message and Philosophy* Jaipur, 1967

31 HUMBACH, H Versuch der Losung einer Aporie der Zarathustra - Interpretation *Studia indo-iranica*, Polska Akad Nauk, Krakow, 1983

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32 HUMBACH, H A western approach to Zarathushtra *JKRCOI* 51, 1984 1–54

(1) the periods of the world and the date of Z (c 1000 B C) (2) location of Z.'s ministry, (3) transmission of the *Avesta*, (4) Z s *Gāthās* (5) The Ashem Vohu

33 JAGADISAN, S A study on social, cultural, and physical background of the Samavedic seers from their names

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34 JOIS, Swaroop P The prominent rishis and munis of Vedic age *BJ* 36 (13), 15 2 90, 59–71

35 KANTAWALA, S G Vasistha and some problems in upabrmhana *Vanijyotih* 1, Utkal Univ , 1986, E 23–30

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36 KAPIL DEVA SASTRI Rgveda men Angirā Agnideva ke visesana ke rupa men (Hindi) *JGJKSV* 37 (1–4), 1983, H 45–59

Angira as adj of Agni Angiras in *RV* — (1) divine light or power, god or consciousness (2) Ṛsi who has realised that supreme consciousness, (3) pitars Angiras usually qualifies Agni

37 KHAN, M I Rgvaidika Angirā eka vivecana (Hindi). *SP*, 35 AIOC, Haridwar, 1990, p 69

38 KRISHNAMURTI, E R *Yogeeswara Yajnavalkya* Madras, 1984, xxxix + 846

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39 MANOHAR Veda ke ṛsi (Hindi) *Veda Savita* 7 (10), May 87, 342–48

40 MANOHAR Rsi maharsi vicāra (Hindi) *Veda Savitā* 8 (9), April 88, 271 ff

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41 MATSUNAMI, Yoshihiro *Philosophers of the Upanisads* (Jap) *Intellectual Legacy of Man*, Vol 2, Kodansha, 1980; X + 399 + 4

42 MEHTA, Vinod B Some comparative aspects of Athravaxś (Avesta) and Atharvan (Veda)

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contribution of female seers of *RV* 23 ṛṣikās in *ṚV*

44 MISHRA, Vishuddhananda Vedamantron para nirdista ṛsi, mantrarthadrasta the mantrakartā nahin (Hindi) *Vedavani* 38 (3)–38 (7), 1986

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45 MITCHINER, John E *Traditions of Seven Rsis* (= *VBD* IV 32 44)

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47 PANDA Jayanti Angirasas in the Rgveda *SP*, 32 AIOC Ahmedabad 1985, p 17

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48 PANDA, Jayanti Dadhica *VIJ* 22 (1–2), 1984 (1987) 51–55

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49 PANDEY Chandra Bhanu *Rsis in Ancient India* Delhi, 1987, xvi + 254

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51 PANDEY, Sailaja Bhrgu vamsa *MUSRJ* 17 (1–2), 1987, 7–12

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52 PATIL, D L The portrait of an unknown Vedic philosopher *Tattvaloka* 5 (1) April 82, 7–14

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54 RAHURKAR, V G *Vedic Priests of the Fire-Cult* (= *VBD* IV 32 60)

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56 RAHURKAR, V G Rgvedatila rsimca itihāsa (Marathi) (in) *Bharatiya Itihasa ani Samskrti Paryalocana*, 1985, 9–15

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59 RARATE, V R Atharvan kā srstipūrvatva (Hindi) *Naimis yam* 1 (2), Feb 81

60 RATNAM, Kamala Women poets in the Rigveda *Pratibha India*, July 82, 1–3

61 SARMAH, Thaneswar Śamyu Bārhaspatya *Bh Vid* 43 (1–4), 1983, 80–86

Śamyu was not a descendant of Bharadvāja but because he was a relative of Bh his hymns have found a place in the 6th *mandala* Ś was a son of Brhaspati and a brother (and contemporary) of Bh

62 SARMAH, Thaneswar *Bharadvāja(s) in the Rgveda* *Glory of India* 8, 1984, 37–44

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63 SARMAH, Thaneswar Subandhu and other Gaupāyanas *J Assam Sk College* 2, 1987–88, 8–12

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64 SARMAH, Thaneswar [Brief notes on Vedic personalities in Assamese] *Mukuta* 3 (1)-4 (1), Guwahati, 1989-90

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65 SARMAH, Thaneswar King Tryaruna and Vrsa Jāna. *J Assam Res Soc* 31 (1 2), Premadhar Choudury Fel Vol, Guwahati, 1989-90, 10-16

(Assamese version in *Srsti* 9 1, 1986) T is an alternative seer of *RV* V 27 (acc to Katyayana s *Sarvanukramani*), Vrsa Jana is alternative seer of *RV* V 2 close relationship of the two Sayana narrates a story re these two in his introduction to V 2

66 SARMAH, Thaneswar *The Bharadvajas in Ancient India* Mot Ban, Delhi, 1991, xlii + 382

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68 SHARMA, U C *Viśvamitra in the Brahmana Texts* Publ CASS-Cl A-46

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69 SHARMA, U C The legend of Kaksivān *AJOS* 2 (R. S Tripathi Comm Vol), 1985, 33-44

K s n of the famous Hind seer Dirghatamas and the slave woman Usij he composed mostly Asvin hymns connected with the family of the Pajras Ghosa was K s daughter

70 SHARMA, U C Ghoṣā Kākṣīvatī *SP*, 33 AIOC, Calcutta, 1986, 69-70

seer of *RV* X 39-40 legend of Ghoṣa (old maid) posit on of woman in *RV* times

71 SHASTRI, A D The name Vasiṣṭha *SP*, 34 AIOC, Visakhapatnam, 1989, p 40

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72 SHETE, V T Yogīśvara Yājñavalkya (Marathi) (in) *Agnisakha*, Pune Kānva Samgha, Poona, 1985, p 17

73 SHUKLA, Pratibha Vasiṣṭha bheṣaja (Hindi) *Veda-Savita* 7 (7), Feb 87, 232-234

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74 SURJANDAS, Swami Vasiṣṭha Ṛṣi (Hindi) *Veda Savita* 6 (10), May 86, 343-346

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76 SWAIN, A C Birth of Agastya and Vasiṣṭha *JGJKSV* 37 (1-4), 1983, E 29-67

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5 BANERJI, Suresh Chandra Aspects of folklore in Sanskrit *D R Bhandarkar Birth-Cent. Vol*, Calcutta Univ., 1982, 166–173

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58 RAU, Wilhelm Einige textkritische bemerkungswerte vedische Zitate in Patañjali's Vyākarana-Mahābhāsya *MSS* 44 (K H Fel Vol) 1985 161-170

readings in KIELHORN s ed are by no means definite see 33 59 60 below

59 RAU, Wilhelm *Die vedischen Zitate in Vyakarana Mahabhasya* *AAWL* 1985 (4) Mainz, 1985, 106

see 33 58 above and 33 60 below

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60 RAU Wilhelm Ein weiteres bisher nicht erkanntes vedisches zitat bei Patañjali *MSS* 48, 1987, p 195

see 33 58 59 above

61 REED, Elizabeth A *Ancient Books of India* Deep and Deep Publications, New Delhi, 1988 (reprint)

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62 ROCHER, Ludo (ed) *Ezourvedam A French Veda of the Eighteenth Century* Univ of Penn (Studies on South Asia I), John Benjamins, Amsterdam, 1984, vi + 214

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Rev O v H *ZDMG* 137 (1) 209 209 K V SARMA and K K RAJA *ALB* 50 656-57, G U THITE *ABORI* 67 305 306

63 SARMAH, Thaneswar Vedar Kālasamīkṣā (Assamese) *Srsti* 8 (8), Guwahati, 1986

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64 SCHARFE, Harmut *Grammatical Literature* (= *VBD* IV 33 58)

Rev G B PALSULE *ABORI* 66 329 34

65 SHANMUKH MUDALIAR A *Siva Agamas and their relationship to Vedas* Kapaleeswarer Temple Madras

66 SHARMA, Hari Gopal Rgveda kā racanākāla (Hindi), *Veda Pradīpa* 3 (10) May 89, 12–13

date of the composition of the *RV*

67 SHARMA, Kundan Lal *Yajurveda tatha Samaveda Samhitayen* (Hindi) VVRI Publ 661, Hoshiarpur, 1985, 18 + 525

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71 SHARMA, Satya Prakash *Ācarya Śaunaka eka anuśilana* (Hindi) Trayi Prakashan, Aligarh, 1986, iv + 85

Rev U C SHARMA *AJOS* 5 185–86

72 SHARMA, U C Acārya Saunaka *A N Jani Fel Vol*, Oriental Institute, Baroda, 1983, 183–87

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73 SOHNEN, Renate Das Gautamimāhātmya und seine vedische Quellen *Risch Fel Vol*, de Gruyter, 1986, 176–195

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74 SUBRAHMANYASASTRI *Itihāsapuranabhyam vedam samupabrmhayet* (Sk) *Naimisīyam* 1 (2), Feb 81

75 TRIPATHI, Rama Sagar *Samskrta Sahitya ka Itihasa* (Hindi) Vrajajivan Pracyabharati Granthamala 49, Delhi, 1991, 627

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76 UPADHYAYA Baladeva Vāranaseya sāhitya sarveksanam (Sk) (in) *Vimarśacintamanih*, Sharada Sansthana, Varanasi, 1985, 260–291

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77 UPADHYAYA, Baladeva *Bharatiya Sahitya kā Anuśilana* (Hindi) Varanasi, 1985 (reprint), *tha* + 568

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78 VAN BUITENEN J A B Hindu sacred literature (in) *Encycl Brit* (11th ed)

79 VARMA, Jayanarayan GUPTA, Pushpa *Samskrta Sahitya ka Itihasa* (Hindi) Ghaziabad, 1991, xvi + 272

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80 VOGEL Claus *Indian Lexicography*
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81 WEBER Albrecht *The History of Indian Literature* Ajanta Delhi 1981, 388

82 WILSON Epiphanius *Sacred Books of the East* (comprising the Vedic hymns) Albuquerque 1984 x + 457
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83 WINTERNITZ, M *A History of Indian Literature*, Vol I

(= *VBD* IV 33 75) 1987 and 1990 (reprint of 1981)
Rev R T VYAS *JOIB* 33 19 99

84 WITZEL M Zu den Namen vedischer Sakhas (Materialen zu den vedischen Schulen 2) *SII* 10 1984 (85) 231 37

considers among others Kanva (Kṛnva — magic worker) Tittiri Haridru Kaukula Kalapin Paippaladin (all these having the sense bird) Mandukya (frog) Kapeya Kapisthala (monkey) Śaunaka (dog) Baskala (overgrown calf)

85 WITZEL M Regionale und uberregionale Faktoren in der Entwicklung vedischer Brahmanengruppen im Mittelalter (Materialen zu den vedischen Schulen 5) (in) *Regionale Tradition in Sudasien* Beitrage zu Sudasienforschung — Band 104, Sudasien Inst Heidelberg 1985, 37 76

86 WITZEL M An unknown Yajurveda Samhita (AV-Par 46) (Materials on Vedic Śakhas – 6)
see 12. 27 above

87 WITZEL M On the localisation of Vedic texts and schools (Materials on Vedic Śakhas–7) (in) *India and the Ancient World* (P H L Eggermont Jubilee Vol, ed Gilbert POLLET) Leuven 1987 173–213

presents the geography and ethnography of middle Vedic texts (Parsu = name of an Indo-Ir tribe) also see WITZEL Tracing the Vedic dialects

88 WITZEL, M The formation of the Vedic corpus and the development of Vedic schools *Paper*, IWVS Harward Univ June, 89

> linguistically attested levels of Vedic (1) *RV* (2) *Mantra* lg (*AV* and other *Saṁhitās* verse and prose) (3) *Saṁhitā* prose, (4) *Brāhmaṇa*-prose (5) *Sutra* lg [(6) epic Pan Sk other dialects] charts (1) later waves of immigration (2) old IA dialects of middle and later Vedic periods (3) tribes of the middle and late Vedic period (4) tracing the Vedic dialects (5) North India in the middle and late Vedic period, (6) early geographical location of Vedic schools (*śakhās*), (7) *śakhas* of the middle and late Vedic period (8) early Vedic texts and archaeology (9) middle Vedic texts and archaeology attempt to link the internal evidence of the texts regarding these parameters with the data on intellectual and political hist found in the various texts and their respective strata what emerges in such an investigation is a clear cut congruence of the levels of linguistic development mentioned above with the peculiar dialect features exhibited by certain groups of texts and with the general trend of political development in Northern Inndia

89 WRIGHTSON R *Sacred Literature of the Hindus* Milan Publication Services, New Delhi, 1983 (reprint)

> Part I The philosophy of the Hindus, Part II The Veda and the Purāṇas

90 YAJAN VEER DAHIYA Vedic citations in the Astādhyāyı

> see 25 354 above

91 YERMAN, V G *Outlines of the History of the Vedic Literature*

> (= *VBD* IV 33 26)
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> Rev L STERNBACH *JAOS* 102 (4) 674 J V *Arch Or* 51 396-97

92 YUDHISTHIRA Mimamsaka Rsi Dayānanda dvārā svikrta vaidika vanmaya ke prāmānika granthon ki suci (Hindi) *Vedavani* 37 (5), Mar 85, 11-16, 62-70

> ..list of Vedic texts regarded as authentic by Dayananda

34 General Study of the Veda

(Also see Section 30)

1 Abhayadeva Vedic mantras (text with Hindi exposition) *Veda Savita* (intermittently) 3 (10) 5 (9) 1983 85; Vedapravacana, *Veda Savita* 4 (2) 1983, [Other Vedic mantras], *Veda Savita* 4 (8), 6 (9) 6 (11)

2 Abhayadeva *Vedadhyayana kaise karen?* (Hindi). Veda Sansthan, New Delhi, 1987, 36

Rev Prashasyamitra *Veda Savita* 7 (11) 386–87

3 Abhayadeva *Vaidika Vijaya* (Hindi) Muzapharnagar, 1988, 416

4 Abhayadeva Vaidika sodhakarya men computer kā upayoga (Hindi) *Veda Savita* 9 (7) Feb 89, 221–23

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5 Abhayadeva 'Dhai aksara veda ke padhe so pandita hoya (Hindi) *Veda Savita* 10 (3) Oct 89 72 74

6 Abhayadeva Vedanusilaka ki kathinaiyan (Hindi) *Veda Savita* 10 (7) Feb 90 197 98 200

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7 Abhayadeva Veda visayaka sodhapatrikā ki avasyakatā (Hindi) *Veda Savita* 11 (2) Aug 90 13–15

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8 Abhayadeva, Fatah Singh [Vedic mantras — text with Hindi exposition] *Veda Savita* 3 (10) 4 (1) 1983

9 Acharya, Ramakrishna 'Veda abhiuhana ki pracinatama parampara (Hindi) in *D A Shastri Comm Vol* 1989; 85–93

acc. to B trad Veda = *mantra* i e *brahman* = *brahmaśabdābhidheya mantra* Brahmanas are not Veda they are *veda-sambaddha* or Vedic

10 Acharya Vishva Bandhu on Vedic research *AH* 1 (4) Sept 81, 8–10, 13

11 ADACHI, Toshihide On *linga* and the view of the Vedas in the Vaisesikasūtra (Jap) *JIBS* 35 (2), Mar 87, 990–988

12 AKLUJKAR, Ashok Bhartrhari's concept of the Veda *SP*, 7 WSC, Leiden, 1987, p 2

13 ALPER, Harvey P (ed) *Understanding Mantras* State Univ of NY Press, 1989 Mot Ban Delhi, 1990, iv + 530

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14 ARYA Chandraprakash Vedon men hai kyā ? (Hindi) *SP*, 33 AIOC, 1986, p 38

what do the Vedas contain ?

15 BARUA, Anand Chandra *Vedar Guhyatattva* (Assamese), Vol I, Boko, 1988

16 BASU, Jogiraj *Vedar Paricaya* (Assamese) Assam Publ Board, Guwahati, 1972, xvi + 231 + 2

originally *Manideep* 7 (serially) Guwahati, 1967

17 BHAKTI PRAJNAN YATI MAHARAJ The significance of Vedas, Upanishads, Bhagavad Gita, and Puranas *The Gaudiya* 35 (11), July 91, 209–213

18 BHARADWAJ, Dev Narayan Yuvakon se āhvāna vedavāni kā (Hindi) *VJ* 35 (7), Oct 86, 36–38

19 BHARATIYA, Bhavani Lal Vedon kā sarvabhauma (sampradāya nirapeksa) (Hindi) *Vedavani* 41 (2); Dec 88, 6ff

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20 BHARATIYA, Bhavani Lal Pandita Madhusudana Ojhā darsita veda vicāra (Hindi) *Paper*, A I Vidvat Sammelana (M Ojha), R P V P, Jodhpur, 1990, 4

acc to O Ādi Prajapati is god while *avaśiṣṭa* (ksudra) Prajapati is Jiva *YV* 31 19, 24 65

20A BHATTA, J K Vedomān rakṣoghnasukta (Guj) *Svadhyaya* 26 (1-4) May Aug 89, 137-140

21 BHATTACHARYA Ram Shankar Vedaprāmānya Āryasamāja (Hindi) *Vedavan* 37 (7) May 85 2-4

22 BILIMORIA Purushottam Mahatma Gandhi and Rabindranath Tagore on the authority of 'Sruti' (Vedas) *Gandhi Marg* 4 (8) Nov 82 734-40

23 BLOFELD John *Mantras Sacred Words of Power* Mandal Books, New Delhi 1981 (reprint) xi + 106 + pl

24 B N D Vedas for children *Veda Pradipa* 2 (12) serially, June 88 onwards

25 BOROWITZ Reinhard The purpose and goal of Maharishi Vedic University, Feb 85

> in Vedic lit (as in modern quantum physics) the unified field is described as a self sufficient self referred and infinitely dynamic field and it expresses in creation thro the threefold structure of Rsi (observer) Devata (process of observation) and Chandas (observed)

26 BOSE A C *The Call of the Vedas* Bombay 1988, viii + 314

27 BRAHMACHARI Harekrishna A few words on Vedas *The Gaudiya* 30 (11) July 86, 197-200

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29 BUHNEMANN, Gudruss (ed) *Vedaprāmāṇyasiddhi* by Jitāri (in Roman Script) (in) JITARI *Kleine Texte*, Arbeitskreis fur tibetische und buddhistische Studien, Univ Wien, 1982, 23–26

30 CHAKRABARTI, Samiran Chandra The Vedic tradition in Assam *SP*, 52 ICANAS Hamburg, 1986 p 49

30A CHANDRASEKHARENDRA SARASVATI, Swami Aspects of our religion " Age ' of Vedas *Dilip* 17 (3), July Aug 91, 1, 20

> Vedas are without beginning have remained identical thro ages

31 CHARORA, Govind Ram Vedon men agnisomīya mantron ka vivecana (Hindi) *Paper*, A I Vidvat Sammelana (M Ojha), R P V P , Jodhpur, 1990 , 4

> acc to M OJHA, Agnividya is connected with *RV* and Soma vidya with *AV* *agnīṣomatmakam jagat* Agni and Soma are both *pranarupa* Agni (*satyarupa* and *rtarupa*) and Soma (*satya ūpa* and *rtarupa*) *agnīṣoma mantras* in *RV YV*, *AV* considered M O s interpretation of Veda does not go against the trad interpretation [No of O s books is 228]

32 CHAUBEY, B B Vedasya gauravam (Sk) *Sāg* 20 (3), 1982 , 35–38

> divergent views re the concept of *veda* elements of Dharma like *rta satya dīkṣa tapas* have found full expression in Veda

33 CHAUBEY, B B Pandita Madhusūdana Ojhā kī veda-vyākhyā - eka samikṣā (Hindi) *Paper*, A I Vidvat Sammelana (M Ojha), R P V P , Jodhpur, 1990 , 14

> O s work in four aspects Brahmavijnana, Yajnavijñāna Puranasamīksa Vedangasamīksa O has not written any Vedabhasya as such

34 CHEMPARATHY, George The Veda as revelation *J Dharma* 7 (3), 1982 , 253–274

> Veda is not revelation in the sense in wh the Bible is in the Bible one can trace from the Book of Genesis to the Gospels a gradual but progressive self disclosure of a divine person by means of acts accompanied by words in the framework of the hist of man in the Veda, there is no such self-disclosure but

rather liturgical prayers, formulas, speculations, and doctrines . in the place of a "Person" it is "Doctrine" that forms the object of "revelation" in the Veda. we do, however see hidden "seeds of the Word" scattered in the Veda, in the Veda we also find the expression of man's search for God, a search initiated and sustained by God, also the Veda is regarded by the Hindus as having a specially sacred and authoritative char .. therefore, the Veda is 'revelation' in a broad sense .

35. CHEMPARATHY, George. *L' autorité du Veda selon les Nyāya-Vaiśeṣikas.* Coll. : Conf. et. travaux 2, Centre d'Hist des Rel., Louvain, 1983, 96.

..Part I : Nyāya admits Vedic authority, Veda as the work of Ṛṣis of superior knowledge (in the earlier stage) and of God Himself (in the later stage) Part II · Nyāya argument to prove validity of Veda . (Acc to OLIVELLE in his Rev , *Samhitās, Brāhmanas, Āranyakas, Upaniṣads* refer to classes or genres of lit. and not to texts, a Vedic canon has never existed)

Rev. : Othmar GACHTER, *Anthropos* 82, 289, R MASQUITA, *WZKSA* 30, 204 Patrick OLIVELLE, *JAOS* 107 (2), 164-65

36. CHEMPARATHY, George. Meaning and role of the concept of *mahājanaparigraha* in the ascertainment of the validity of the Veda. (in) *Philosophical Essays* (Anantlal Thakur Fel. Vol.), Sanskrit Pustak Bhandar, Calcutta, 1987, 67-80.

37. CHEMPARATHY, George Three cardinal theses of the Nyāya-Vaiśeṣikas concerning the validity of the Veda.

38. COBURN, Thomas B. 'Scripture' in India : towards a typology of the Word in Hindu life. *J American Acad of Rel.* 52 (3), Sept. 84; 435-59.

..Hindu concepts of revelation turning on the metaphors of "hearing" and "seeing". acc to author, this identification of two senses of the Ṛṣi's experience is no mixing of metaphor but an effort to convey the holist c and supremely compelling nature of that experience It engages one thro', and yet transcends, the senses It seizes one with a unique and irresistible immediacy It is in such experiences that the human becomes contiguous, even identical, with the divine..

39. COOMARSWAMY, A K. *A New Approach to the Vedas.* Aparna Publications, Delhi, 1985 (reprint)

...35

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40 COWARD, Harold A Hindu approach to mantra *Theosophist* 104 (5) Feb 83 203–209

41 CREVATIN, Franco Vedica minora *Linguistica* 18, Ljubljana, 1978–79, 51–54

on *TS* 1 3 1 1 *VS* 5 27 *dyutana maruta* and the *axis mundi*

42 DANDEKAR, R N Vedic studies · emerging trends *AJOS* 2 (R S Tripathi Comm Vol), 1985, 5–14

43 DAS, Manoj The Vedas *Ind and For Rev* 20 (9) 15 2 83, 22–23

44 DAVE, T N The Vedas *SPP* 18–19, 1978–79 (1985), 41–44

45 DAYA KRISHNA The Vedic corpus some questions *JICPR* 3 (1), 1985, 103–128

Vedas have to be rescued from the age old forms in wh they have been imprisoned and immobilized

46 DAYANANDA, M [Vedic *mantras* (text with Hindi exposition)] *Veda Savita* 4 (1) – 4 (5)

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47 DAYANANDA SARASVATI, Swami Atha vedānām nityatvavicārah (Sk) *JIDVP* 3 (1), Feb 90, 103–108

(reprint) eternality of the Vedas

48 DESAI B N Vedas – a way of life *Veda Pradipa* 2 (6) Dec 87 p 11

49 DESHMUKH, S D Veda āni santa (Mar) *Jnana-Vikāsa* 29 (6), Aug 85, 305–310

Veda and saints

50 DESHPANDE, Madhav M Changing conceptions of the Veda from speech acts to magical sounds *ALB* 54, 1990, 1–41

explores the following general questions (1) What did the Vedic poets think about their activity? (2) What did the post

Vedic Indians think about the inherited Vedic lit ? (3) How did the medieval Hindu schools deal with the Vedas ? (4) What is the position of the Vedas in modern Hinduism ? the Vedas have come a long way from being living speech acts of certain Aryan priests of ancient India, and the Indian trad now reveres them mostly as preserved sacred texts wh are chanted in ritual performance and wh remain only in a theoretical sense the basic texts of modern Hinduism

51. DHARMADHIKARI, T N, SHASTRI, R S, JAIN, N P, BAHULKAR, S S (ed) *Vedic Texts A Revision* Prof C G. Kashikar Felicitation Volume Mot. Ban, Delhi, 1990, 8 + 134

Foreword by R. N D, C. G K. profile Part II specimen of revised texts, *Maitr Sam.* (DHARMADHIKARI), *Gopatha-Br* (H. C PATYAL), *Ait Ār* (MUNISHWAR DEO), *Baudh ŚS* (VIJAYA PAL), *Āp ŚS* (R S SHASTRI) *SatyaṣādhaŚS* (P D NAVATHE), *MānavaŚS* (C G KASHIKAR), *Kauśikasūtra* (BAHULKAR)

Rev Burton HURDLE, *South Asia in Review* 15 (4)

52 DHAVAN, B D Universal teachings of the Vedas. *JIDVP* 2 (1), April 89, 1-21

. I origin of the Vedas who is Ṛṣi ? what is spirituality ? II monotheism in the Vedas highest aim of life III social teachings welfare of all, equality among men, family relations, honest earnings, charity and hospitality, etc, IV national teachings, V the art of living in the world, VI catharsis (freedom from sins)

53 DHYANI, Sivacharan Acchā dekhanā, acchā sunanā (Hindi) *Veda Savitā* 8 (4), Nov 87, 127-28

. *bhadraṁ karnebhiḥ śrṇuyāma*

report of a *sadhana śibira*

58 ED Vedic national prayer *The Vedic Path* 47 (2), Sept 84, iii–iv

59 ED Inter disciplinary research on the Vedas *The Vedic Path*, 48 (2) Sept 85, iii iv

60 ELIZARENKOVA, T Y Vedijakich riši (in) *Sammelband uber Vorderasien* (Russ) (ed J M DJAKONOV) Moscow, 1986, 147–155

61 FATAH SINGH *Manavata ko Vedon ki Dena* (Hindi) Veda Samsthan, Ajmer 1981, 98

contribution of the Vedas to humanity

62 FATAH SINGH Bila kā kholanā aura banda karanā (Hindi) *Veda-Savita* 4 (9), April 84, 239, 254

ref *Veda Savita* 4 (7) 168 70

63 FATAH SINGH Vedism the real Indianism *Veda-Savita*, E S 4 (11), May 86, 43–48

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64 FATAH SINGH *Dhai Akṣara Veda ke* (Hindi) Veda-Samsthan, Ajmer, 1989, 152

Bhumika (KARAN SINGH) *Prakkathana* (ABHAYADEVA), collection of articles on Vedic topics originally publ in *Veda-Savitā* 5 (1)–7 (9) 1984–87

68 GANGESHWARANANDA, Swami *Vedas A Way of Life from Yajña (Sacrifice) to Yoga (Union)* Nasik, 1982, 212

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69 GANGESHWARANANDA, Swami Viśvatomukha bhagavan Veda (Hindi) *Veda Pradipa* 3 (1), July 88, 27–29

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70 GARG, Pushpalata Vedon kā pāvana samdesa (Hindi). *Vedavani* 37 (6), Mar 85, 4–8

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71 GOEL, Sita Ram Revival of the Vedic vision *Organiser* 33 (36), 24 1 82, 14–16

72 GONDA, J "Attraction" and "co-ordination" in the Veda. *BSOAS* 20, 1957, 279–289

73 GONDA, J *The Function and Significance of Gold in the Veda* Leiden

74 GONDA, J Veda (in) *New Horizons of Res in Indology*, CASS, Univ Poona, 1989, 1–9

76 GUHA CHOWDHARI, D N *The Exegetical Expositions of the Veda* Calcutta, 1959

77 GUPTA, Giridharilal Ādi srsti men Veda kā udbhava (Hindi) *Veda Savita* 9 (3), Oct 88, 102, 104

origin of Veda at the primary creation

78 GUPTA, Manohar Lal Vijñana ki drsti men veda kī apaureseyatā (Hindi) *Veda-Savita* 9 (6), Jan 89, 185–189

apauruṣeyata of Veda from the scientific pt of view

79 GUPTA, Sudhir Kumar 'Veda Savitā' kā 'Dayānanda-svapnānka' (Hindi) *Veda-Savita* 6 (6), Jan 86, 207–210

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80 HARI SODARULU *Bharati Nirukti* (*Vedasvarūpadarśana*) Samskrta Vanmaya Pariśodhanālaya, Vijayawada, 1975, xliv + x + 792

original work in Telugu attributed to seven brothers transl by Janaswami Subrahmanya Sastri

Rev ED *Triveni* 42 (4) 104

81 HEESTERMAN, J C Veda and dharma (in) *The Concept of Duty in South Asia* (*VBD* IV 61 55) 1978, 80–95

the respect for the Vedas and the acknowledgement of its ultimate authority are quite logically given as the decisive criteria for Hindu orthodoxy when post Vedic Hinduism appeals to the authority of the Vedas it more often than not refers to an unknown entity the defining attachment the Hindus have to Veda is indication of inescapable need for ultimate authority Veda tho doctrinally and practically irrelevant for post Vedic Hinduism can obtain its absolute transcendence and authority precisely because of its absolute irrelevance because it is unconcerned with and untouched by the vagaries of human life and society The Vedas hold the key to ultimate legitimation

82 Integral vision of Vedic seers *Pr Bh* 91 (1), Jan 86

serially

83 JAGANNATH Saba vidyāon kā nidhi Veda (Hindi) *Veda-Savita* 9 (7), Feb 89, 224–230

Veda — store-house of learning

84 JAMBUNATHAN, M R Bring down Veda from the clouds *Organiser* 17 (45), 8 6 64, p 6

85 JHA, V N *Studies in the Padapāthas and Vedic Philology* Pratibha Prakashan, Delhi, 1987, viii + 112

collection of papers on su h topics as *RV padapatha Taittirīya-padapatha* etc

86 JOSHI, Hari Shankar *Vaidika viśvadarsana* BHU, Varanasi, 1966, Vol I (32 chh) 12+328, Vol II (chh 33-134) 13+329-769

87 JOSHI, Kireet *The Veda and Indian Culture An Introductory Essay* Mot Ban, Delhi, 1991, viii + 115

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88 JOSHI, Manjurani Vaidika sāhitya ka rastriya mahattva (Hindi) *MUSRJ* 13 (2), 1988, 1-3

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89 JYOTSNA *Vedasya Vyavaharikatvam* Vishvabharati Prakirna Granthamala 9, Chowkhamba, Varanasi, 1981, xxvii + 241

material and practical aspects of Vedic culture

90 KAPUR, Devendra Kumar *Success Motivating Vedic Lores* International Vedic Foundation, Bombay

91 KAPUR, Karam Narain Vedic revelation *Vedic Path* 49 (2-3), Dec 86, 5-10

92 KAPUR, Karam Narain Hanumān vedon ke jñātā the (Hindi) *Vedavan* 39 (12), Oct 87, 25-26

Hanuman was con ersant with the Vedas

93 KASHIKAR, C G Presidential address Vedic Section *24 PAIOC*, Poona, 1973, 25-66

94 KASHIKAR C G Veda vedāntāsamtamdhī thodese (Marathi) (in) *Prasanna Parijata* (Kavishwar Fel Vol), Poona, 1990, 14-20

(a little about Veda and vedanta) Veda = *apara vidya dharma pravrtti karmakānda pūrva mīmāmsā* Vedānta (*Up*) = *para vid a t hma jnana nivrtti adhyātma-cintana uttara-mīmamsa*

95 KAWATHEKAR, P N Presidential address Vedic Section *33 PAIOC*, Poona, 1989 14–21

96 KHICHAR Bhalluram 'Maharsikulavaibhavam' men rsiyon ki vedakartrta evam vedavānnityatā visayaka vicara (Hindi) *Paper*, A I Vidvat Sammelana (M Ojha), R P V P, Jodhpur, 1990 9

ref OJHA s *Maharsikulavaibhavam* Ṛsi is described as *mantra-drașta* and also as *mantrakarta* and *mantrapati*

97 KHOSLA Inder Dev Vedic eulogy *AH* 8 (83), April 91, 17–19

98 KNIPE, David M The 'fifth veda' looks at Vedas one and one thousand *Paper*, Panel on "The State of Purānic Studies 10th Annual Conf on South Asia, Madison, Nov 1981

99 KOMALBHAI 'KESH' [Vedic *mantras* text with Hindi exposition] *Veda Savita* 3 (12) – 5 (1)

serially on various *mantras* from the four Vedas

100 KOMALBHAI 'KESH' *AV* 13 2 19 = *RV* 1 50 4 = *YV* 33 36 = *SV* 635 *Veda Savita* 5 (7) Feb 85, 221 225

101 KRISHNALAL Vedādhyayanetihasah (in) *Souvenir*, Ist Intern Sk Conf, New Delhi 1972, 44 49, 71

102 KRISHNALAL Vedādhyana ki kathināiyān (Hindi) *Veda Savita* 6 (12) July 86 p 410

difficulties in the study of Veda

103 KRISHNALAL (ed) *Samskrta Sodha Vaidika Adhyayana* (Hindi) Delhi 1987, 116

Sanskrit research Vedic studies

104 KRISHNALAL (ed) *Vaidika Cintana* (Hindi) Indo Vision Ghaziabad, 1990, vi + 322

includes discussion on Vasistha Vasu Rudra, Aditi Āditya

105 KRISHNANANDA Swami The Vedas and their message to humanity *Wisdom Light* (in instalments) 2 (87), 19-32, 3 (87) 16-23, 4 (87) 13 ff

106 KUBHA, Raj Kumari Vedas the most effective and stimulating source of national integration *SP* 34 AIOC, Visakhapatnam, 1989, p 28

107 KUNHAN RAJA C Vedic national anthem *Organiser* (Souvenir No) 1973, 35-36

108 LESTER, Robert C Hinduism Veda and sacred texts. (in) *The Holy Book in Comparative Perspective* (ed Frederick M DENNY and Rodney L TAYLOR) Univ of South Carolina Press, Columbia 1985, 126-147

H holds much in common with other religions having their roots in India (Buddhism Jainism Sikhism) its distinguishing mark is reverence for Veda

109 MAHAPRABHULAL GOSWAMI Catvāro vedah *Lakshmandatta Chaturveda Comm Vol*, Delhi, 1986, II 13-17

in respect of the *mantras* there are only three Vedas *AV* merely supplements *RV*

110 MAHAVIRA MIMAMSAKA Vedadhyayana kā ārambha (Hindi) *Veda Savitā* 6 (13) July 86 p 411

commencement of the study of Veda

111 MAHENDRANATHASIMHA Bhāratīya samskṛti men Veda kā māhātmya (Hindi) *Veda Savita* 9 (11), July 89, p 414

imp of Veda in Indian culture

112 MALAMOUD, Charles *Cuire le Monde Rite et pensée dans l Inde ancienne* Ed la Découverte (textes à l appui), Paris 1989, 336

collection of essays on Vedic themes — particularly relating to Vedic ritual e g concept of remnants cooking bored bricks village and forest in Brahmanic ideology theology of debts aims of man a Vedic divinity action and reversion

ın the mechanısm of sacrıfice the corps of contractual dıvınıtıes, exegesıs of rıtes and of texts

113 MAX MULLER, F *The Vedas* Indologıcal Publıshıng House, Delhı 1969 (reprınt)

(*VBD* IV 34 129)

114 MEHER CHAITANYA Veda or real knowledge *The Avatar*, 20 5 90 22–24

115 MISHRA, Ranjana Vaıdıka sāhıtya evam rāstrıya ekatā (Hındı) *SP*, 35 AIOC, Harıdwar, 1990, p 58

Vedıc lıt and natıonal ıntegrıty

116 MISHRA, Vıshvanath Veda-mahımā (Hındı) *Viśvam bhara* 18 (3-4) 1986, 2–4

greatness of Veda

117 NAMBUDIRI, A N S A rare Vedıc festıval ın Kerala *BJ* 38 (4) Sept 91, 59–61

Othoot Festıval (ın Krıshna temple of Mıthrananda Puram Thrıssur Dıst) recıtatıon of *YV* ın the trad manner

118 NAMBUTIRI, Dıvakar Vedalaksanam *V R Comm Vol*, Chowkhamba, Varanası, 1983, 3–5

varıous vıews consıdered

119 NAVAKUMAR, Srı *The Voıce of the Veda* Jamshedpur, 1988, 442

120 NIGAM SHARMA Vedasya sārvabhaumatā *JIDVP* 2 (2), Aug 89, 255–263

Vedıc practıces wh strengthen and nourısh the earth

121 NIRAKARI Ramadas *Sūtratmakam Vedatattvadarśanam* Panjab, 1987 67

122 NIRAKARI, Ramadas Vaıdıka sāstron kā sāmānya parıcaya (Hındı) Panjab, 1987, 100

ıntrod to Vedıc *Śastras*

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ricostruzione della lingua poetica indoeuropea *SILTA* 11 1982, 197–231

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124 OGUIBENINE, B La symbolisme de la razzia d'apres les hymnes vediques *EIE* 5, 1983, 1–17

125 OGUIBENINE, B First results of the Vedic texts computer processing *SP*, 32 ICANAS, Hamburg, 1986, p 215

(the project aims at elaborate indexes of various sorts lexical, narrative, metrical) this paper deals with an examination of the Vedic nominal paradigms and of their grammatical meanings (submorphemic level)

126 PADOUX, A Contributions a l'etude du Mantraśāstra. *BEFEO* 76, 1987, 117–164

127 PANCHOLI, Badriprasad [Vedic mantras text with Hindi transl] *Veda Savita* 3 (10)–5 (5)

intermittently

128 PANCHOLI, Badriprasad Satya aura anrta (Hindi). *Veda Savitā* 5 (9), Jan 85; 188–93

Vedic *mantras* dealing with truth and falsehood

129 PANCHOLI, Badriprasad Vedādhyayana kaise karen ? (Hindi) *Veda Savitā* 6 (12), July 86, 410–11

how to study Veda

130 PANDIT, M P Veda is meaningful *AKT* 35 (3), July 89; 471–475.

mantra is not merely a formula for the ceremony of sacrifice not just a song of evocation It is a live wire of communication bet. the human and the divine the outer forms of sacrifice are symbols of deeper realities

131 PANSIKAR, W L (ed) *Vedastuti* Varanasi, 1989, 4+103

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132 PARMAR, Vırendra Sımha Vedamantra vıvıdha jñāna ke bhandāra haı (Hındı) *Vedavānī* 40 (6)–40 (7), 1988

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133 PARPOLA, A On the Jaımınīya and Vādhūla tradıtıons of South Indıa and the Pāndu Pāndava problem *Stud Or* 55 (22), 1984, 429–468

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Veda — rel scrıpture of the entıre humanıty

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137 PRABHAKAR, C L Veda ın Rāmāyana *Trıvenı* 44(3), Oct–Dec 75, 64–71

138 PRATAP SIMHA, Anuj Vedon kā sandeśa ādhunıka parıvesako (Hındı) *Vedavanı* 37 (8), June 85, 10–12

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Vedıc knowledge has no ref to *karmakanda* ıt relates to the h ghest realıty

140 RADHAKRISHNA SASTRI Vedon kı sārthakatā (Hındı). *Veda Pradıpa* 2 (12), June 88, 35–36

Vedas are meanıngful

141 RAMANNA, Raja Vedas, the herıtage of mankınd *BJ* 32 (15), Mar 1–15, 86, 33–46

142 RAMASWAMY IYENGAR, A Nammālwar and the Vedas *SP*, 33 AIOC, Calcutta, 1986, p 536

N is credited with 4 compositions in Tamil each representing a digest of one of the four Vedas

143 RAM KUMAR E R Are the Vedas dying out? *IWI* 100 (21), 3 6 79, 15–17

144 RANI Pratibha *Vaidika Samhitaon men Acaramimamsa* (Hindi) Delhi, 1989 xiv + 326

discussion re practice in Vedic *samhitas*

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concise list of Vedic texts — editions and transl into European lgg summary of authors's own work in this field bibliography of secondary lit mainly archaeological description of Vedic vehicles — *ratha* and *anas* present state of Vedic archaeology

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146 RAU, W Vedische Lebensweisheit *E Waldschmidt (80) Fel Vol* (= *VBD* IV 87 189) 345–352

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152 SAMPURNANANDA The decline and revival of the Vedas *Organiser* 17 (30), 2 3 64, p 5, 17 (31), 9 3 64, p 5

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156 SATCHIDANANDA MURTY, K Some thoughts on the Veda and its study *Triveni* 46 (4), 1978, 59–69

157 SATYAKAM, Vidyalankar *The Holy Vedas* Clarion Books, 1983

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(the views of Yaska and Dayananda are coherent those of Sayana and Mahīdhara are incoherent and contradictory those of Werstern scholars are based on the theory of evolution but are demolished by internal evidence of the Vedas)

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Vedic *mantra* (*RV* X 71 1, 3), *mantra* in *Br*, *mantra* in *Up*.. words when properly uttered exhibit a 'transformative' effect on both speaker and world, words thus sacralized not only perform the act of saying something, they perform the act in saying it, further words made sacred thro' rel ritual not only perform an act in the saying, but also effect definite transformation (1) sacred speech is meaningful, its meaning derives from phonetic sounds (and non-sounds), phatic words of a *ritual* vocabulary and grammatical context, and themic sense and reference, (2) sacred speech carries force (3) sacred speech engenders a definite effect

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35 SHASTRI P S *Rgvedic Aesthetics* Delhi, 1988, 428

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..Vedic rhetorics..

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.we can reconstruct salient features of the ideology or doctrine of poetics common to Vedic and other cognate traditions. Examination of certain Vedic data yields a new etymology of the names of the Muses in Greek and lexical pairs of verbal roots reconstructible for the three oldest branches of IE family poetic grammar distinguishes levels of sound and meaning, the author examines some of the devices which the Vedic poets deployed in their messages, to show that even when resolutely synchronic they are still part of a dirchronic inheritance the next higher level is that of the formula finally some attention is given to the trad of obscurantism in Vedic and IE poetics, and to the anagrammatic or hypergrammatic level of the linkage of sound and meaning see 36 44 below .

44 WATKINS, Calvert The Indo-European background of Vedic poetics. *SP*, 8 WSC, Wien, 1990

[study of Dichtersprache is the study of what makes a verbal message a work of art — JAKOBSON] various poetic discourse strategies in Vedic explored from the comparative pt of view e g, ring-compositions anaphora cataphora, discontinuous constituents and their mapping onto metrical structures (likewise inherited) also considered are features of the interplay of the next higher levels of formula and syntax, the trad of obscurantism in Vedic and IE hypo grammatical level of sound and meaning some poetic features wh contribute further to the comparative study, inaugurated by TOPOROV, of the figure of Ahi Budhnya see 36 43 above

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see 23 3 above

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3 BALASUBRAHMANYAM, M D Vedic accentuation and the PIE position *Proc 31 ICHSANA*, Tokyo, 1984, 179-180

4 BANDOPADHYAYA, S *Indian Music through the Ages—2000 B C to the Present Era* Delhi, 1985, xv + 152 + 16 pl

5 BHARATI, H L N Quantification of intonation in the Rgveda

see 4 7 above

6 BHIMASIMHA VEDALANKAR Svarabhedad arthabhedah. *SS* 37 (1-4), SSVV, Varanasi, 1984

7 BHISE Usha Metres, ancient and modern *SP*, National Seminar on the Relevance of Sk in India today, CASS, Univ. Poona, 1989

Vedic vss made use of the music produced by voice modulation while cl Sk and Prakrit made use of music produced by the rhythmic variation of short and long syllables

8 BORA, Maitreyee A note on the use of *stobha* in Vedic music *SP*, 35 AIOC, Haridwar, 1990, p 119

on a middle p tch, the corresponding hand posture is at the high level)

Rev Harry FALK *ZDMG* 139 (1) 257 58 J B KATZ, *JRAS* 1990 (1) 184-85 S LIENHARD *AO* 49 177 78 David ROCHE, *J Soc Ethnomus cology* 33 (1) E R SREEKRISHNA SARMA, *ALB* 52, 248

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26 HOWARD, Wayne The *Dhurs* of the *Gayatra Saman* *B R Sharma Fel Vol*, Tirupati, 1987

27 HOWARD Wayne *The Decipherment of the Samavedic Notation of the Jaiminiyas* *Stud Or* 63 Finnish Or Soc, Helsinki 1988, xv + 330

(Foreword by A PARPOLA) 79 *Sāmans* analysed considers the relationship of Namputiri *Sāmans* to the Jaiminiya notation (that is) tries to find out the correspondence bet. the numeral notat on (Kauthuma Ranayaniya) and the syllabic notation (Jaim niya] of the *SV* chants Part I the chant analysis of Namput ri Jaim nīyas Part II the decipherment H conc udes there was originally only one school of *SV* viz. the Jaiminīya, the pristine aspects of wh. have been preserved by the Namputiris poss bly the Tamil chant was very sim lar to Namputiri Ja min ya chant at one time the melodies or melody fragments wh constitute this trad date back to pre-Ved c times

Rev G H. TARLEKAR, *ABORI* 0 3-0-22

28 HOWARD, Wayne (ed) *Matralaksanam* IGNCA, Mot. Bon, Delhi 1989 xviii + 98

text transl. extracts from comm., notes ref to two oral traditions of Sou h India *M* is a technical treatise belonging to Kauthuma Ranayaniya *śakha* of *SV* t eats not merely textual or notational form. on but also chants as they were actually sung includes 127 mus cal t nscript ons of chant fragments (translators post-scr pt anc ent Ind an concept of time)

Sāmagāna from the pt of view of music .

17. DESHPANDE, Indu Jāmitva in the Sāma-chanting *SP*, Seminar, Sacrifice – Vedic and Avestan, VSM, Poona, 1985

> *jamitva* = repetition of the same *Saman* or the Sama ending on the same pressing day this is to be avoided unless specifically prescribed

18 DESHPANDE, Prajna Svarārtheyamastasūtri

> see 25 102 above

19 DEVASTHALI, G V (ed) *Svaramañjarī of Śrī Narasimhasūri* Res Unit Series 6, BORI, 1985, xlv + 199

20 GUPTA, Sudhir Kumar Vaidika svara aitihāsika paripreksya men (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 52

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> (the slower Samhita modes of Namputiri *YV* also pay no attention to conjuncts except where nasals or semi vowels are involved

22 HOWARD, Wayne The music of Nambudiri unexpressed chant (*aniruktagana*) *Agni* III (*VBD* IV 54 283), 1983, 317-321, 325

23 HOWARD, Wayne Sāmaveda *Ārcika* recitation of the Nampūtiris (in) *E R Sreekrishna Sarma Fel Vol*, 1983, 145-169

24 HOWARD, Wayne *Veda Recitations in Varanasi* Mot Ban, Delhi, 1986, X + 401 + tables, musical notes

> *RV* (Sakala) and *AV* (Saunaka), *YV* (Taitt), the Madhyamdina and the Kanva schools, recitation and analysis, *SV* (Kauthuma) transcriptions of selected *Samans*, the *Gāyatra* • (suggests the possibility that Panini s declaration the *udatta* is high" may refer to the *mudra* associated with the accent. Altho' Ṛgvedins throughout India intone the *udatta* primarily

on a middle pitch, the corresponding hand posture is at the high level)

Rev Harry FALK *ZDMG* 139 (1) 257 58 J B KATZ, *JRAS* 1990 (1) 184-85 S LIENHARD *AO* 49 177 78 David ROCHE, *J Soc Ethnomusicology* 33 (1) E R SREEKRISHNA SARMA *ALB* 52, 248

25 HOWARD Wayne The body of the bodiless *Gayatra* *IIJ* 30 (3) July 87, 161 173

(also *J Am Muscol Soc* 1984) deals primarily with the text and structure of *Gāyatra* not with its musical execution

26 HOWARD Wayne The *Dhurs* of the *Gayatra Saman* *B R Sharma Fel Vol* Tirupati 1987

27 HOWARD Wayne *The Decipherment of the Samavedic Notation of the Jaiminiyas Stud Or* 63 Finnish Or Soc, Helsinki 1988 xv + 330

(Foreword by A PARPOLA) 79 *Sāmans* analysed considers the relationship of Namputiri *Sāmans* to the Jaiminīya notation (that is) tries to find out the correspondence bet. the numeral notation (Kauthuma Ranayanīya) and the syllabic notation (Jaiminīya) of the *SV* chants Part I the chant analysis of Namputiri Jaiminīyas Part II the decipherment H concludes there was originally only one school of *SV* viz. the Jaiminīya the pristine aspects of which have been preserved by the Namputiris possibly the Tamil chant was very similar to Namputiri Jaiminīya chant at one time the melodies or melody fragments which constitute this trad date back to pre Vedic times

Rev G H TARLEKAR, *ABORI* 0 3.0-22

29 HOWARD, Wayne. Sāmavedic chanting in theory and practice *Paper*, IWVS, Harvard Univ, June 89

apart from the text itself the fundamental properties of a Samavedic chant are melody and rhythm (*Nāradaśikṣā* error in equating the seven numerals of the Kauthuma Rāṇāyanīya notation with the seven tones of the secular scale the seven figures denote *mudrās* each of wh — more often than not — summons forth musical motifs consisting of seven tones) the rhythmic element is addressed by the *Mātrālakṣaṇa*

30 HOWARD, Wayne The Veda tradition of Benares *Paper*, IWVS, Harvard Univ, June 89

. today the most characteristic recitation and chanting styles in Benares are Śakala *RV* (Maharashtra type), Madhyaṁdina *YV*, and Kauthuma *SV* (Gujarati type) Maharashtrian *RV*-recitation typical traits are mid tone *udattas* and high tone *anudattas* (these traits appear to contradict the very meaning of these terms) Śaunaka *AV* and Kanva *YV* are recited in the same manner as this type of *RV* Madhyamdina *YV* completely ignores the accentuation of the text, it is probably for this very reason that such a large no. of *vikṛtis* are practised by the adherents of this school Kauthuma *SV* indigenous to Gujarat is strikingly different from Kauthuma chant of South India and is confined to mainly three tones

31 Indian music traced to Vedas *AH* 4 (39), Aug 87, p 19

ref to the view of Chandrakant Prabhakar SARDESHMUKH as expressed in his DD entitled *Sāmavedic Basis of Indian Music*

32 JAIDEVA SINGH, Thakur Sāmavedic music *Swami Abhedananda Comm. Vol*, Calcutta, 1971, 495-500

SV-scale, *SV* notation components of *saman*, rhythm of *sāman*, *saman* — the basis of *mūrcchanā*, *jāti*, *rāga*

32A. JAIDEVA SINGH, Thakur A note on Sāmavedic music. *JIMS* 20 (1-2), Baroda, June-Dec 89

33 JETLEY, Indra Sen Vedic metres *Vedic Path* 49 (2-3), Dec 86; 57-63

. the rhythm in Vedas is *anuṣṭupl* .

34 KANSARA, N M The Indian music in its sources in the Samaveda *Sambodhi* 12 (1–4) 1983 84, 31–34

35 KHOSLA, Inder Dev Music in Vedas *AH* 7 (80), Jan 91, 13–14

> *samagana* — a collective singing — has a fixed and set form of music cast or mould no personal variation or colouring is permitted never sung to accompaniment

36 KIPARSKY Paul A compositional approach to Vedic word accent (in) *Amrtadhara* (R N D Fel Vol), 1984, 201 210

37 KIPARSKY Paul Metrics and morphophonemics in the Rigveda. (in) *MSSk*, 1988, 93–122

38 KISHOR MISHRA Vaidikadandakavimarsah (Sk) *SP*, 34 AIOC Visakhapatnam 1989 2–3

> *dandakapatha* = *prakrt patha* of the Vedic *mantras* in the order of the performance of *smarta* rites

39 KRISHNACHARIAR, Hulgur The Indian musical scale its development and continuity *JMA* I (3) 1930, 157–167

> *arcika ga hika sam ka*

40 KUSHAL, Chittaranjan D Vaidika–chandamsi (Sk.) *KURJ* 23, 1989

41 LATH, Mukund Ancient Indian music and the concept of man *NCPAQJ* 12 (2 3), 1983

42 MAHADEVA SARMA SASTRI *Samagana kriyapaddhati* (Hindi) Pandit Mahadeva Sarma Sastri Grantha Prakashan Samiti, Surat, 1984 130

43 MALAMOUD Ch Le Svadhyaya Recitation personnelle du Veda Inst de Civil Ind, Paris, 1977

44 MANOHAR Veda aura chanda (Hindi) *Veda Savita* 7 (2) Sept. 86, 51–52 57

45 MIGRON Shaul *The Rigvedic stan a as a syntactical unit A study of selected trimeter passages* DD, The Hebrew Univ, 1985

—38

46 MISHRA, Ram Kishor Laukika samskrta chandon kā udgamasthala – Rgveda (Hindi) *MUSRJ* 12 (1–2), 1987, 1–5

RV as source of popular Sk metres

47 MITRA, Arati The *anustubh* in theory and in practice *SP*, 32 AIOC, Ahmedabad, 1985, 86–87

in Veda and *laukika śastra*

48 MITRA, Arati A short survey of the metre Gāyatri *SP*, 33 AIOC, Calcutta, 1986, 21–22

(in its extensive use in *RV* *G* stands next to *Triṣṭubh* acc. to MACDONELL total no of vss in *G* is 2450)

49 MUKHOPADHYAY, Biswanath On the recitation of the 'Samidheni' verses *SP*, 33 AIOC, Calcutta, 1986, p 23

the recitation essentially reveals the following principles wh. uphold the necessity of reciting the vss, (1) The *Rk* vs and the fuel wood are the best oblations for the Fire god, (2) association of the performance with Soma, (3) the seers of the vss are Agni worshippers par execellence

50 MURTY, Rani Sadasiv *Vedic Prosody Its Nature, Origin, and Development* Vohra Publishers and Distributors, Allahabad, 1988, 184

some basic concepts of Vedic poetry Arsi metres, irregular metres prosodial variations restoration and transformation of historicity of Vedic prosody

51 NAVATHE, P D Kampa pronunciation *RV* X 74 4a

see 3 102 above

52 PANDIT, Vishnudeva Sankaneshvara *Samaveda Sasvara Bhasabhasya* (Guj)

see 8 10 above

53 PERINU, Roberto *La musica dell'India, i fondamenti teorici e le pratiche vocali e strumentali attraverso i tempi* Zanibon Padova, 1983 196 + 1 pl

Foreword by O BOTTO ch 1 Pre Aryan and Vedic music

Rev Irma PIOVANO *EH* 33 307 309

54. POPLEY, Herbert A *Music of India* Delhi, 1986 (reprint). vii + 173.

55. PRAJNANANANDA, Swami. *A Historical Study of Indian Music.* Mun. Man, New Delhi, 1981; xxxii + 438.

. (reprint of *VBD* II 37 53) . *RV* (3000-2500 B C), *Nāradīya Śikṣā* (1st cent B. C.) .

56. PREMALATHA, V. *Music Through the Ages* Delhi, 1985; xxi + 397 + 32 pl.

57. RAJAGOPALA IYER, T. K. The music of the Sāmaveda chants. *JMA* 20, 1949; 144–151.

..(ref to *Rathantara sāman*)

58. RAJAGOPALAN, L S. Sāmaveda and Sangeetha (Mal.). Guruvayoor Kshetra Navikarana Upaharagrantha, 1974.

59. RAJAGOPALAN, L. S. Studies in Sāma Veda - some problems encountered.

. see 9 9 above (1) where changes have been effected in the new Tanjore style of chanting (from the old Puthukode style); (2) probable explanations or justifications for the changes .

60. RAJAGOPALAN, L. S, HOWARD, Wayne A report on the pracheen Kauthuma Sāmaveda of Palghat. *JIMS* 20 (1-2), Baroda, June-Dec. 89.

..see 9 10 above .

61. RAMANATH DIKSHIT (ed.). *Ūhagana, ūhyagāna.* BHU, Varanasi, 1967.

..Introd, pp 1-52 .

62. RAM AVTAR VEER. *Music of India, 6000 B. C. to 1000 A. D.* New Delhi, 1986.

. Vol I: History and Develop. (pp 260 + 64), Vol. II (pp. 256 + 24 pl)..

63. SAKSENA, Usha Devi Saṁgīta śāstra kā utsa evaṁ prācīna rūpa : Sāmaveda (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 737-39.

SV—source of music *SV* chanters employ the seven *svaras* in the order *ma ga re sa ni dha pa* (cf *Naradiya Śikṣa kruṣṭa prathama dvitīya tṛtīya caturtha pañcama mandra, atisvarya*)

64 Saman Chants (Bengali) (in) *Visva Kośa* 21

gītirupa mantrah samani (*Jaim Mīmamsa Sutra* 2 1 33) explains *Rathantarsama* and *Brhatsama* seven notes like *kruṣṭa* existed in Vedic times discusses *stobha* etc

65 SANKARANARAYANAN, S The scale of notes for Sama Gana *JMA* 4, 1933, 150–152

66 SANYAL, Ayodhyanatha *Vaidikasvararahasya*

67 SASTRI, Ayodhyachandradas Visesasvarah *SP*, 34 AIOC, Visakhapatnam, 1989, 275–76

same words show different accents Panini and *Pratiśakhyas* do not help in determining the accent *yatra pade rupavikara-viśeṣah arthaprakaraviseṣan sucayati tad eva udattasthanam / paramparaya pi kvacid bahulyam*

68 SATYANANDA VEDAVAGISA Svaravyavasthā ki upkesa se vedartha men dosa (Hindi) *Vedavani* 38 (10), Aug 86, 5–13, 38 (11), Sept 86, 9–14

ignoring accent affects Vedic interpretation unfavourably considers *purah, sakhya bhratra*

69 SCOTT, David C Music and the metaphysics of sound in the Hindu tradition *Sanskriti* 1 (1), Leonard Theological College, Jabalpur, 1988, 1–10

ref to Vedic accent musical interpretation of accent discusses fourfold *vak*

70 SHARMA B R (ed) *Gayatra-Vidhana-Sutra of Śunga, with an anonymous commentary* Hoshiarpur, 1971

belongs to Kauthuma Ranayaniya school

71 SHARMA, Mritasila (ed) *Svaravijñana* Allahabad, 1986, 104

72 SHARMA Nalniranjan *The Mechanism of Vedic Accents*, Manoranjan Publication, Guwahati, 1986, 5+82

. 1 the meaning and scope of svara, 2 importance of svara; 3 the marking of svara, 4 the preservation of Vedic texts .

73. SHASTRI, Dasagranthi Venkatarama *Svaralakṣaṇam.*

74 SHASTRI, Dasagranthi Venkatarama. *Rgvedaghanasaraḥ–Ganilaksanam–Svaralaksanam*

75. SIVARAMAKRISHNA SASTRI, K A (ed) *Svarasiddhānta-candrikā of Śrīnivāsayajvan* KSV Tirupati Series 14, 1983; lxvii+471.

76 SOHNEN, Renate *Rgveda* and the computer.
. see 4 55 above .

77. STAAL, Fritz Report on Vedic rituals and recitations. (in) *Year Book of Am Philos Soc*, 1963, 607–611

78 STAAL, Fritz The search for meaning mathematics, music, and ritual *American Journal of Semiotics*
Ital version in *Conos en a Religiosa*

79. STAAL, Fritz Moon chants, space fillers and flow of milk. *E. R. Sreekrishna Sarma Fel Vol*, 1983, 17–30

. these chants belong to the *Agnicayana* as performed in the Nambudiri trad , they, therefore, resort under the as yet unpublished corpus of *Jaiminīya SV* all these chants are transmitted orally and learned by heart, together with their order, distribution, interrelationships and ritual applications and uses.. one witnesses in these chants many strange forms, strange from a linguistic pt of view, and also strange for anyone who is looking for meaning, especially 'rel meaning' the structure of these chants, both internally and in relation to each other, corresponds to musical structure .

80. STAAL, Fritz Mantras and bird songs *JAOS* 105 (3): *Ingalls Fel Vol, 1985, 549–558*

..*mantras* are older than lg itself they are the vestiges of something diff from lg that originated for a diff purpose or in response to a diff challenge It is not surprising, therefore, that there are analogies in structure, function, and status bet. *mantras* and bird songs many *mantras* and rites do not possess a clear meaning or function also, there is no meaning or function which rites can not possess.. (Indian sages have always been

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65 SANKARANARAYANAN, S The scale of notes for Sāma Gana *JMA* 4, 1933, 150–152

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67 SASTRI, Ayodhyachandradas Visesasvarah *SP*, 34 AIOC, Visakhapatnam, 1989, 275–76

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73 SHASTRI, Dasagranthi Venkatarama *Svaralaksanam*

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75 SIVARAMAKRISHNA SASTRI K A (ed) *Svarasiddhanta-candrika of Śrinivasayajvan* KSV Tirupati Series 14, 1983, lxvii+471

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77 STAAL, Fritz Report on Vedic rituals and recitations. (in) *Year Book of Am Philos Soc*, 1963 607–611

78 STAAL, Fritz The search for meaning mathematics, music, and ritual *American Journal of Semiotics*

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79 STAAL, Fritz Moon chants space fillers and flow of milk *E R Sreekrishna Sarma Fel Vol*, 1983 17 30

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80 STAAL, Fritz Mantras and bird songs *JAOS* 105 (3). Ingalls Fel Vol, 1985, 549 558

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eager to gain knowledge and insight from birds) names of many *samans* inspired by birds

81 TARLEKAR, G H *The Saman Chants A Review of Research*

see 9 12 above

82 TARLEKAR, G H Some peculiarities of Sāman chants in connection with the fulfilment of desires *SP*, 2nd Seminar on Inst of Sacrifice, VSM, 1986

the technique of *stobhas* treatment of *viṣṭutis*

83 TARLEKAR, G H The svarasaptaka of Sāmagāna (in) *Navonmesah* (G Kaviraj Comm Vol), Varanasi, 1987, E 276-281

84 THAKUR, Sulabha Sāmaveda scale and evolution of Rāgas *SP*, 34 AIOC, Visakhapatnam, 1989, p 389.

notes of *SV* are of *bhairavī* scale

85 THITE, G U The doctrine of metres in the Veda. *ABORI* 68, 1987, 425-455

etymology of the word *chandas* no of syllables and metres, no of feet no of metres, metres and sacrifice, metres and Soma pressing metaphorical descriptions, metres and gods, metres and *samans*, metres and *vak*, henotheistic praise of some metres

86 TIWARI, Anant Sharan Apropos of the Vedic metre viraj (*RV* X 130 4-5)

see 3 168 above

87 TRIPATHI, Harishankar Sarvam chandomayam jagat. *MUSRJ* 9 (1), Jan-June 84, 75 80

88 TRIPATHI, Parasanath *Vaidika Svara Avadharana* (Hindi) Sundeep Prakashan, 1978, 16+240

89 TRIVEDI, Rewashankar Sāmagana *Rewashankar Trivedi Abhinandana Grantha*, Jan 1958, 10-12

. report of lecture with demonstration .

90. VINE, Brant. Rig-Vedic *váata-* and the analysis of metrical distractions. *IIJ* 33 (4), Oct. 90; 267–275.

> ..the "laryngeal theory" is directly responsible for several imp. advances in our understanding of Vedic (and Avestan) versification concerns metrical distractions, in wh a transmitted long vowel or diphthong must be scanned not as a monosyllable, but as occupying two syllables

91. VIRASENA VEDASRAMA Veda aura mantrapātha (Hindi). *Lakshmanadatta Chaturveda Comm. Vol.*, Delhi, 1986; 40–44.

> ..*udātta* etc correspond to the three worlds, *pṛthivī*, *antarikṣa*, *dyu* *mantra*-recitation produces three colours — *udātta* (*śukla*), *anudātta* (*lohita*), *svarita* (*śyama*)..

92. VYAS, Madanlal *Vaidika Paramparā men Sāmagāna* (Hindi). Anand Prakashan, Varanasi, 1978

> ..Hindi transl of Rajyeshwar MITRA's Bengali *Vaidika Aitihye Sāmagāna* (Sāma-chanting in Vedic Tradition)

93. YUDHISTHIRA, Mimamsaka. Vedārtha men svara jñāna kī anivāryatā (Hindi).

> . see 30. 155 above

38. LITERARY FORMS ; LITERARY CRITICISM

1. BANERJI, Suresh Chandra. Aspects of folklore in Sanskrit. *D. R. Bhandarkar Birth-Centenary Vol*, Calcutta, 1982; 166–173.

> ..in Vedic texts (from *Samhitās* to *Sūtras*) · dreams; evil spirits, *AV* medicine

2. BHAVSAR, S. N. Āyurveda kī dṛṣṭi se sāhitya viṣayaka rasasiddhānta (Hindi). *Parāmarśa* (Hindi) 5 (2), Mar. 84; 167–184.

> . *rasa*-theory from the pt of view of Āyurveda evidence from *AV* and other Vedic texts.

3. BREGENHOJ, Carsten *Rgveda as the key to Folkore. An Imagery Experiment.*

> ..see 4, 9 above..

4 ELIZARENKOVA T Y TOPOROV, V N About the Vedic riddle of the *brahmodya* type (Russ) *Peremiologitsheskije issledovanija* Moscow, 1984, 14-46

see 38 5 6 below

5 ELIZARENKOVA T Y, TOPOROV, V N Zum vedischen Ratsel des Types Brahmodya (in) *Semiotische Studien zum Ratsel* (ed W EISMAN P GEZYBEK), Bochum 1987 39 73

see 38 4 above and 38 6 below

6 ELIZARENKOVA, T Y TOPOROV, V N L enigme vedique du type *brahmodya* *Tel grain tel pair Poetique de la sagesse populaire*, Moscow 1988, 207-251

see 38 4 5 above

7 HAZRA R C The interpetation and history of two ancient Vedic *gat as* and their social and political interest (in) *Hazra Comm Vol* Kashiraj Trust Varanasi, 419 450

8 HAZRA R C The professional jesters of the Vedic age (in) *Hazra Comm Vol* Kashiraj Trust, Varanasi, 500-509

9 KAPUR Karmanarayan Samskrta sahitya men prakṣepa (Hindi) *Vedavani* 41 (7) May 89, 5 6

interpolat ons n Ved c *Samh tas* and *Up*

10 LIDOVA N R Ritual sources of the ancient Indian drama (Russ) *People of Asia and Africa* 6 1990, (in) *Indian Traditions Through the Ages* (ed R B RIBAKOV A N SANKAVICH), Ajanta Publ Delhi, 1990 85 107

(ref to *VBD* IV 38 27 = 50 190) *Natyasastra* mentions *puja* (and not *yajna*) non Aryan/*puja* (1st mill B C.) as the bas s affin ty of *NŚ* to agamic rituals cons ders Vedic evidence and ev dence from Panini

11 MEHENDALE M A *Vaidika Vanmayatila praśnottare* (Marathi)

see *VBD* IV 38 31

Rev Sadashiv A. DANGE *JAS Bom* 54-55 235-39

12 STAAL, Frits *The Fidelity of Oral Tradition and the Origins of Science* (*MKNAW–Afd Lett*, N S 49), North Holland Publishing Co , Amsterdam, 1986, 40

evidence of Vedic ritual and linguistics a paean to the truly remarkable achievements of Indian Pandits who have preserved enormously bulky texts orally for millennia and to those who during the last 1000 yrs B C created within this oral trad the sciences of ritual and grammar wh STAAL seems to regard as the prototype for all Indian sciences (India today is estimated to have about 30 million mss) (acc. to PINGREE Indian students learning maths and astronomy, while they certainly memorised some vss studied the full procedures and their justifications thro writing on dust boards and the like in this respect, the oral traditions of the ritualists and grammarians were aberrant)

Rev G B *ZDMG* 138 433 David PINGREE, *JAOS* 108, 637–38

13 THITE, G U Indian fables *Entretiens sur l'antiquité classique* 30, Fondation Hardt Vandoeuvres – Genève, 1984; 33–52

antecedents in Vedic lit e g Sarama (*RV* X 108)

14 TOPOROV, V N Some reflections on the origin of the Greek drama on the problem of Indo European background (Russ) (in) *Tekst Semantica i struktura*, Nauka, Moscow, 1983, 95–118

with ref to Indian drama

15 TOPOROV, V N The Veda and the Avesta sub specie of reconstruction of the Indo-Iranian proto text *SP*, Soviet Scholars, 6 WSC, Philadelphia, 1984, 150–160

(1) contribution to the reconstruction of fragments of the I Ir proto text about Mitra (2) contribution to the reconstruction of the scheme of the I Ir **ka* and *dha* prototext

16 VIJAYAKUMAR, R Dramatic elements in the Vedic hymns *JMs Stud* 24 (1–2), Univ of Kerala, 1983 1–7

ref to *samvada-suktas*

17 WITZEL, Michael JB *palpulani* The structure of a brāhmana tale

see 15 22 above

„ 39

XI LINGUISTIC STUDY

39 LINGUISTIC STUDY OF THE RGVEDA

1 ANDERSON, P K The genitive agent in Rigvedic passive constructions *Collectanea Linguistica (Adami Heinz Fel Vol)* (ed F SLAWSKI et al), Wroclaw, 1986, 9–13

2 BHATTACHARJEE, N Archetype in the Rgveda *SP*, 32 AIOC, Ahmedabad, 1985, p 4

discusses archetypal forms of Vedic lg and culture

3 BROCQUET, Sylvain Sur la strategie de'eloge dans le Rgveda *BEI* 4 1986 (87), 215–253

(English summary)

4 DISTERHEFT, Dorothy The voice of the infinitive in the Rgveda (in) *Current Progress in Historical Linguistics* (ed W CHRISTIE), North Holland Publ Co., Amsterdam, 1976, 107–127

5 DUNKEL, G E Remarks on Rg Vedic enjambement *BEI* 1, 1983, 48–50

6 DUNKEL, G E Verse internal sentence boundary in the Rg-Veda a preliminary over view (in) *Grammatische Kategorien Funktion und Geschichte* (ed SCHLERATH, RITTNER), Reichert, Wiesbaden, 1985, 119–133

7 ELIZARENKOVA, T Y About some archaic peculiarities of the Rgvedic syntax (in) *Amrtadhara (R N D Fel Vol)*, Ajanta, Delhi, 1984, 125–132

the syntax of *RV* is characterized, first by rather frequent asyndeton and secondly by a prominent role of particles functioning as conjunction in compound sentences, besides one has to take into consideration sentence accent when dividing the text of *RV* into separate sentences

8 ELIZARENKOVA, T Y Prospects of studies in the " grammar of poetry " on the material of the Rgvedic syntax *SP*, Soviet Scholars, 6 WSC, Philadelphia, 1984, 42–48

9 ELIZARENKOVA, T Y To the functions of language in the Rgveda (Russ) (in) *Problemy istoritsheskoj poetiki literatur Vostoka*, Moscow, 1988 293–309

10 ELIZARENKOVA, T Y About traces of a Prakrit dialectal basis in the language of the Rgveda (in) *Dialects dans les litteratures Indo Aryennes* (ed C CAILLAT), Paris, 1989, 1–17

11 ELIZARENKOVA, T Y Problems of a synchronic description of language and style of the Rgveda *SP*, IWVS, Harvard Univ , June 89

> many extralinguistic factors need to be taken into consideration for a synchronic description of mutual interrelations bet lg and style of *RV*

12 ETTER, Annemarie *Die Fragesatze im Rgveda* Untersuchungen zur idg Sprach und kulturwissenschaft I, de Gruyter, Berlin/New York, 1985, xiv + 287

> (English summary) a complete documentation of interrogative sentences in *RV*
>
> Rev J S KLEIN *Kratylos* 33 79 83 S MIGRON *IIJ* 31, 220–224 G B PALSULE *ABORI* 71 370 72 G J PINAULT, *BÉI* 3 10-13, *BSL* 83 (2) 129 37, R S *ZDMG* 137 (1) 203, D WEBER *IF* 93, 295 97

13 GONDA, J *The Medium in the Rgveda*

(= *VBD* IV 39 9)

Rev T Y ELIZARENKOVA *OLZ* 78 (6) 587 92

14 GONDA, J *Ellipsis, Brachylogy, and other forms of Brevity in the Speech in the Rgveda*

15 GOTO, Toshifumi Grammatical irregularities in the Rgveda, Book IV *SP*, 7 WSC, Leiden, 1987, p 57

> Book IV of *RV* includes many original hymns of the family of Vamadeva — hymns that were not composed after ready made patterns

16 HALE, Mark Pronominal clitics and Wackernagel's law in the language of the Rigveda *Paper*, Meeting of AOS, 1985.

. see 39 17 below

17 HALE, Mark Notes on Wackernagel's law and the language of the Rigveda *Cowgill Mem Vol* (ed. C. WATKINS), de Gruyter, Berlin/New York, 1987, 38–50

(— 39 16 above) distinguishes the process wh moves interrogative and relative pronouns and adjectives into a pre-sentence complementizer slot (COMP) from that wh fronts single (sub) constituents to the left of COMP thereby weakly topicalizing them

18 HALE, Mark Diachronic sources and analogical extensions of final-vowel lengthenings in the language of the Rgveda. *SP*, 1 WSC, Wien, 1990

lengthening of *gha ha, abhi*

19 HEJIB AGERA, Alaka The particle *gha* in the Rgveda. *Ind Taur* 13, 1985–86, 73–79

(*paper*, 6 WSC) *gha* is not a meaningless particle (as generally suggested) *gha* is a particle of attention and concentration, it is a particle of syntactic logic

20. HETTRICH, H Zur historischen Syntax der nomina actionis im Rgveda Der "doppelte Dativ" *MSS* 43, 1984; 55–106

21 HETTRICH, H *Untersuchungen zur Hypotax im Vedischen.* de Gruyter, Berlin, 1988, xviii + 862

undertakes to examine and codify all subordinate clauses in *RV* acc to both formal and functional criteria I-II methodological introduction Central part of the book treats all possible types of Ṛgvedic subordinate clauses, e g Konjunktionalsatze, Relativsatze Erganzungssatze synchronic study of syntax of a corpus based lg author wishes to set up major semantic distinction bet restrictive and non restrictive (appositional) clauses discusses in the final part of the book history and development of the Vedic relative clause and of its PIE antecedent

22 HOCK, H H (Pre) Rigvedic congruence of Indo-Aryan with Dravidian? Another look at the evidence. *Studies in the Linguistic Sciences* 14 (1), Univ of Illinois, 1984, 89–108.

23 HOENIGSWALD, Henry M Overlong syllables in Rgvedic cadences *JAOS* 109 (4) (*Bender Fel Vol*), Oct-Dec 89, 559-563

(considers Maṇḍala II and X 1 64) discusses how successful various mechanisms are in forestalling overlength in the light of examples found

24 HOLLAND, Gary B Definiteness and relativization in the Rigveda (in) *Sense and Syntax in Vedic* Vol IV Panels of 7 WSC (ed J P BRERETON, S W JAMISON), Brill, Leiden, 1991

25 HUMBACH, H Vedic *indraś ca vayo* Old Avestan *Mazdāsca Ahurānho* *MSS* 41, 1982, 95-102

see 39 28 below also see *VBD* III 41 81 IV 39 34 (Ahuras in the *Gathas* are the predecessors of the Ameša Spentas)

26 JAMISON, S W Case disharmony in Rgvedic Similes

see 36 16 above

27 JAMISON, S W *Function and Form in the aya-formations of the Rig Veda and Atharva Veda* Erganzungshefte zur KZ-31, Vandenhoeck und Ruprecht Gottingen 1983, 232

(substantially revised version of *VBD* IV 39 25) see 39 46 below

Rev A CHRISTOL *BSL* 80 (2) 113 14 T GOTO *IIJ* 31 303-321 Martin PETERS *Die Sprache* 30 (IC 30a IV) 39-40 G PINAULT *Kratylos* 29 47 51 Elmar SEEBOLD *IF* 91 358-61

28 JAMISON S W *Vayav Indraś ca* revisited *MSS* 49, 1988, 13-59

see *VBD* III 41 81 IV 39 34 see 39 25 above and 39 29 below all explicit and disguised *vayav indraś ca* constructions in *RV* can be related to *d and as* (considers *RV* V 40 7)

29 JAMISON, S W A disguised 'speech act' in the Rgveda *SP*, 8 WSC, Wien, 1990

progress in th study of Vedic syntax now comes primarily from two major sources (1) large-scale statistical study of word order and word order variation to produce a better

understanding of 'normal syntax', (2) close context based study of small deviations in familiar constructions, to produce a more nuanced understanding of syntactic limits the currrent study is a contribution of the second type considers *RV* V 40 7 (*ma mam imam tava santam atre*) suggests that this phrase is a partial condensation of a speech act— I hereby (promise) I will be yours see 39 28 above

30 JEŽIĆ, Mislav The transfer of divine attributes in the Rksamhita *SP*, 7 WSC, Leiden, 1987, p 66

not a synchronic chaos of Kathenotheism but a clear diachronic development of Vedic pantheon where identical attributes of different divinities may point to different ages in which they played partially analogous roles (e g Dyauḥ—Parjanya — Savitṛ — *Andra)

31 JHA, Tulakrishna Rgveda ke kyajanta nāmadhātu (Hindi) *SP*, 32 AIOC, Ahmedabad, 1985, 288-89

such *namadhatus* are profusely used in *RV* and other Vedic texts in *RV* employed 146 times occurrence of these forms in Hittite Gk, Latin, and Gothic indicates its ancient origin see 39 32 below

32 JHA, Tulakrishna Rgvediya namadhātu-eka vivecana (Hindi) *SP*, 33 AIOC, Calcutta, 1986, p 477

see 39 31 above

33 KIPARSKY, Paul Metrics and morphophonemics in the Rigveda

see 37 37 above

34 KLEIN, Jared S Rigvedic *tu* and *su* *IE Studies IV*, Harvard Univ, 1981

(= *VBD* IV 39 35)

35 KLEIN Jared S *Atha*, *adha*, and a typology of Rigvedic conjunction *IE Studies IV*, Harvard Univ, 1981, 389-431

see 39 38 below

36 KLEIN, Jared S Sanskrit *ca*, IE *kwa*, and the semantics of coordinate conjoined structures in the Rigveda. *South Asian Review* 6 (3), Univ of North Florida, Jacksonville, 1982, 65-77

(in) *Studies in South Asian Lgg and Linguistics* ed. P J. MISTRY cf *VBD* IV 39 33 . see 39 38 below

37 KLEIN, Jared S The origin and syntax of the Rigvedic construction *ya-* ( ) *ka / i / u ca* *MSS* 44 (*K. Hoffmann Fel Vol* I), 1985, 105–121

also *SP* VII Convegno intern di linguistici Milan 1984, 39–40 see 39 39 below

38 KLEIN, Jared S *Towards a Discourse Grammar of the Rigveda* I 1–2 Idg Bibliothek, Carl Winter, Heidelberg, 1985, Vol I, Part 1 465, Vol I, Part 2 274

Vol I coordinate conjunction Part I Introduction, *ca, uta* Part II *u athā atho udha ad va api* deals with the typology of Rgvedic conjunction (1) explicit conjunction with five different basic semantic values (additive alternative consecutive causal adversative) (2) non-explicit conjunction (asyndeton iterative anaphora ellipsis comitative instrumentals employment of *mant* and *vant* stems) each section dealing with a specific particle or specific particles contains introduction and a systematic survey of the various categories of its or their employment see 39 35 36 above

Rev H HETTRICH, *Kratylos* 33 72-79 L. ROCHER, *Lg* 64, 144-47

39 KLEIN Jared S The origin and syntax of the construction *ya-* ( ) *ka / i / u ca* in the Rigveda. (in) *Linguistica e filologia*, (Proc 7 Internat. Conf of Linguistics Milan, 1984), Paideia, Brescia, 1987, 301–308

see 39 37 above

40 KLEIN, Jared S The two senses of the term 'anaphora' and their functional unity evidence from Rigveda *Hoenigswald Fel Vol* (ed CARDONA, ZIDE), Narr, Tübingen, 1987, 192–99

41 KLEIN, Jared S Syntactic and discourse correlates of verbinitial sentences in the Rigveda *SP*, 7 WSC, Leiden, 1987

also in *Studies in Sanskrit Syntax* (ed HOCK) Mot. Ban, Delhi 1989 123-43

42 KLEIN, Jared S On verbal accentuation in the Rigveda, *SP*, IWVS, Harvard Univ, June 89.

also *SP* 8 WSC Wien 1990 the features related to verbal accentuation in antithetical clauses wh OLDENBERG (1906) termed Spannung is best considered an intonational peak wh functions probably as a linguistic universal in short parallel structures this intonational feature belongs to *parole*, not *langue* and as such is optional

43 KULIKOV, L I An approach to the syntactic classification of Rgvedic verbs *SP*, 8 WSC, Wien, 1990

three principal classes acc to their syntax (1) mainly transitive (2) mainly intransitive (3) diffuse at least one of the functions of the root extension *H and Schwebeablaut is the changing of the syntactic type of the verb

44 LAZZERONI R Frase nominale e ingiuntivo nel Rig Veda *SCO* 32, 1982 (83), 277–83

the nominal phrase in *RV* expresses the same values as the injunctive this is why the verb to be has no injunctive

45 LAZZERONI, R Ser *eta vaca* su una forma pronominale vedica *SSL* 25, 1985 (86) 43–49

considers *RV* X 95 2 — *eta* near *vaca* an endless form

46 LUBOTSKY, A The Vedic *aya* formations *IIJ* 32 (2), April 89, 89 113

discusses 39 27 above L gives a detailed account of the contents of 39 27 discusses several points wh were either left out of consideration by JAMISON or on wh L disagrees with her conclusions

47 LUBOTSKY, A Nasalization of the final *ă* in the Rgveda *SP*, 8 WSC, Wien, 1990

suggests that the nasalization is due to protraction of the final *a* in some accentological contexts

48 MICHELINI G Struttura testo e imperfetto rigvedico. (in) *Diacronica, sincronia e cultura* (Luigi Heilmann Fel Vol) (ed E ARCAINI), Univ Cattolica, Brescia, 1984, 115 131

49 MICHELINI, G Va postulata per il Rigveda la classe modale dell' ingiuntivo? *RIL* 119, 1985 (87), 47–59.

50 MIGRON, S The Rigvedic stanza as a syntactical unit A study of selected trimeter passages

see 37 45 above

51. NOLDEN, Winfried The ablative case in Rig Veda *SP*, Mah. Ved Univ, 2nd week-end seminar, Mar 85

Panini is correct in establishing the notion of separateness as the central notion of ablative Rgvedic ablative establishes the notion of separateness bet locatum and relatum

52 PALSULE, G B. *Verbal Forms in the Rgveda — (Mandala VI)*

. (= *VBD* IV 39 43)

Rev T Y ELIZARENKOVA *OLZ* 81 (1) 75 78 M, W *ZDMG* 135 (1), 200

53 PASSI, Alessandro, ORTOLANI BARLETTA. Lucilla L-words in the Rg Veda quantitative approach revisited *SOL* 3 (*L Heilmann Fel Vol*), Bologna, 1986 (87), 109–130

54 PORZIG, Walter Die Hypotaxe im *Rigveda* 1 Die durch das Pronomen *ya* charakterisierten Satze und syntaktischen Gruppen in den älteren Buchern des *Rigveda* *IF* 41, 1932, 210–303

55. RAKESH CHANDRA *Rgveda ke nipata niścayarthaka caudaha nipaton kā adhyayana* (Hindi) Delhi, 1991, xxii + 329.

study of *nipatas* in *RV* see *VBD* IV 39 46

56 RAM GOPAL Rgvedic compounds formed from *is kr.* (in) *Jagannath Agrawal Fel Vol*, Ajanta, Delhi, 1982; 1–7

57 RATH, Saraju On the use of adverbial prepositions in *Rgveda* Xth Mandala *SP*, 35 AIOC, Haridwar, 1990, p 140

two classes of prepositions in Veda – (1) adverbial (2) adnominal about 14 or 15 genuine adverbial prepositions are used with verbs independently to convey the local meaning of cases their use is however confined to accusative, ablative, and locative cases

58 SCHLERATH, B Bemerkungen zum Gebrauch von *ubhā-* ' beide ' im Rgveda (in) *Amrgma* (Helmut Rahn Fel. Vol), F R Varwig, Heidelberg, 1987, 271–279

...40

59 SHARMA, Hriday Ranjan *A Linguistic Study of the Second Mandala of the Rgveda* DD, BHU, Varanasi, 1974

see *VBD* IV 39 48

59A TRIPATHI, Banarasi *Rgvediya Subantapadon ka Vyutpatticintana* (Hindi) Rajata-Jayanti Granthamālā – 11, Samp Sk Univ, Varanasi, 1990, 15 + 394

etymological study of Ṛgvedic *subanta* words

60 TRIPATHI, Bhagirath Prasad *Ṛgvedasamhitabhasayā bhasatattvasya svarūpam* (*Sk*) *SS* 37 (4), 1984

nature of the lg and linguistic principle of the *RV*.

61 VAVROUŠEK, Petr Zur Frage der relativen Frequenz der Laute /*l*/ und /*r*/ im Rgveda (in) *Ben Schwartz Mem Vol*, Bibliothèque des Cahiers de l'Inst de Linguistique – 42, Louvain, 1988 589–598

62 WERBA, Ch H Prakritic word forms in the Rgveda-samhitā The case of *r* – *i*, *a*, *u* *SP*, 8WSC, Wien, 1990

(ref to earlier work on the subject beginning with WEBER (1853) up to DEVASTHALI (1970 *VBD* III 39 3) attempts a survey of MIA Lautgesetze wh have left their traces in *RV* considers 28 words in this connection (A) old etymologies, e g *ogana- kama gana kitava-, kuru*, etc (B) new etymologies, e g *kavaṣa pramaganda itātas nicumpunda*, (C) Further evidence, e g, *kakata kikata gangā-, nir(i)yā-, udumbala-*, etc

40 LINGUISTIC STUDY OF OTHER VEDIC TEXTS

1 ACHARYA, K C Linguistic remarks on some words in the first *kanda* of the Paippalada Samhitā of the Atharvaveda. *Orissa Hist Res Journal* 16 (4)-22 (1), 85–90

(= *VBD* III 40 2) 4 more Orissa mss. of *AVP*

2 ANDERSON, Paul Kent On the word order typology of the Śatapathabrāhmana

see 37 8 above also see *VBD* IV, 41 2.

3 BHARADWAJ, Sudhi Kant. *Linguistic Study of the Dharmasutras* Manthan Publications, Rohtak, 1982

see *VBD* IV 40 4

4 CHAUBEY, B B Principles of nomenclature of Vedic mantras with special reference to the Aitareya Brahmana.

see 13 7 above

5 DIKSHA, Saroj *Aitareya evam Taittiriya Brahmanon ke Nirvacanon ka Adhyayana* (Hindi) Indo-Vision Ghaziabad/Delhi, 1988

a study of the etymologies in *AB* and *TB*

6 HALE, Mark Some observations on intersentential pronominalization in the language of the Taittiriya Samhita (in) *Sense and Syntax in Vedic* (ed S JAMISON J BRERETON), Panel, 7 WSC, Brill, Leiden, 1990

7 JAMISON Stephanie W *Function and Form in the -aya- formations of the Rig Veda and Atharvaveda*

see 39 27 above

8 JAMISON, Stephanie W Mantra glosses in the Satapatha Brahmana more light on the development of the Vedic verbal system

see 17 22 above

9 LOWE, R K *Language of the Taittiriya Brahmana*. Indo Vision, Ghaziabad, 1987, xii + 336

10 LUBOTSKY, A On the external sandhis of the Maitrayani Samhitā *IIJ* 25, 1983 167 179

11 LUBOTSKY, A The Vedic *-aya-* formations

see 39 46 above

12 MANTRINI PRASAD Linguistic study of the Maitrayani-Samhitā *SP*, 32 AIOC, Ahmedabad, 1985, p 14

considers cases in suffix *tva*, wh at th first sight appea irregular

13. NARTEN, J. Zu einem Optativ im Śatapatha Brāhmana. *MSS* 41, 1982, 127-137

> *ŚPB* 5 5 1 6 *vy u duhyāt* instead of *vyuduhyất* also general ref to the formation and use of the precative, also considers *úhati, gúhati vídu*h

14 OGUIBÉNINE, B Studies in the Vedic hybrid Sanskrit. I. The language of the Bāskala-Mantra-Upanisad *SP*, 8 WSC, Wien, 1990

> present study carried out along the following lines (1) hybridization in linguistics (2) phonetics of the word, (3) hybrid morphology, (4) case syntax, (5) lexical and stylistic peculiarities and religious notions proper to *BMUp*

15. SIL, H. C A study of the perfect verb-forms in the prose portions of the Tittiriya Samhitā of the Black Yajurveda school. *JAS* 27 (1), Calcutta, 1985, 27-42.

> forms presented in the mould of MACDONELL's Vedic grammar introductory statements preceding the presentation of verb forms

16 THITE, G U Language and style of the Kātyāyana-śrautasutra *HSAJIS* 1 (1), 1986, 245-254.

> *sūtra* style archaisms use of absolutives, *namul*, vocabulary exclusive to *KatŚS*, ancient ritualists quoted, use of the term *yathāsamkhyam*, compounds, ref to other parts of the text .

17 TSUCHIDA, Ryutaro Some remarks on the text of the Svetāśvatara-Upanisad.

> see 20 214 above

18 VAVROUŠEK, Petr Zur quantitativen Analyse der Laute des Atharvaveda *MSS* 49, 1988, 165-172 + 4 tables

19 VERPOORTEN, J M *Iti* in the Jaiminīya-brāhmana and Sābara-bhāsya

> see 15 21 above

20 YAJAN VEER *The Language of the Atharvaveda.* Inter India Publications, Delhi, 1979, xv + 198

> see *VBD* IV 40 33
>
> Rev G MISHRA, *JORM* 12-46, 210-11, G B PALSULE, *ABORI* 61, 339-41.

41. STUDIES ON VEDIC LANGUAGE

1. ANANTHANARAYANA, H. S. Verb stem formulation in Indo-Aryan. *IJDL* 14 (2), 1985; 238–245

2. ANDERSEN, P. K Means of expressing a comparison of equality in Old Indic. *General Linguistics* 22, 1982, 172–184

. also *5 PWSC*, Delhi, 1985, 11–15

3. ANDERSEN, P. K. Die grammatische Kategorie Passiv im Altindischen. (in) *Grammatische Kategorien Funktion und Geschichte* (ed. B. SCHLERATH), Reichert, Wiesbaden, 1985; 47–57.

4. BALASUBRAHMANYAM, M. D. Vedic accentuation and the PIE position.

see 37 3 above

5. BAMMESBERGER, A. On the formation of Vedic *ij–a*. *General Linguistics* 22 (2), 1982, 104–106

6. BAMMESBERGER, A Zur Entstehung der vedischen Imperativ auf -(*s*)*i*. *KZ* 96, 1982–83: 1–5

7. BANTI, Giorgio I clitici antico-indiani (in) *Problemi di analisi linguistici* (ed P. BERRETTONI), Cadmo, Rome, 1980; 9–42.

8 BANTI, Giorgio *On the Morphology of Vedic Gender-distinguishing Pronominals* Biblioteca di Ricerche Linguistiche e Filologiche – 16, Univ. "La Sapienza", Rome, 1984, 184.

..1. General features of GD pronominal morphology, 2. Classes of GD pronominals, 3 Structure of single case forms, 4 Organization of the system

Rev. Stephanie W JOMISON, *IIJ* 32 (4) 290–94

9. BARSCHEL, Bernd. Zur Vorgeschichte der altindischen reduplizierten Verbaladjektiv auf *-i* *Wiss. Beitrage der Univ, Jena* 34 (1), 1985; 115–119

. (Russ and English summary) also *4 PWSC* Berlin, 1986, 305–310)

10 BARTHAKURIA, A Ch The concepts of *hrasva*, *dīrgha*, and *pluta* in Vedic and Sanskrit grammar *SP*, 8 WSC, Wien, 1990

> different authors seem to vary considerably in their approaches to these grammatical concepts but they are in agreement so far as their fundamental aspects are concerned

10A BENEDETTI, M Über einige altindische Verbalabstracta mit *su* Prefix *MSS* 50, 1989 15–29

> *sunirmatha nirmathitah, sunidhā nihitah*

11 BHATTACHARYA, Narahari, Dhvani (daivī vedavāk) vijñāna *SP*, 35 AIOC, Haridwar, 1990, p 70

> *vagakṣaram prathamaja ṛtasya* *TBr* 2 8 8 5

12 BOHL, Susanne *Ausdrucksmittel für ein Besitzverhaltnis im Vedischen und Griechischen* Bibl des CILL, Louvain, 1980 iii + 108

> Rev H B ROSÉN *BSL* 77 (2) 86–87

13 BONFANTE, G L'intonation syllabique grecque, baltique, slave et vedique *BSL* 81, 1986, 374–376

> (ref J P KHERLAKION, *BSL* 79, 226–27)

14 BRERETON, Joel P, JAMISON, Stephanie W (ed) *Sense and Syntax in Vedic* Brill, Leiden, 1991, 106

> Vol IV Panels of 7 WSC (together with Vol V ed Madhav M DESHPANDE *Panini and the Veda* 1991, 74)

15 CAILLAT, Colette Vedic and early middle Indian. *Paper*, IWVS, Harvard Univ, June 89

> it is not an easy task to determine the immediate direct links bet the late Vedic and early MIA phenomena imp changes took place in the Prakrits cir 3rd cent B C

16 CARDONA, G Some neglected evidence concerning the development of abhinihita sandhi *SII* 13–14, 1987. 59–68

17 CARDONA, G Vedic tradition and descriptions of grammarians *Paper*, IWVS, Harvard Univ, June 89.

(scholars generally proceed on the assumption tacit if not explicit that Panini dealt with whatever *Samhita* texts he knew as works devoid of commentatorial trad except for *Padapatha* whose status as a separate text has been called into question) acc to C not only must Śakalya s *Padapatha* to *RV* be considered an independent text but Pāṇini accepted the principle adopted in works such as *Rkpratiśakhya* that the *Padapatha* serves as the basis for deriving the *Samhitapatha* (*padaprakrtih samhita*), *Padapatha* itself represents a quite detailed grammatical analysis following definite principles – giving evidence of early dialect divisions in Indo-Aryan

18 CHATTOPADHYAY, Girindranath A study on the positional value of OIA pitch accent in the formation of a certain type of *tadbhava* words *5 PWSC*, New Delhi 1985, 121–127

19 CHATTOPADHYAY, Sukumar A comparative study of some old Indo Aryan (OIA) and English vocables *SP* 34 AIOC, Visakhapatnam, 1989 248–49

the morphological char of OIA is organic (non isolating), inflectional (amalgamating) external inflecting and synthetic

20 CHAUBEY, B B Abbreviations and symbols used in Vedic texts *SP*, 32 AIOC, Ahmedabad 1985, p 8

21 CREVATIN, Franco Vedica minora (Ital) *Linguistica* 18, Ljubljana, 1978, 51–58

(with Slovanian summary)

22 DEOPIK, D V, STOLJAROV, A A [Die Entwicklung des Komplexes vedischer Namen anhand altindischer Texte verschiedener Periode] (Russ) *Etničeskaja onomastika*, Nauka, Moscow, 1984 109–119

23 DESAI, B N Vedic semantics *Veda-Pradipa* 2(7), p 16, 2(10) p 10

24 DESHPANDE, Madhav M Paninian reflections on Vedic infinitives on tumartha in Panini

see 25 95 above

25 DESHPANDE, Madhav M Vedic syntax a select bibliography (in) *New Horizons of Research in Indology*, CASS, Poona Univ, 1989, 29–48,

34 ELIZARENKOVA, T Y The Vedic language problems and prospects (Russ) *Aktual'nyje problemy izertshenija jazykov Juzhnoj Azii Materialy Konferentsii*, Moscow, 1987, 70–75

35 ELIZARENKOVA, T Y *Fonologia diacronica delle lingue indoaria* Ed ital a cura di Antonio Sorrentino Naples, 1990, VIII + 273

36 ELIZARENKOVA, T Y *Language and Style of the Vedic Rsis* (Russ) Moscow, 1991

37 GAMKRELIDZE, Th Der altindische Konsonantismus im Lichte der "Glottaltheorie (in) *Grammatische Kategorien. Funktion und Geschichte* (ed SCHLERATH, RITTNER), Reichert, Wiesbaden, 1985, 198–201

38 GONDA, J Some notes on the position of the attributive adjective in early Indian prose *BDCRI* 20 1960 303–318

39 GOTO, Toshifumi *Die 'I Prasensklasse' im Vedischen Untersuchung der vollstufigen thematischen Wurzelprasentia* Verlag der Oster Akad der Wiss, Phil-Hist Kl, SbOAW 489, Wien, 1987, 450

(DD Erlangen Univ)

Rev Gillan R HART *JRAS* 1988 (2) 440 42 Jared S KLEIN *IIJ* 33 201 205

40 GRUNENDAHL, R Vedisch und Sanskrit (in) *Hochschulschriften zu Sud und Sudostasien (1959–1979)*, 1981 81ff

41 GUROV, N V Dravidian elements in the early Samhitas (Russ) (in) *Literatura i Kul'tura drevnej i srodinevakovoj Indii* (ed G ZOGRAF), Nauka, Moscow, 1987, 26–42

42 HAGER Berthold *Die Entwicklung des maya-Begriffes im Indo Arischen* Mersch, Freiburg/i B 1983, xvi + 226

(DD Tubingen Univ 1938)

Rev J DEPPERT *OLZ* 83 (2) 205 208

43 HALE, M 'Deictic fronting in Vedic prose *Paper*, Annual Meeting of LSA, 1987

— 41

classificatory studies case-syntax word order in Vedic, nominal sentences in Vedic, syntax of Vedic particles, infinitives, gerunds (or absolutives) passive / ergative constructions, Vedic syntax in the context of PIE, substratum influence on Vedic syntax, Vedic syntax and Middle Indic lgg Vedic syntax and Panini Vedic and cl Sk syntax

26 DOGRA, Shyamlal Dr Siddheshwar Varma on Vedic usage *VIJ* 22 (1-2), 1984 (87), 37-50

27 DUNKEL, G E *Āmreḍita* and iteration of preverbs in Vedic and Hittite *KZ* 95 (2), 1981 (82), 214-226

28 DUTTA, Indrani On the treatment of *y* in Old Indo-Aryan *JAS* 31 (1-2), 1989, 61-67.

ref to Śikṣā views (*Yājñavalkya Ś., Laghu AmoghānandinīŚ., Padyātmikā Ś Keśavī Ś Pratijñāsutra*)

29 DUTTA, Indrani Had Sanskrit a fricative W? *Anvīkṣā* 12, Jadavpur Univ, Mar 89, 75-84

Indian views as gleaned from *Prātiśākhyas Vyākaraṇas*, etc. perhaps there were two diff types of semivowel *v* in Sk which cd be represented by two symbols – *v* (labiodental) and *w* (labiodental fricative semivowel)

30 ELIZARENKOVA, T Y Indoarijskie jazyki (Russ.). (in) *Chapters on the IE Lg Family* (Russ) (ed N Z GADZIEVA), Nauka, Moscow, 1981, 144-169

31 ELIZARENKOVA, T Y Zur Fakultativitat und ihren Besonderheiten im Altindischen (Russ) (in) *Fakultativitat in Sprachen* (Russ) Moscow, 1982, 36-42

32 ELIZARENKOVA, T Y *Grammar of Vedic Language* (Russ) Nauka, Moscow, 1982, 438

with bibliography up to 1981 (= *VBD* IV 41 27)

Rev P VAVROUŠEK *Slovo a slovesnost* 44, 326-29

33 ELIZARENKOVA, T Y *The Vedic Language* (Russ) Nauka (I gr of the Peoples of Asia and Africa), Moscow, 1987, 181

34 ELIZARENKOVA, T Y The Vedic language problems and prospects (Russ) *Aktual'nyje problemy izertshenija jazykov Juzhnoj Azii Materialy Konferentsii*, Moscow, 1987 , 70–75

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no cogent evidence for dialectal diversification in early Sk Vedic texts being concerned mainly with the correct performance of the ritual and the proper use of lg within that ritual, the lack of any clear evidence for dialectal diversification is not surprising altho early Sk. like any natural lg no doubt exhibited some dialectal differentiation evidence for that differentiation will have to be sought in terms of other data at an early period the speech of northern (or northwestern) India considered especially correct (*Kauṣ Br* 7 6 *ŚPBr* 3 2 3 15, 3 2 1 23 4 *Pañcaviṃśa Br* 17 9) (ref RENOU CHATTERJI DESHPANDE) acc. to H the passage in *Pañcaviṃśa*

Br must be considered of dubious relevance for any dialectological arrangements — that passage and the second passage from *ŚPBr* seem to be concerned with ritual purity rather than with differences in regional dialect H considers other Vedic passages also discusses problem of retroflexion see 41 58 below

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see 41 57 above Vedic evidence considered evidence of *Śikṣas* and *Pratiśakhyas* there are two varieties of Vedic recitation whose relationship to each other is such that the dentals of one variety are articulated roughly in the same position as the post dental *r* of the other variety discusses the question of Prakritisms and diglossia in Vedic (evidence for an early Vedic coexistence of a more conservative variety of lg (= Sk) with more developed varieties (= early forms of Prakrit)

59 HOCK, H H Coordination, subordination, and the question of finiteness in early Sanskrit 1989

as early as the Vedic period Sk had some kind of constraint against multiple finite verbs however, in syntactically conjoined structures each of the conjoined clauses is treated as a sentence in its own right and thus is permitted to have its own finite verb there is good evidence that this syntactic typology is in fact inherited from PIE the similarities bet early Dravidian and IA are more likely to reflect similar typological tendencies in SOV lgg than contact and convergence

60 HOCK, H H Chronology or genre? Problems in Vedic syntax *SP*, IWVS, Harvard Univ June 1989

it is reasonable to attribute differences in word order to genre rather than chronology see 41 61 below

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64 HOFFMANN, Karl Zu den arischen Komposita mit vorderglied *su-* *Risch Fel Vol* de Gruyter, 1986, 196–203

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65 HOLLAND, G A constraint on the position of the relative in Vedic Sanskrit *Paper*, 8th SA Lgg Analysis Roundtable, Univ of Illinois, May 1986

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71 JAMISON, S W The Vedic passive optative and its functional equivalents a study in the syntax of the gerundive *JAOS* 104 (4), 1984, 609–620

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Br syllable counting gives no positive evidence for other Vedic pronunciations persisting into this period

73 JAMISON S W Linguistic and philological remarks on some Vedic body parts *Warren Cowgill Comm Vol*, de Gruyter, Berlin, 1987 66 91

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76 JAMISON, S W Notes on negatives and infinitives in Vedic *Proc 8th East Coast IE Conf*, Harvard Univ, June 89

77 JAMISON S W Formulaic elements in Vedic myth *SP*, IWVS Harvard Univ, June 89

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78 JAMISON, S W The tense of the predicated past participle in Vedic and beyond *IIJ* 33 (1), 1990, 1-19

most forms of the predicated past participle have present value in Vedic author examines the situation as one finds it in early Vedic and traces it thro Vedic prose to the early *Up*, comparing this with the Epic and Classical situation, it is

found surprisingly that the Vedic developments rather than showing a stately progress towards the classical situation, resulted in a syntactic dead end and that the classical usage can be more easily derived from a state of the lg. similar to Ṛgvedic usage

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29 BHANDARE, V. V *Sanskrit Speech Habits and Panini* see 25 20 above

30 BHARADWAJ, Sudhi Kant Essentiality of coalescence of sounds in Sanskrit *SP*, 32 AIOC, Ahmedabad, 1985, p 275

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31 BHARADWAJ, Sudhi Kant *Essays on Sanskrit Linguistics* New Delhi, 1986, 118

32 BHARADWAJ, Sudhi Kant Linguistic evaluation of karmapravacaniya *SP*, 33 AIOC, Calcutta, 1986, p 453

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33 BHATE Saroja Sannipata paribhasa *SP*, 32 AIOC, Ahmedabad, 1985, p 466

34 BHATE Saroja Trimunivyakaranatila samskrta bhasecā vikasa (Mar) *Prasanna Parijata* (Kavishvar Fel Vol), Poona, 1990, 73-79

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some indeclinables in Sk were declined regularly as nouns in IE period e g *svadha* and *svasti* in cl Sk are declined as nouns in Veda, certain indeclinables represent one of the *vibhaktis* their other forms having been lost e g, *nicaih*, *uccaih*, *sanaih* indeclinables like *pratar sayam*, etc, are always indeclinables in IE and OIA periods.

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as a pure instrumental (compound) action noun.. the Dravidian past gerund, being also indeclinable, non-adnominal and basically copredicative, has provided the alien structural-functional new model for the prehistic OIA grerund (instrumental action noun), the historical preterital sense of which can't be a spontaneous development.. see 42 244 and 245 below..

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(*paratva nityatva antarangatva apavadatva*—these are some ordering principles assumed by trad . Paṇini nowhere uses the term *anavakasa*, he does not explicitly prescribe any ordering principle except *para*) *anavakaśa* is accommodative type of ordering principle

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61 SHUKLA, J M On grammarian Vyādı *JASBom* 54–55, 1979–80, 171–185

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2 ADAMS, Douglas Q PIE **lokso* '(anadromous) brown traut' and **kakso* ' groin ' and their descendants in Tocharian . a coda to the Lachsargument *IF* 90, 1985, 72–78

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24. HOCK, H. H. *Principles of Historical Linguistics.* Mouton / de Gruyter, Berlin, 1986; XIII + 722.

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26 ITKONEN, Esa [Finnish linguistics meets the mysterious India] (Finn). *Virittaja* 1988, Helsinki, 189–209

27 KAYE, J, LOWENSTAMM, J A non linear treatment of Grassmann's Law *NELS* 15, 1985, 220–233

28 KHAMISI, A M Relation between grammar and lexicon *Journal of Asian and African Studies* 35, Tokyo, 1988, 55–72

29 KOERNER, K On the historical roots of philology/linguistics controversy (in) *Papers from the 5th Intern Conf on Historical Linguistics* (ed A AHLQVIST), Benjamins, Amsterdam 1982, 404–413

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31 LEHMANN, W P Linguistics and archaeological data for handbooks of protolanguages (in) *M Gimbutas Fel Vol*, Washington - DC, 1987, 72–87

32 LEHMANN, W P, MALKIEL, Yakow (ed) *Perspectives on Historical Linguistics* Current Issues in Linguistic Theory -24, Benjamins, Amsterdam, 1982, xii + 379

33 MATILAL, Bimal Krishna *The Word and the World: India's Contribution to the Study of Languages* Mot Ban, Delhi, 1990, xii + 189

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34 MAYRHOFER, Manfred Ein Jahrzent miterlebter Sprachwissenschaft Zu einem Buch von Oswald Szemerenyi *Die Sprache* 29 (2), 1983, 182–186

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35 MILLER, D Gary Was Grassmann's Law recorded in Greek? *KZ*, 1978,

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41. PIEPER, Ursula: STICKEZ, Gerhard (ed.). *Studia Linguistica Diachronica et Synchronica.* Melanges Werner Winter, Mouton / de Gruyter, Berlin, 1985; xxii + 985.

42. POBOZNIAK, T. Jezyki indyjskie. (in) *Jezyki indoeuropejskie I* (ed. L. BEDNAREZUK), Warszava, 1986; 50–119.

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47 ROBINS, R H The evolution of historical linguistics. *JRAS* 1986 (1) 5-20

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48 SAMPSON Geoffrey *Writing Systems A Linguistic Introduction* Stanford Univ Press, Stanford, CA, 1985, 234

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49 SARASWATI, Baidyanath *Ritual Language A Trans-anthropological Perspective* Varanasi, 1982, 10

50 SCHARFE, Hartmut A visit to the cradle of grammatical science (in) *India and the Ancient World* (Prof P H L. Eggermont Jubilee Vol) Leuvain, 1987, 157-158

51 SIEWIERSKA, Anna *The Passive A Comparative Linguistic Analysis* Croom Helm, London, 1984 306

52 SIMONSSON Nils On the concept of sentence in ancient Indian and Tibetan theory and on the function of case particle in Tibetan according to Tibetan grammarians *Fenno Ugrica Suecana* 5 Uppsala, 1982, 281 291

53 STERNEMANN R Franz Bopps Beitrag zur Entwicklung der vergleichenden Sprachwissenschaft *ZG* 5 (2) 1984, 144-158

see 45 234 above

54 SUBBA RAO Velluri *The Philosophy of a Sentence and its Parts* Mun Man, New Delhi 1970, 278

55 SZEMERENYI Oswald *Einfuhrung in die vergleichende Sprachwissenschaft*

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56. SZEMERÉNYI, Oswald. *Richtungen der modernen Sprachwissenschaft.* Winter, Heidelberg; Vol. I (von Saussure bis Bloomfield), 1971, 148; Vol. II (Die fünfziger Jahre, 1950–1960, 1982, xiv + 318.

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59. TURNER, R. L. *Indo-Aryan Linguistics: Collected Papers, 1972–73.* Delhi, 1985; xvi + 435.

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..see 34. 189 above .

61. VARMA, Siddheshwar. Śodhanibandha (Hindi). *VJ* 34 (8), Nov. 85; 33–54; 34 (9), Dec. 85: 154–169.

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62. VIDYANANDA, Brahmacari. Bhāṣāvijñāna men 'dhvanivijñāna' kī vilakṣaṇatā (Hindi). *VJ* 34 (8), Nov. 85; 72–73.

63. ZIMMER, Stefan. Ursprache. *Urvolk und Indogermanisierung* 25.

64. ZOGRAPH, G. A. *Die Sprachen Südasiens.* VEB Verl. Enzyklopadia, Leipzig, 1982; 167.

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Rev. : B. SCHLERATH, *Kratylos* 27, 184–85; J. VACEK, D. MARKOVA, *Arch Or* 55, 77–79; Hans J. VERMEER, *ZDMG* 134 (1), 159–60.

65 ZOGRAPH, G A *Languages of South Asia : A Guide.* Routledge and Kegan Paul, London, 1982, viii + 231.

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XII RELIGION AND MYTHOLOGY

47 RELIGION AND MYTHOLOGY IN GENERAL

1 AALTO, Pentti Connections between Finnish and Aryan mythology (in) *Studies in Altaic and Comparative Philology* (Aalto Fel Vol), *Stud Or* 59, Helsinki, 1987, 80–98

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2 ALLEN, D Eliade and history *The Journal of Religion* 68 (4), Chicago, 1988, 545–565

3 ALMOND, Philip C *Mystical Experience and Religious Doctrine An Investigation of the Study of Mysticism in World Religions* Religion and Reason – 26, Berlin, 1982, viii + 197.

4 ATKINSON, Clarissa W, BUCHANAN, Constance H, MILES, Margaret R (Ed) *Immasculate and Powerful The Female in Sacred Image and Social Reality* Harvard Women's Studies in Religion Series, Beacon Press, Boston, 1985

in her paper Frederique Apfell MARGLIN reexamines on the basis of a study of ritual practices and texts the traditional consensus that female sexuality is devalued by Hindu standards of purity, the study concludes that celibacy – male as well female – is considered *inauspicious* and dangerous in the religious system Nancy JAY uses anthropological theory to elucidate the *connection between sacrifice (actual and symbolic) and the* symbolic establishment of patrilineal ties as superior to maternal ties

5 BADER, Françoise An Indo European myth of immersion – emergence. *JIES* 14, 1986 39–123

in the area from India Iran to Ireland this myth comes from an analysis of the sun's movements in the non *dei* part of its courses

6. BEANE, Wendell Charles. Cosmic combat in Enuma Elish and the Devī-māhātmya : a cross-cultural religious comparison. *JORM* 42–46, 1972–77 (1987); 89–110

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6A. BIANCHI, Ugo. *Problemi di storia delle religioni.* Edizioni Studium, Rome, 1986; 163

7. BIEDERMANN, Hans. *Die Grossen Mütter. Die schöpferische Rolle der Frau in der Menschheitsgeschichte.* Scharz Verlag, Bern, 1987; 223 + ill.

8. BOGOLJUBOV, M. I. [The feast "Vṛtra's annihilation" in old Khwarezm]. *IzvAN* 3, 1985; 195–203.

9. BOSC, Jean-Marie. *L'Asie des grandes religions.* Le Sarment, Fayard, Paris, 1984; 314.

Rev. : Jean-Paul ROUX, *RHR* 203 (4), 432–33.

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..transl. of some of the sacred scriptures of Z ..

11. BOYCE, Mary. Priests, cattle and men. *BSOAS* 50 (3), 1987; 508–526.

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12. BRENNEMAN, Walter L. Serpents, cows, and ladies : contrasting symbolism in Irish and Indo-European cattle-rading myths. *Hist. Rel.* 28 (4), 1987; 340–354.

13. BRIQUEL, Dominique. Some remarks about the Greek god Hermes. *The Mankind Quarterly* 26 (1–2), Washington–DC, 1985; 75–97.

..if one considers the general idea of a "social god", Hermes, seems to be a fairly accurate counterpart to Aryaman.. (how-

ever, unlike Aryaman H does not preside over marriage H does not play a central role in liturgy) Vedic god Bhaga may also well lend himself to comparison with H [DUMÉZIL s tripartition is somewhat marginal in Gk thought, therefore, the author examines another kind of comparison bet IE ideology and Gk data namely IE ideas about sovereignty] [in the hist of DUMEZIL s thought tripartition appears first applied to the I I area (1930) it appears extended out of this area only later (1938) it is sytematically developed in Jupiter, Mars Quirinus]

14 BROUGH, John Mythological triads *The Times Literary Supplement*, 3 1 1975, 19–20

15 BRUNNER-TRAUT, E (ed) *Die funf grossen Weltreligionen Hinduismus, Buddismus, Islam, Judentum, Christentum.* Herderbucherei 488, 1981 (9th ed), 1981, 143

16 CALDAROLA, Carlo (ed) *Religions and Socities Asia and the Middle East* Mouton, Amsterdam, 1982 VIII + 688

Paul G HIEBERT India the politicization of a sacred society pp 289–331

17 CAVENDISH Richard , LING, Trevor O (ed) *Mythologie der Weltreligionen Eine illustrierte Weltgeschichte des mythischen religiosen Denkens* Rheingauer Verlagsgesselschaft, Eltville, 1985, 304 + illust

18 CHAKRABARTI C *Myth and Races of the World* New Delhi, 1985, 192

19 CHOKSY, Jamsheed K *Purity and Pollution in Zoroastrianism Triumph over Evil* Univ of Texas Press, Austin, 1989, xxix + 185

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20 COSTA, Gabriele Il dio d'oro in Grecia e in India lingua poetica e tradizione religiosa

see 45 41 above

21 CREVATIN, F Contributi sociolinguistici all storia religiosa *Ricerche di storia sociale e religiosa* 15–16, Paideia, 1979, 77–94,

22. DENNY, Frederick M.; TAYLOR, Rodney L. *The Holy Book in Comparative Perspective.* Univ of South Corolina Press, Columbia, 1986; 260.

> ..descriptive survey of world's major living religions.. transmission of sacred traditions among non literate peoples .

23. DERRETT, J. D. M. Gesetz und Moralitat in orientalischen Religionen. (in) *Ethik der Religionen* (ed. C. H. RATCHOW), W- Kohlhammer, Stuttgart, 1980; 206–256.

24. DEXTER, Miriam Robbins. Indo-European reflection of virginity and autonomy *The Mankind Quarterly* 26 (1–2), 1985; 57 ff.

> ..ref to Vedic and epic mythology (the physical state of being a virgin was less imp than the concept of being in the youth of one's powers cf *RV* VI 49 Sarasvatī referred to as *kanyā* and 'wife of a hero') the linkage of autonomy with virginity was most imp in societies wh were not only patriarchal and warrior-centered but patrilineal as well, in these societies, *eternal* virginity represented an ingathering and inholding of energy

25 DILLMANN, F.-X Religions indo-européennes–Mélanges. *RHR* 195, 1979.

26. DONOVAN, P J. Do different religions share moral common ground? *Rel. Studies* 22 (3–4), Cambridge, 1986; 367–375.

27. DUBUISSON, D. Matériaux pour une typologie des structures trifonctionnelles. *L' Homme* 93, 1985: 101–121.

28. DUMÉZIL, G *Mariages indo-européennes* Payot, Paris, 1979; 344.

29. DUMÉZIL, G *Apollon Sonore et autres essais: 25 esquisses de mythologie.* Gallimard, Paris, 1982

30 DUMEZIL, G *La Courtisane et les seigneurs colorés. Esquisses de mythologie.* Gallimard, Paris, 1983; 243.

31. DUMÉZIL, G. *The Stakes of the Warrior* Univ. of Calif. Press, Berkeley, 1985.

. ed with introd by Jaan PUHVEL; transl by David WEEKS of the first part of DUMÉZIL's *Mythe et Épopée*

32 DUMÉZIL, G *The Plight of a Sorcerer* Univ. of Calif Press, Berkeley, 1986

ed by Jaan PUHVEL, transl by David WEEKS sorcerers in uneasy league with demons

33 DUMÉZIL, G *The Destiny of a King.* Univ of Chicago Press, 1988, 155

English transl by Alf HILTEBEITEL

34 DWIVEDI, O P (ed) *World Religions and the Environment* Mot Ban, Delhi, 1989, viii + 462

(collection of 9 essays)

35 ELIADE, Mircea *The Myth of the Eternal Return, or Cosmos and History* Princeton Univ Press, 1954

(transl into English by Willard TRASK) Rel in general is characterized by a "return to the origins" E sees this phenomenon in terms of the sacred" (also M E s *Myth and Reality* transl by TRASK, Harper Colophon Books, New York 1963)

36 ELIADE, Mircea *A History of Religious Ideas* Univ of Chicago Press, Vol I From the Stone Age to the Eleusinian Mysteries (transl by W R TRASK), 1978, V + 489, Vol II· From Gautama Buddha to the Triumph of Christianity (transl by W R. TRASK), 1982, 565, Vol III From Mohammed to the Age of Reforms (transl by Alf HILTEBEITEL and Diene APOSTOTOS – CAPPADONA), 1988, 352

ch entitled Brahmanism and Hinduism" in Vol II, pp 48 ff

Rev James P McDERMOTT (Vol. II), *JAOS* 103, 659–60, Stephen H PHILLIPS *PEW* 36 (2) 177–84 R J Z WERBLOWSKY (Vol I and II) *Hist Rel* 23 (2), 181–86

37 EULER, W Gab es eine indogermanische Gotterfamilie? (in) *Studien zum idg Wortschatz* (ed W. MEID), IBS 52, Innsbruck, 1987, 35–56

. (I. Die Bezeichnungen für "Sohn" und "Tochter"; II. Verwandtschaftsnamen bei Gottheiten in den idg. Sprachen).. Old Indo-Aryan evidence..

38. FOY, Whitfield (ed.). *Man's Religious Quest : A Reader.* Croom Helm, London, 1970.

. (collection of 15 essays . deals with almost all religions of the world) . E. J SHARPE "Religion in hist. perspective", U. SHARMA: "Theodicy and the doctrine of *karma*".. Hinduism: *a basic and persistent affirmation of H has been that there are* as many aspects of the truth as there are persons to perceive it.. H N C. STEVENSON · "Status evolution in the Hindu caste system"..

Rev. : S. V. PANDE, *The Eastern Anthropologist* 34, 83–86

39. GINZBURG, Carlo. Mitologia germanica e nazismo : Su un vecchio libro di Georges Dumézil. *Quaderni storici* 57, 1984; 857–882.

a transl. of this article appeared in *Annales . Economies, sociétes, civilisations* 40 (1985), 695–715 with a response by DUMÉZIL in the same vol , 985–989

40. GROTTANELLI, Cristiano. Temi Dumeziliani fuori mondo indoeuropeo. *Opus* 2, 1983; 365–389.

41 HASENFRATZ, Hans-Peter. *Die Seele. Einführung in ein religioses Grundphanomen* (*mit ausgewahlten Texte*) Theologischer Verlag, Zurich, 1986 ; 131.

42. HAUDRY, Jean Comparative mythology and comparative philology. (in) *Homage Dumézil*, 1982; 17–23.

43. HAUDRY, Jean. Le religion cosmique des Indo-Européens. *LALIES* 6, Paris, 1984 (1988), 139–146.

..see 47 44 and 47.45 below..

44. HAUDRY, Jean. *Le religion cosmique des Indo-Européens.* Les Belles Lettres (Etudes i-e – 2), Paris, 1987; 329.

..see 47.43 above and 47.45 below..

45. HAUDRY, Jean. The cosmic religion of the Indo Europeans. (in) *Edgar C. Polomé Fel. Vol*, Mouton – de Gruyter, Berlin, 1988, 225–233.

see 47 43 and 47 44 above

46 HEGDE, R D The infidel *Glory of India* 8 (1-4), 1984 (89), 25-32

the hist of the reformation movement launched by the infidel ranges from the Vedic period till the time of Śankaracarya *Maṇḍūkasukta* (*RV* VII 103) provides the first indication of infidel elements (chanting of Vedic texts by priests is ridiculed) Bṛhaspati and Lokayatikas

47 HOLM, Nils G *Religious Ecstasy* Almquist and Wiksell, Stockholm, 1982, iv + 306

(based on papers read at the Symposium Abo, Finland, Aug. 26-28, 1981)

48 IKEDA, D, WILSON, B *L' avenir de l' humanite et le rôle de la religion* Ed du Rocher, Monaco, 1987, 359

49 JAKOBSON, R *Selected Writings VII Contributions to Comparative Mythology, Studies in Linguistics and Philology, 1972-1982* Mouton, Amsterdam, 1985 XXIII + 403

(ed by Stephen RUDY)

50 JAKOBSON, R The Slavic god Velesu and his Indo-European cognates (in) R J s *Select Writings VII*, Mouton, Amsterdam, 1985, 33-48

ref Vedic Varuna, Vala

51 JENSEN, Adolf E *Das religiose Weltbild einer fruhen Kultur* Stuttgart, 1948

(see *VBD* II 53 34) myths from many parts of the world wh contain the central idea that in primeval age a deity was slain and from its corpse then originated the edible plants deity frequently identified with the 'moon'

52 JETTMAR, Karl *The Religions of the Hindukush Vol 1 The Religions of the Kafirs The Pre-Islamic Heritage of Afghan Nuristan.* Aris and Phillips Ltd, Warminster, 1986, ix + 172

obvious Indo Aryan culture traits in the Hindukush

Rev. : Jurgen FREMBGEN, *IIJ* 31, 329-332

53. JONES, William. *The Concept of Gods in Ancient World.* Eastern Book Linkers, Delhi, 1983; 79.

> . (ed. with introd. by PUSHPENDRA KUMAR).. discussion of Hindu gods in the light of comparative rel ..

54. KELLENS, Jean. Mazdā Ahura ou Ahura Mazda? *MSS* 43, 1984; 133–136.

55. KITAGAWA, Joseph. Religious visions of the end of the world. (in) *Gilgul* Worblowsky Fel. Vol., *Numen* 50–Suppl., 1987; 125–137.

> . (K. mentions that Heinrich ZIMMER has traced the concept of the Cakravartin not only to the earliest Vedic, but also to the pre-Vedic, pre-Aryan trad. of India)..

56. KNOBLOCH, J. Der Name der Kentauren. (in) *Gunter Neumann Fel. Vol.*, IBS – 40, Innsbruck, 1982; 129–131.

57. KOSTER, Fritz. *Religiose Erziehung in den Weltreligionen: Hinduismus, Buddhismus, Islam* Wissenschaftliche Buchgesellschaft, Darmstadt, 1986; X + 348

58. KRAMRISCH, Stella; OTT, J.; RUCK, D A. P.; WASSON, R. G. *Persephone's Quest Entheogens and the Origins of Religion.* Yale Univ. Press, 1986, 257.

> . (collection of already published papers).. round the theme: WASSON's identification of Soma with Fly-Agaric .

59 KREYENBROEK, G. *Sraoša in Zoroastrian Tradition.* Orientalia Rheno-Traiectina – 28, Brill, Leiden, 1985; xiii + 200.

> . (DD – Leiden Univ, 1982) S described in the Middle Persian Sources as '*lord of this world*' and *vice-regent of Ahura* Mazda on earth .

60. LIEBERG, Godo. The theologia tripartita as an intellectual model in antiquity. (in) *Essays in Memory of Karl Kerényi*, JIES Monograph 4.

61. LINCOLN, Bruce. *Priests, Warriors, and Cattle. A Study in the Ecology of Religions.* Univ. of Calif. Press, Berkeley, 1981; viii + 242.

"The Indo Ir priestly cycle 'The Indo Ir warrior cycle", Indo Ir conflict of priests and warriors given features of ecology serve to mould or shape culture, wh in turn seems to mould or shape religion from similar generative ecolog cal features similar rel systems wd develop e g religious systems of some Nilotic tribes (Nuer Dinka, and Masai being the most imp) and the reconstructed rel systems of the Indo Iranians (CULIANU in his rev is sceptical about Remus ⟨ * Yemo (twin) IIr * Yama etc)

Rev F BADER *BSL* 79 (2) 96-113, Ioan P CULIANU, *Hist Rel* 22, 196-98

62 LINCOLN, Bruce Mithra (s) as sun and savior (in) *La Soteriologia dei culti Orientali nell' Impero Romano* (ed U. BIANCHI, M J. VERMASEREN), Brill, Leiden, 1982, 505-526

63 LINCOLN, Bruce Places outside space, moments outside time (in) *Homage Dumezil*, 1982, 69-84

how to evade seemingly impossible (trick) conditions? — examples from Veda

64 LINCOLN, Bruce Waters of memory, waters of forgetfulness *Fabula* 23, 1982, 19-34

65 LINCOLN, Bruce Food and cosmogony an Indo-European theme *Paper*, 11 Internat Conf of Anthropological and Ethnological Sciences, Vancouver, Aug 1983

66 LINCOLN, Bruce "The earth becomes flat' — a study of apocalyptic imagery *Comparative Studies in Society and History* 25, 1983, 136-153

67 LINCOLN, Bruce *Myth, Cosmos, and Society Indo-European Themes of Creation and Destruction* Harvard Univ Press, Cambridge – Mass, 1986, XV + 278

how myth and society re inforce each other the individual, society, and cosmos are linked in a single mythic system Vedic evidence

Rev David BOUVIER *RHR* 205 (2) 205-06, E COMPANILE, *BSL* 82 (2), 211-16, Brian K. SMITH *Hist Rel* 27, 419-23, Udo STRUTYNSKI, *Hist Rel* 27, 414-19

68. LINCOLN, Bruce. Shaping the past and the future. *Times Literary Supplement*, 3. 10. 1986; 1107–8.

..(rev. of G. DUMÉZIL's *L'oubli de l'homme et l'honneur des dieux*, Gallimard, Paris, 1985).

69. LINCOLN, Bruce. Kinship codes, social codes, and Indo-European myth. *Hist Rel* 26 (4), 1987; 422–426.

..rev. art. on 47.91 below..

70. LITTLETON, C. Scott. *The New Comparative Mythology. An Anthropological Assessment of the Theories of Georges Dumézil.* Univ. of Calif. Press, Berkeley, 1985.

..third ed. of *VBD* III. 47.79. Appendix in two parts added: (1) Summary of major developments in the field since 1972; (2) A revised version of "Je ne suis pas.. structuraliste": some fundamental differences bet. DUMÉZIL and LÉVI-STRAUSS..

71. LYLE, Emily B. Dumézil's three functions and Indo-European cosmic structure. *Hist Rel* 22 (1), 1982; 25–44.

. *DUMÉZIL has explicitly disassociated his system of the three* functions from any total cosmic scheme involving such basic dimensions as space and time (ELIADE, *A Hist of Rel Ideas*. The IEs were accustomed to cosmicizing space). DUMÉZIL's claim that the concept of the three functions is exclusively IE is not valid; it is an archaic feature that has been more fully retained by IEs than any other peoples..

72. MAGGI, D. Sui teonimi Trebopala e Iccona nell' iscrizione lusitana del Cabeço das Fráguas. (in) *Problemi di lingua e di cultura nel campo indo europeo* (ed. E. CAMPANILE), Giardini, Pisa, 1983; 53–60.

..ref. Viśpalā and Aśvins.

73. MALAMOUD, Charles (ed.). *Lien de vie, noeund mortal: les representations de la dette en Chine, au Japan et dans la monde indien.* Éd. de EHESS, Paris, 1988.

74. MANJESHWAR, Saguna. *Birth of the Gods.* India Book House.

Rev.: *ToI*, 8.9.74, 4; 6–7.

75 MASIH, Y. *Tulanatmaka Dharmadarśana* (Hındı) Mot. Ban, Delhı, 1985, 8 + 347 + 3

see 47 76 below

76 MASIH, Y *A Comparative Study of Relıgıons* Mot. Ban, Delhı, 1990, xıv + 399

(see 47 75 above) deals wıth lıvıng relıgıons ın Indıa Hınduısm fourfold pıllar of *karma samsara jnāna muktı*
Rev K K RAJA *ALB* 55 168–69

77. MAZUMDAR, B P Stages ın the hıstory of relıgıous belıefs (tıll the sıxth century A D) *BRMIC* 37 (4), Aprıl 86, 85–88

(serıally) Vedıc evıdence

78 MERKELBACH, Reınhold *Mıthras* Haın Verlag, Konıgsteın / Ts, 1984, xvı + 412 + 168 ıll

the orıgıns of the Roman Mıthras mysterıes (god of the hunt, guarantor of contracts and agent of sacrıfıce of steer as a pre condıtıon for the creatıon of world order) are probably to be sought ın Old Iranıan and Indıan mythology see (VERMASEREN) *VBD* III 56 56

Rev Jurgen BRINKS, *Mundus* 21 (3) 216–17, Hans Georg GUNDEL *ZDMG* 137 (1) 129–31

79 MESLIN, Mıchel Recent French research ın the hıstory of relıgıons *Hist Rel* 21 (3), 1982, 294–304

ın Indo Ir relıgıon work of G DUMÉZIL

80 MOMIGLIANO, Arnaldo Premesse per una dıscussıone su Georges Dumezıl *Opus* 2, 1983, 329–342

G D has responded to A M ın *L oublı de l'homme et l hon neur des dieux* Gallımard Parıs 1985 pp 299–318

81 NARIMAN, Farıbourz Some Indo Iranıan godheads and theır development (ın) *Ultimate*, Bombay Unıv, 1991, 143–151.

Ahura Mazda, Haoma, Mıthra

82 NARTEN, J *Die Amešа Spentas im Avesta* OH, Wıesbaden, 1982, xıı + 155.

Rev B SCHLERATH, *IIJ* 28 152-57, SKJAERVE, *Kratylos* 28, 77-81

83 NIKOLAEV, S L STRACHOV, A B On the name of the thundergod in Indo European languages (Russ) *Balto-slavjanskie issledovanija 1985*, Moscow, 1987, 149-163

84 OBERHAMMER, Gerhard (ed) *Epiphanie des Heils Zur Heilsgegenwart in indischer und christlicher Religion* Publ of the De Nobili Res Library IX, Wien, 1982, 256

Rev R N D *ABORI* 69 400-01, ED, *IIJ* 27 (1) 77-78

85. O'BRIEN, Steven Dioscuric elements in Celtic and Germanic mythology *JIES* 10 (1-2), 1982, 117-136

examines the evidence for an IE transfunctional goddess and her twin offspring who appear in both hippomorphic and anthropomorphic forms in Celtic and Germanic mythology ref to Vedic Asvinau

86 O' FLAHERTY, Wendy Doniger *Dreams, Illusion, and other Realities* Univ of Chicago Press, 1985, 396

87 O' FLAHERTY, Wendy Doniger *Women, Androgynes, and other Mythical Beasts*

(= *VBD* IV 53 119) (rev continuation and its rel meanings and symbolic expressions as recorded in Hindu myths) develop of the author s investigations into the theme of power

Rev Holly Baker REYNOLDS *IIJ* 25 (4) 281-83

88 O' FLAHERTY, Wendy Doniger *Other Peoples' Myths The Cave of Echoes* Macmillan Publ Co, New York, 1989, 196

89 OGUIBENINE, B Pratique d'une recherche semiotique en philologie et en histoire des religions *International Journal of Semiotics 1, 1979, 305-348*

90 OORT, Marianne Reflections of the divine? Female deities and females *Paper, Interdisciplinary Congress on Women*, Groningen, 1984, 1-9

deals with the position of women in Vedas, *MBh*, etc.,,

91 OOSTEN, J G *The War of the Gods the Social Code in Indo-European Mythology* Routledge and Kegan Paul, London, 1985, viii + 192

O rejects DUMÉZIL s " trifunctional pattern " He stresses the preponderance of kinship terminology in the names and epithets of certain gods particularly the pattern whereby the chief deity is referred to as father (*Dyauh pitr* Jupiter), while others are defined as his siblings children spouses and consorts strife among the gods within the framework of kinship relations (O asserts that Brahmanas and Ksatriyas were originally equal in status and that republics preceded and only gradually gave way to monarchies in India) see 47 69 above

92 PAGE, R I Dumezil revisited *Saga Book 20*, Viking Society for Northern Research, 1979

93 PANGBORN, Cyrus R *Zoroastrianism A Beleagured Faith* Vikas Publ House, New Delhi, 1982. xvi + 162

Rev SWAMI VIDARUPANANDA *BRMIC* 36 (10), 238

94 PANIKKAR, Raimundo *The Trinity and the Religious Experience of Man* Darton

Rev *ToI*, 5 5 74 4 2-5

95 PANIKKAR, Raimundo *Myth, Faith, and Hermeneutics*. Asian Trading Corporation, Bangalore, 1983, 500

discusses, among others the myths of Prajāpati and Śunaḥśepa (it is necessary for every human being to have some kind of faith if you do not believe, you will not exist ') the theory of *karma* is probably the result of a hist process of secularization from the Vedic and brahmanic conception of sacrifice to the general understand ng of life itself as a kind of sacrifice

Rev V N DHAVALE *ABORI* 66 269-273

96 PARKHE, M S *The Universal Faith*. Pancha Sadhana Prachara Kendra, Poona, Oct 1978, 170

. (2nd rev ed , first ed in July 1978)

97 PARPOLA, A , HANSEN, Bent Smidt (ed) *South Asian Religion and Society* Studies in Asian Topics – 11, SIAS, Copenhagen, 1986, 262 + illust. + pl

..contains : Marjatta PARPOLA, "On the lg. of dress and personal appearance in domestic rites" (Vedic symbolism has flourished with formal elaboration in the conscious to an unusual extent, altho' deep roots in the emotional with links to physical experiences and mythical and cosmological parallels are maintained) . A. PARPOLA, "Jaiminīya texts and the first feeding of solid food".. "Evolution of ancestor ritual in post-Vedic times"..

Rev. : Karel WERNER, *JRAS* 1988 (1), 213-14

98. PENNER, Hans; YONAN, Edward. Is a science of religion possible? *Journal of Religion* 52, 1972, 107-133.

..(recounting the hist. of definitions offered for the object does not in itself constitute a definition of that object)..

99. POLOMÉ, Edgar C. Some thoughts on the methodology of comparative religion, with special focus on Indo-European. (in) *Essays in memory of Karl Kerényi* (ed. POLOMÉ), JIES Monograph 4, 1984; 9-27.

100. PUHVEL, Jaan. *Comparative Mythology.* The Johns Hopkins Univ. Press, Baltimore, 1987, X + 302.

..study of the mythology of the IE peoples . Vedic India, Epic India, Ancient India, Epic Iran, Ancient Greece, Ancient Rome, Celtic myth, Germanic myth, Baltic and Slavic myth influence of DUMÉZIL's ideology on the treatment of Indian and Iranian mythologies treats specific themes . god and warrior, king and virgin; horse and ruler, etc... seeks to unravel the prehist. origins of IE mythological traditions..

Rev. : J W. DE JONG, *IIJ* 32, 206-03; Edgar C. POLOMÉ, *Hist Rel* 29 (2), 184-89.

101. RAM ANANT, L. B. Racanātmaka sāhitya aura mithaka (Hindi), *Gaganāñcala* 9 (1-2), 1986; 73-88.

..creative literature and myth.. considers Vedic evidence..

102. RATSCHOW, C. H. (ed.). *Ethik der Religionen : Ein Handbuch. Primitive, Hinduismus, Buddhismus, Islam.* Kohlhammer, Stuttgart, 1980; 511.

103. REETZ, Dankfried. Raymond Panikkar's theology of religions. *Rel. and Soc.* 15 (3), Sept. 1968 ; 32-54.

104 *Religions of India* Clarion Books, New Delhi, 1983. 308 + ill

(Foreword by KARAN SINGH)

105 REYNOLD, Frank Toward a history of religions in South and Southeast Asia *Religious Studies Review* 7, 1981; 228–233

contains brief interpretative summary of Paul Mus's view (Paul Mus, *Barabadur*, 2 vols, Hanoi, 1935 first vol serves as a long introduction to Buddhism in the context of Brahmanical thought)

106 RIES, Julien (ed) *Symbolisme dans le culte des grandes religions* Centre d'Histoire des Religions, Louvain, 1985, 380

107 RIES, Julien et al (ed) *L'expression du sacre dans les grandes religions* Centre d' Histoire des Religions, Louvain, 1983

108 RULAND, Vernon *Eight Sacred Horizons The Religious Imagination East and West* Macmillan Publ Co, New York, 1985, 240

Primal, Sino Japanese, Hindu, Buddhist, Judaic, Muslim, Christian, Humanist

109 SANDERS, N K The religious development of some early societies (in) *Origins of Civilization* (ed P R S) OUP, 1979, 103–127

110 SAYERS, William Fergus and the cosmogonic sword *Hist Rel* 25 (1), 1985, 30–56

ref to *Puruṣasūkta, Aśvamedha Puruṣamedha*

111 SAYERS, William The mythology of Loch Neagh *The Mankind Quarterly* 26 (1–2), 1985, 111–135

ref to Vedic *Aśvamedha* body fluid—tears, spittle, mucus, sweat, milk, blood semen, urine—are highly charged symbols. (in f n ref to DUMÉZIL's view on Mudgala legend - *RV* X 102)

112. SCHLERATH, B. [Contributions on Old Iranian mythology]. (in) *Wörterbuch der Mythologie* (ed. H. W. HAUSSIG) IV, 1974–83.

..from Apam napāt (p. 272ff.) to Zurvan (p. 478)..

113. SENIOR, Michael (ed.). *Illustrated Who's Who of Mythology*. Macmillan Publ. Co., New York, 1985; 224.

. (consulting ed : Geoffrey PARRINDER).. contains more than 1100 entries..

114. SHAPIRO, Michael. Neglected evidence of dioscurism (divine twinning) in the old Slavonic pantheon. *JIES* 10 (1–2), 1982; 137–165.

..the Slavic mythological names Volos and Veles interpreted as an instantiation of the IE divine twin myth..

115. SHARMA, Arvind (ed.). *Women in World Religions*. SUNY Press, Albany, 1987; 302.

..Ch. on Hinduism by Katherine YOUNG . deals with the issue of women in relation to asceticism, meditation, and enlightenment (emphasized in the classical and medieval texts) in contrast to the role of women as wives and mothers in the ancient period, when the family was emphasized more in the Vedic period..

Rev. : Winnifred A. TOMM, *PEW* 38, 452–55

116. SHRIMALI, K. M. Religion, ideology, and society. *49 PIHC*, Karnataka Univ., Dharwad, 1988 (89); 59–102.

..(pres. address, Ancient India section).. four phases of the methodology of "science of rel." (1) up to 1910 - pre-Durkheim-Weber phase; (2) 1910-20 – Durkheim, Weber, (3) 1920 50 – Functionalism : Radcliffe Brown and Malinowski; (4) since 1950 – structuralism (Levi - Strauss).. since 1960, significant strides in the study of prehist. period of Indian hist. .. Har. rel., Vedic rel (work still influenced by MAX MULLER's approach).. ecological approach to rel. and a plea for geography of rel. ..

117. SINHA, Harendra Prasad. *Dharma-darśana kī Rūpa-rekhā* (Hindi). Mot. Ban , Delhi, 1988 (4th ed.); 23 + 173.

..the outline of the science of rel. ..

118 SINHA, Raghuvir *Family to Religion* National Publishing House, New Delhi, X + 222

Rev Dipali DANDA *JlAnthrop Soc* 16 285-86

119 SIRIWARDENA, R (ed) *Equality and the Religious Traditions of Asia* St Martin's Press, New York, 1987, 173

120 SMITH, Brian K Myth, religion, and the real world. *The World and I*, July 1987, 558-567

121 SMITH, Brian K *Reflections on Resemblance, Ritual, and Religion* OUP, New York, 1989, xvi + 265.

1 Making connections Hinduism and Vedism, 2 Constructing Vedism 3 Ritual and reality, 4 The ritual construction of being, 5 The organization of ritual knowledge, 6 The organization of ritual practice 7 Ritual hierarchy, substitution and equivalancy 8 The destiny of Vedism presents the specifics of Vedism and Hinduism overview of Vedic rel and its broader theoretical and comparative issues

Rev M BIARDEAU *IIJ* 34 78-83, Peter SCHREINER, *BSOAS* 53 (2) 360-62, Karel WERNER *JAOS* 1989 (2) 346-48

122 SMITH, Huston Harmony of Religions *Pr Bh* 94, Aug 89, 455-459

(1) ethical similarities what we shd *do* four aspects of life wh if not kept under control can wreck ruin and havoc Force Possession Spoken Word Sex (2) what we should *be* — human virtues (positive aspect) humility charity veracity, (3) thou shalt not bear false witness' (4) thou shalt not commit adultery (a) all religions affirm that Ultimate Reality is a unity, (b) all religions declare that Reality is ' more , (c) all religions say that God or Reality remains to the very end a mystery

123 SMITH, Jonathan Z *Imagining Religion From Babylon to Jonestown*, Chicago Univ Press, 1982

(the labor of theologians is the object of study for the historian of rel.) in the introduction there was no Hinduism before scholars so constituted it as a rel (cf 47 125 below)

124 SMITH, R Morton. Historical method in the study of religion (in) *On Method in the History of Religions* (ed James S HELFER), Washington Univ Press, Middletown, Conn, 1968

author argues that the h st approach to the study of rel necessarily excludes harboring the possibil ty of divine intervention in human affairs (no *apauruseyatva*)

125 SMITH Wilfred Cantwell *The Meaning and End of Religion A Revolutionary Approach to the Great Religious Traditions* Harper and Row San Fransisco, 1962

cf *VBD* III 47 115 Hinduism is a concept wh. the Hindus certainly did not have Whether the Hindus had a con cept and word homologous to our rel gion is also dubious (also cf *VBD* III 48 232) The earl est mention of Hinduism in the modern sense of the word s found in an Engl sh work publ shed in 1829 acc to W C S there is no H nduism apart from Hindus there was no Hindu sm as such before scholars so constituted it as a rel (cf 47 123 above)

126 SPARTZ E *Das Wappenbild des Herrn und der Herrin der Tiere* DD, Munchen Univ , 1964

127 STAAL, Frits Substitutions de paradigmes et religions d' Asie *Cahiers d Extrême Asie* 1 1985, 21–57

128 STAAL, Frits The sound of religion *Numen* 33, 1986, 33–64, 185–229

129 STRUNK, K Vater Himmel — Tradition und Wandel einer sakralsprachlichen Formel *Gunter Neumann Fel Vol*, IBS 40 Innsbruck 1982 427–438

Gk Ved c Ital c

130 SUDHI Padma An encyclopaedic study on circumam bulation *ABORI* 65, 205–226

131 SUTHERLAND Stewart (ed) *The World s Religions* Routledge, London, 1988 xiv + 995

132. TIWARI, Kedar Nath *Comparative Religion* Mot Ban , Delhi, 1983, xii + 225

(reprint 1990) considers Hinduism among others

Rev Madhavi KOLHATKAR *BDCRI* 46 191 92

133 TOPOROV, V N [Concerning Iranian influence on Siberian and Central Asian Mythology] (Russ) (in) *The*

Caucasus and Central Asia in Ancient Times and the Middle Ages (Russ) Moscow, 1981 146–162

on Mithra and Ahura Mazda in these cultures

134 TRIPATHI G C Indo European elements in Greek and Indian mythologies *Vajapeya K D Bajpai Fel Vol*, Agam Kala, Delhi, 1987 297–302

135 VAN DEN BOSCH L P Representation of gods *Visible Religion* 2 1983 VII – X

136 VELIATH Dominic *Theological Approach and Understanding of Religions Jean Denielon and Raimundo Panikkar A Study in Contrasts* Bangalore, 1988 xvi + 407

137 VERMA Rajendra *Comparative Religion Concepts and Experience* Intellectual Publishing House, New Delhi, 1984, viii + 165

ref to Hinduism concepts like sin monotheism life after death *karma*

138 *Vie et servie dans les civilisations orientales* Acta Orientalia Belgica Ed Peeters Louvain 1983, 296

essays on life and death heaven hell the other world etc in oriental civilizations two papers deal with Indian thought (also *L enfant dans les civilisations orientales* Acta Or Belgica 1979)

139 *Viśva ke Vividha Dharma* (Hindi) D E I Deemed Univ Dayalbag 1984 4 + 2 + 158

among 20 essays Vedic rel Hindu rel rel thought in the systems of Ind philos

Rev R N D *ABORI* 70 338

140 VON STIETENCRON, H A note on Surya worship and the Iranian cult of Mithra *Bh Vid* 45–47, 1985–1987, 13–22

possibility of using Indian texts on Sun worship as a source of information re the cult of Iranian god Mithra

141 WADIA Jal K Are we Zoroastrians fire worshippers? *Pr Bh* 92, Nov, 1987, 426–431

..Zoroastrians are truly the worshippers of Divine Fire as the Divine Spark of Ahura Mazda..

142. WHALING, Frank (ed.). *World's Religious Traditions: Current Perspectives in Religious Studies.* Clark, Edinburgh, 1984; VIII + 311.

..(Essays in honour of Wilfred Cantwell SMITH)..

48. INDIAN RELIGIONS AND MYTHOLOGY : HINDUISM

1. AALTO, Pentti. On the development of Indian religions as reflected by non-religious literature. *Stud. Or.* 64, Helsinki, 1988; 183-194.

2. ABHISHEKI, Janaki. *Religion as Knowledge. The Hindu Concept.* Bombay, 1988; 371

..popular manual on *sanātana dharma* .

3. ADILAKSHMI, S. A. F. Mother worship in India *J Soc Res* 23 (1), 1980; 17-24.

4. AGEHANANDA BHARATI. Authenticity and lineage in Indian religious transmission and transaction. *Bh Vid.* 45-47, 1985-87; 163-180.

5. AGRAWALA, P. K. *Goddesses in India.* Abhinav Publication, New Delhi, 1984; xiii + 145 + pl.

..in proto-hist. and Vedic periods..

6. AIYANGAR, Narayan. *Essays on Indo-Aryan Mythology.* New Delhi, 1987 (reprint); xv + 639.

7. ALSTER, Bendt; LINDTNER, Christian (ed.). *Gads Religionshistoriske Tekster.* G. E. C. Gad, Copenhagen, 1984; 520.

..Anthology of rel. texts . India (Vedism and Brahmanism; Hinduism; Buddhism, Jainism) — by C. LINDTNER, pp. 98-169..

8. AMALADASS, Anand (ed.). *Philosophy of Religion in Hindu Thought.* Sri Garib Dass Oriental Series - 93, Indian Books Centre, Delhi, 1989.

9 APPASAMY, A J (ed) *Selections from Hindu Religious Literature* Mittal Publications, Delhi, 1987, xi + 148

10 AROLE Meera Kurma (tortoise) in literature and archaeology *JOIB* 36 (1-4), 1986-87, 247-255

tortoise endowed with divine qualities in the Vedic period gradually became a deity in later period identification of Kūrma with Prajapati Varuna Surya etc (*VS ŚPB TA*) imp of Kurma in various sacrifices K as *avatara* of Viṣṇu

11 ARORA, U P *Motifs in Indian Mythology Their Greek and Other Parallels*

= *VBD* IV 53 3

Rev Lallanji GOPAL *JGJKSV* 36 291-93

12 BAARTMANS Frans *Āpaḥ the Sacred Waters An analysis of a Primordial Symbol in Hindu Myths* Mot Ban, Delhi, 1990, xii + 363 + 6 pl

13 BAHADUR MAL What is Hinduism? *AH* 1 (3), 14-16, 1 (4), 14-16

14 BAILEY, G M The significance of the divine eye as a means of spiritul vision in ancient Indian religion *J Studies in Mysticism* 2 (1), 1979, 86 94

15 BAILEY G M Brahma s role as a protector *DRB Birth Centenary Vol*, Calcutta Univ, 1982, 127-136

B ref to in *Mundaka Up* I 1 1 2 also other definite references to B in *Up* and *Br* are mentioned

16 BAKHLE, S W *Hinduism Nature and Development* Mot Ban, Delhi, 1991, X + 198

concludes (1) H concerns itself essentially with man s union with the divine who lives within him and can be reached by transcending body mind and intellect (2) in H, there is no place for dogmas sects or castes

17 BAKSHI, Antar Narain *The Concept of Energy in Hinduism* Bombay, 1985, xvi + 48

18 BALAKRISHNAN, S *Worship of Deities in Hindu Religion* New Delhi, 1991, 89

19. BALAKRISHNAN, S. *Introduction to Hindu Religion*, New Delhi, 1991; 76.

20. BANDOPADHYAY, Pranab. *Hindu Faith and Religion*. Image India, Calcutta, 1987; 136.

21. BANDOPADHYAYA, Hari Benoy. *Hindu Religion and Culture : a scientific discussion.*

.. = *VBD* IV. 48.19..

Rev. : ED., *Triveni* 42 (1), 92.

22. BANERJEE, S. P. Purpose of man in the tradition of Indian orthodoxy. *JICPR* 1 (2), 1984.

23. BANERJI, A. C Vaidika evam paurānika sāhityamen saṁkīrtanakā māhātmya (Hindi). *Kalyāṇa* 60 (2), 1986; 483-484.

24. BARTH, A. *The Religions of India*. Delhi, 1990 (reprint); xxiv + 309.

25. BASHAM, A. L. Santosī Mātā : a new divinity in the Hindu pantheon? *Proc. 28 ICO*, Wiesbaden, *1976*, *89-90*.

..see 48.50 below..

26. BASHAM, A. L. *The Origins and Development of Classical Hinduism*. OUP, New York and Oxford, 1989; xx + 159.

..(edited and annotated by Kenneth G. ZYSK).. 1. The beginnings of rel in South Asia . Harappan rel. . The Aryans and their religions, 2. Early speculations and the later sacrificial cults : the dawn of philosophy in South Asia . Sacrificial ritual of the later Vedas; 3 The development of philosophy and the origin of the doctrine of transmigration; *Upaniṣads*.. [some of the main points made by B . (1) there is no evidence that the Aryans had any concept of transmigration; (2) the rel. of the Aryans was oriented towards the world and present life, (3) the hierarchical order of the four *varnas* was already in existence (cf. *Puruṣasūkta*), (4) it was the ascetics of the *Up* period (700-300 B. C.) — a period of material prosperity and growing pessimism — who conceived the idea of *karma* and *punarjanma* (invented by Yājñavalkya)]..

Rev. : V. S., *BJ* 37 (4), 82-85.

27 BASSUK, Daniel E *Incarnation in Hinduism and Christianity The Myth of the God Man* Macmillan (Library of Phil and Rel), London 1987, xiii + 232

28 BASU Durgadas *Hindudharmer Saratattva* (Bengali) Calcutta 1985, X 200

the quintessence of Hindu sm see 48 29 below

Rev N B CHAKRABORTY *BRMIC* 38 (3) 86

29 BASU, Durgadas *Essence of Hinduism* Prentice Hall of India, New Delhi, 1990, ix + 133

see 48 28 above H an encyclopaedia of universal princi ples God all pervading formless yet manifested in endless forms mmortal ty and d vin ty of the Soul no set formulas d verse paths to the same goal the evolutionary concept Atman Brahman dentity *kar a* and rebirth ultimate goal – *i okṣa*

Rev VSRK *BJ* 37 (12) 65–73

30 BASU, Mita Universal religion with special reference to Hinduism *Darshana International* 29 (1), Jan 89

31 BECHERT, Heinz BERGER, Hermann et al (ed) *Gotter und Mythen des indischen Subkontinents* Worterbuch der My thology Erste Abteilung Die alten Kulturvolker, Band V, Klett Cotta, Stuttgart 1984, xv + 1040 + 65 pl + 6 maps

Volker MOELLER D e mytholog e der ved schen Rel g on und des H nduismus pp 1–203

Rev J W DE JONG *IIJ* 30 (2) 130–32

32 BECK Guy L Religious reform in India the Brahma Samaj and the Ārya Samaj *QRHS* 28 (2), 1988, 18–31

33 BHARADVAJ, Srikrishnadatta Samskṛta vanmayamen devataviṣayaka vivarana (Hindi) *Kalyana* 64 (1) (Devatanka), June 90, 106 108

34 BHARATI A The Hindu renaissance and its apologetic patterns *JAS* 29 (2), Feb 70, 267 288

(cf D S SHARMA *The Renaissance of Hinduism*, BHU 1944) acceptance of the authority of the Veda marks orthodoxy even in modern Hindu reformational movements

35 BHARGAVA, P L *Fundamentals of Hinduism A Rational Analysis* Mun Man New Delhi, 1982, viii + 104

(= *VBD* IV 48 33)

Rev Richard W LARIVIERE *JAOS* 104 338-39

36 BHATTACHARJI Sukumari *The Indian Theogony* Mot. Ban , Delhi, 1989, xiv + 397

reprint of *VBD* III 48 27 IV 48 36

37 BHATTACHARYA, Hamsanarayan *Hindudera Deba-debi Udbhaba o Kramabikasa* (Bengali) Firma KLM, Calcutta, 1982-84, Vol I 16 + 584 + 11 Vol II 15 + 441 + 14

see *VBD* IV 48 38

43. BIARDEAU, M Religions de l'Inde *EPHE – V – Sc. Rel. Annuaire* 90–91, Paris, 1981–1983, 90, 145–155; 91, 153–173.

44. BIARDEAU, M *Histoires de poteaux : variations védiques autour de la Déesse hindoue* Publ EFEO-154, Paris, 1989; xii + 356 + 37 pl

> worship of the Vedic Ritual Post (*stambha*) South Indian, variations (e g Potu Raju, godling of Andhra Pradesh, represented by a post of *śamī*, cd well be a stylization of the Vedic *yūpa*) acc to B, Hinduism in its totality has structured itself starting from the Vedic sacrifice.. H is one vast organic unity embracing higher and lower levels, ancient and contemporary manifestations, Brahmanical and popular trends .
>
> Rev J FEYS, *MinI* 70 (3), 339-40, D H KILLINGSLEY, *BSOAS* 54 (2), 381–82, Ludo ROCHER, *JAOS* 111, 596–97

45 BIARDEAU, M *Hinduism The Anthropology of Civilization* French Studies in South Asian Culture and Society – III, OUP, New Delhi, 1989; vi + 189

> (English transl by Richard NICE) H has often been regarded as a multifaceted and disparate faith Using the arch monuments and literary texts of the past few centuries, this book reveals the underlying unity of the Hindu faith . H intricately connected with caste-system H has been changing and diversifying over time

46. BIDERMAN, Shlomo A 'constitutive' god – an Indian suggestion. *PEW* 32 (4), 425–437.

47. BILIMORIA, Purushottama The renaissance reaction to śruti. *ABORI* 65, 1984, 43–58.

> . 19th cent witnessed a rather ambivalent judgement of *śruti*— from complete rejection (MAX MULLER) to ceremonial obsession author discusses Ram Mohan Roy (Hindu renaissance), Brahmo Samaj ('True Church of God"), Prarthana Samaj (looks for inspiration to Maharashtra saints), Arya Samaj ("Back to the Veda"), Ramakrishna-Vivekananda (Neo-Vedantism), Theosophy - Krishnamurti ("Spurious Hinduism"). also Tilak and Sri Aurobindo

48. BOGER, Anne C.; DEOREO, Joellen K. *Sacred India : Hinduism, Buddhism, and Jainism.* Cleveland Museum of Art and Indiana Univ. Press, 1986, 60 + 36 fig.

49. BORA, Rajmal Devatāon ke nāma: kucha pahalū (Hindi). *Parāmarśa* 7 (2), Mar 86, 164–172.

. names of divinities — from hist and linguistic points of view..

50. BRENDT, Michael Santosī Mātā: a new Hindu goddess. *JASBen* 23 (1-2), 1981 (83), 41-104

..Vedic background see 48 25 above..

51. BROCKINGTON, J. L *The Sacred Thread : Hinduism in its Continuity and Diversity*

. (= *VBD* IV 48 58) prehist of Hindu sm meaning of H .. Vedic origin of H early non Vedic influences Vedic rel. is seen not as an alternative of H, but as its earliest form.. "H. is ever the same, yet different"

Rev. R K. BARZ, *IIJ* 27 (4), 316-17, John M KOLLER, *PEW* 34 (2), 234-36, Walter Harding MAURER, *JAOS* 105, 378-79, Stefano PIANO, *Ind Taur* 10, 305

52. BROCKINGTON, J. L. From the three Vedas to the Trimurti: some Hindu groups of three *Shadow* (The Newsletter of the Tradition Cosmology Society) 1 (1), Edinburgh, 1984; 5-16.

53. BROWN, Karry (ed). *The Essential Teachings of Hinduism.* London, 1988; xxxix + 286

54. BURGHART, Richard. *Hinduism in Great Britain : the perpetuation of religion in an alien cultural milieu.* Tavistock Publications, London and New York, 1987, 290

. (Bibliography by Helen KANITKAR) (Rev . the problem of packaging Hindu trad for classroom consumption is a major one . how 'plural' can Hindu pluralism be? 'How' of H is easier to tackle than 'Why' of H the question 'what is H?' seems best to be answered by 'that wh slips bet the fingers of social science'. it is necessary to rephrase the question as 'what are Hinduism?'..)

Rev : Rupert SNELL, BSOAS 52. 176.

55. BURGHART, Richard, CANTLIE, Audrey. *Indian Religion.* Collected Papers on South Asia - 7, Curzon Press, London 1985; XI + 258.

Rev Michael CARRITHERS, *Man* 21 (2), 360-61, K. R NORMAN, *MAS* 20 (3), 608-10

56 CAMPS, Arnulf Some Indian theologians on revelation in Hinduism (in) *Offenbarung* (ed G OBERHAMMER), De Nobili Res Lib, Wien, 1974, 221–225

57 CHAKRAVARTI, Sitansu S *Hinduism A Way of Life*, Mot Ban, Delhi, 1991, 104

ref to many South Asian practices in Hinduism .

58 CHAKRAVARTI, Vani Gurupranāmah (Sk) *SSPP* 63, 1980–81, 25–29

59 CHANDRASEKHARENDRA SARASWATHI, Swami Hindu dharma *Tap Pras* 23 (1), Jan 85, 8–15

60 CHANNA, V C *Hinduism* National Publishing House, New Delhi, 1984, viii + 202

(based on field work at several places in Northern India) seeks to link the seemingly contradictory myths and rituals by tracing the chains of ideas associating them one with another H is not just a rel, it also imposes a life-style on its adherents

61 CHATURVEDI, Chitra Vaidika paramparāen aura Kabiradāsa (Hindi) *Viśvatma* 12 (2), June '86, 14–17

62 CHAUDHURI, Nirad C *Hinduism, a Religion to Live By* OUP, 1980 (paperback ed), xii + 340

Introd What is H ? historical descriptive analytical

Rev J VELINKAR *Indica* 21 (1) 44–45

63 CHAWLA Jyotsna Purusa Prajapati in icons *SP*, 32 AIOC, Ahmedabad, 1985, p 267

64 CHEMPARATHY, George *God en het lijden Een Indische Theodicee* Brill, Leiden, 1986, 45

65 CHENNAKESAVAN, S *A Critical Study of Hinduism* Mot Ban, Delhi, 1980 (second ed), xvi + 159

see *VBD* IV 48 70 from the Vedic period to modern age H acc to author, is a loosely knit pattern of ideological faith having its roots in *dharma* and *satya* t is a sociological and ethical pattern of life

Rev ED, *Dar Int* 21 (1), 86–87

66. CHIDANANDA, Swami. Hinduism : monotheism and polytheism reconciled. *The Divine Life* 46 (12), Dec. 84; 402–405.

67. CHON, K. P. *Remedy the Frauds in Hinduism* Bombay, 1991; V + 330.

68. COBURN, Thomas B Scripture in India : Towards a typology of the Word in Hindu life. *J Am Acad. of Rel.* 52, 1984; 435–459.

69. CONNOLLY, Peter (ed.). *Perspectives on Indian Religions.* Bibliotheca Indo-Buddhica Series – 30, Indian Books Centre, Delhi, 1986.

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70. COOMARASWAMY, Ananda K. *Time of Eternity.* Mun. Man., New Delhi, 1988 (reprint); 140.

..Hinduism · pp 8–29..

71. COURTRIGHT, Paul B. *Ganeśa Lord of Obstacles, Lord of Beginnings.* OUP, New York, 1985 (also 1990); xiv + 274.

..considers modern and Vedic manifestations of the deity.. based mainly on Purāna- evidence..

72. COWARD, Harold G. (ed.). *Language in Indian Philosophy and Religion.* Canadian Corporation for Studies in Religion – supplement 5, Wilfrid Laurier Univ. Press, Waterloo, 1978; X + 98.

Rev. : S. K. NANDI, *BRMIC* 35. 167.

73. CRAWFORD, Cromwell (ed.). *In Search of Hinduism.* Barrytown, 1986; xl + 181.

74. DAIVAJNA SOMAYAJI, K. N. *Concept of Ganesha.* Bangalore, 1983; 69 + 38 pl.

75. DANGE, Sadashiv A. Features of Tāntrism and the Veda. *JORM* 42–46, 1972–77 (1987); 78–88.

..Tantrism is an ancient creed in essence. It is not improbable that in the hey-day of Vedic practices and sacrifices, with a

predominant sexual note a mixed mystic cult got created and fostered wherein the ancient Mahanagnī changed into Śakti and Mahanagna turned into Śiva with new dimensions adding the fish to the already existing *ma karas* (*mamsa madya mudrā maithuna*) And as this one mode of worship got believed to solve all worldly and heavenly problems it came to be called *tantra*..

76 DARAN, D V *Hinduism at a Glance : Vedic Wisdom Rediscovered* Bombay, 1987, xvi + 409

77 DASS, Ayodhya Chandra The origin of Brahmanical image worship and the iconogenic properties in Rgveda *JOIB* 34 (1-2), 1-11

78 DASS, Ayodhya Chandra *Sun Worship in Indo Aryan Religion and Mythology* Indian Books Gallery, Delhi, 1984, xii + 236

79 DELAHOUTRE, M Le culte hindou et sa symbolique (in) *Le symbolisme dans le culte des grandes religions* (ed J RIES), Louvain, 1985

80 DELL, David J et al (ed) *Guide to Hindu Religion* The Asian Philosophies and Religions Resource Guides, G K Hall and Co , Boston, 1981, xxvi + 461

(= *VBD* IV 48 89) material arranged under 12 major categories

Rev David M KNIPE *Hist Rel* 23 (3), 269-71, Paul MUNDSSCHENK *PEW* 34 (3) 321-28, K G Z , *JAOS* 109, 173

81 DE MORA, Juan Miguel On Tantrism (in) *Samskrta Samskrti*, UNAM, Mexico, 1984, 59-86

Spanish original 'Acerca del Tantrismo" (RENOU "Specious knowledge is that wh stops at the literal source, real knowledge is that wh goes all the way to the implications' *Diogène* 29 1960 37-48) author seeks to demonstrate that Tantrism including the Kaula rite has its primitive roots in the Veda the same as any other manifestation of Hindu spirituality Tantrism already existed in the 3rd cent B C altho the texts only appear in 424 A D Tantrism is far closer to the *ṚV* than to the *Up* and later Hinduism conciliation of *bhoga* and *mokṣa*

82 DERRETT, J D M, Hinduism (in) *The Study of Spirituality* (ed Cheslyn JONES et al), SPCK, London, 1986

83 DE SMET, R The status of the scriptures in the 'Holy History' of India *Proc Res Seminar on Non Biblical Scriptures*, Bangalore, 1974, 280–299

> cf *VBD* IV 48 94 analyses the whole trajectory of India s rel. development from the Ved c sacrificial hymns to the decisive encounter with Christ of Raja Ram Mohan Roy and other pioneers of Indian Renissance

84 DHAVALIKAR, M K Ganesa in Central Asia (in) *G S Dikshit Fel Vol* Agam Kala Prakashan, Delhi, 1987, 37-44

85 DHAVALIKAR, M K Origin of Ganeśa *ABORI* 71, 1990, 1–24

> widespread worsh p of elephant Vedic ev dence – *Paidva* (ref to in *ṚV* and *AV* cd be elephant) perhaps precursor of later Airavata of Indra ref to elephant headed deity in *MS* – shown to be a later interpolation Vinayaka mentioned in *ManavaGS*

86 DHAVAMONY, Mariasusai *Classical Hinduism* Documenta Missionalia –15, Univ Gregoriana, Rome, 1982, vii + 525

> (= *VBD* IV 48 101) discuss on under categories revelation incarnation salvation worship meditation monasticism morality the beliefs and practices of Hindus differ from one period of hist to another within a given period from one region to another within a given region from one class of society to another developments of Hinduism — Ved sm Brahmanism, classical Hinduism sectarian H nduism medieval H, modern H contemporary H — shd not be considered as watertight compartments for they merge into one another H. has shown in its long hist a marked propensity to ass milate rather than exclude various rel currents wh. once used to be considered al en to its own orthodoxy H concedes some validity to all other rel g ons
>
> Rev Andre PADOUX, *RHR* 20 (1), 59–61, Frank PODGORSKY, *PEW* 35 (1) 105–106, Ludo ROCHER, *JAOS* 104 335–36

87. D SA, Francis X. The challenge of the Indian religious tradition *New Quest*, Mar -April 85, 69–86

88 DUMONT, L *Religion, Politics, and History in India* Paris / Hague, 1970

89 EDITOR Hindu dharmika parampara āni samājika pari vartana (Mar) *Navabharata*, Wai

Hindu rel trad and social change serially from July 88 onwards

90 EDITOR Mother worship and Sri Ramakrishna *Pr Bh* 92, Oct 87, 362–373

mother worship early Indian evidence IV civil and Vedic...

91 ENGINEER, Rustom Review article on *Hindu Ethos and Challenge of Change* (*VBD* IV 48 88) *ToI*, 25 2 73, 8 2–5

92 FALK, Harry Der Gott des Chaos, Wurfelspiele in Indien *Journal fur Geschichte* 6 1984, 12–17

93 FARQUHAR, J N *An Outline of the Religious Literature of India*

see 33 17 above

94 FATAH SINGH The Veda of Viśva-Mānusa (The religion of the universal man) *Veda Savita*, E S 3 (7)–3 (9), Sept 84

serially Dharma and rel, *ka* (who) the Father *ka* as cross and tree of life

95 FRAWLEY, David *From the River of Heaven Hindu and Vedic Knowledge for the Modern Age* Mot Ban, Delhi, 1992, 180

96 FULLER, C J Hinduism and scriptural authority in modern Indian law (in) *Comparative Studies in Society and History* 30 (2–3), 1988, 225–248

97 GANGULY SHASTRI, Jaydev On the question of changeability of Hindu religion *SP*, 33 AIOC, Calcutta, 1986, 644–647.

98 GARG Vasant Vasu *Veda-Pradipa* 2 (7), Jan 88; 26, 30

99 GASHA, Bharat *Vishwa Hindu Dharma and Sanskriti* Jammu, 1991, vi + 132

100 GELBLUM, Tuvia Traditional classification of Hindu scriptures *SHAP Mailing*, 1984, 5-6

101 GOMBRICH, Richard Early Buddhism *JRAS* 1989 (2), p 398

(report of a lecture) [two pos tions (1) Buddha s rel views hardly differed from those of the *Up* (2) Buddha knew little or nothing of Brahmanism — DE LA VALLEE POUSSIN Buddha did not know the *Up*] acc to G it is possible to show that Buddha (or texts in the Pali Canon) alluded to *BAU* and perhaps to other Brahmanic texts Buddha preached his new message by taking over terms and expressions current in his day (mainly of Brahmanism) and investing them with new meanings Buddha used Brahmanical terminology to formulate his own ideas G attempted a succinct expos tion of Buddha s bas c message in terms wh made clear how it represented an answer to contemporary Brahmanism (that of the earliest *Up*) G discussed the term *karman* Buddha interpreted Br *karma* (ritual action) as moral intention allus ons in Pali Canon to *BAU* the tone is humorous gently satirical they remind one of the voice of Buddha himself

102 GOMBRICH, Sanjukta and R Kings, power, and the goddess *South Asia Research* 6 (2), London, 1986, 123-138

103 GONDA, Jan *Change and Continuity in Indian Religion*

(= *VBD* III 31 8) Hinduism is defined as a complex of soc o rel phenomena wh are based on the authority of the an c ent corposa called Veda

104 GOVIND DAS *Hinduism* Delhi 1986 (reprint), xiv + 445 + vii

105 GOYAL, S R *A Religious History of Ancient India (up to c 1200 A D)* Kusumanjali Prakashan, Meerut

Vol I Pre-Vedic Ved c Jaina and Buddhist religions 1984, xx + 418, Vol II Smarta Ep c-Pauranika Tantrika Hinduism, Christianity, Islam 1986 xxxii + 484

Rev Aubrey A MASCARENHAS *Indica* 27 135-36, G C PANDE *IHR* 11 198-99

106 GUENON, Rene *Studies in Hinduism* New Delhi, 1985, 87

(transl into English by Ian KESARCODI)

107 GULERI, Vidyadhar Sharma *Female Deities in Vedic and Epic Literature* Delhi, 1990, xv + 211

108 GUPTA, Badlu Ram *Hinduism The Gospel of Humanity* New Delhi, 1986, xii + 111

109 GUPTA Ram Chandra *The Wonder that is Hindu Dharma* 1987, 240

Dharma is neither philosophy nor rel neither moral ty nor law yet it pervades all these

110 HARDY F India and beyond the religions of India in the *Encyclopedia of Religion* *Religious Studies* 24 (1) Cambridge, 1988 29 37

111 HARIHARAN M *Hinduism and Its Rationalism* Bombay, 1987, ix + 150

112 HARSHANANDA Swami *Hindu Dharma Praśnottaramalika* (Hindi) Ramakrishna Math, Allahabed, 1986 62

113 HARTEL, H Archaeological evidence on the early Vasudeva worship *Tucci Mem Vol* 2, IsMEO, Rome, 1987, 573-587 + 10 pl

114 HAUSSIG, H W et al (ed) *Gotter und Mythen des indischen Subkontinents* Klatt Cotta, Stuttgart, 1984, 15 + 1040 + 65 pl, maps

Volker MOELLER Die Mytholog e der vedischen Rel gion und des Hinduismus

Rev J W DE JONG *IIJ* 30 (2) 130-32

115 HEESTERMAN, J C India and the inner conflict of tradition *Daedalus* 102 (1), 1973

. (= *VBD* IV 48 146) trad is to be understood as "the way society formulates and deals with the basic problems of human existence — in this respect it is not diff from modernity" trad is not simply a fixed inventory of pet responses that groups and individuals draw — not a set program precisely predetermining individuals responses to the stimuli of every situation. Trad is rather processual and therefore dynamic, flexible, accommodative adaptive But to stress its situational char is to see only a part or aspect of trad In addition to immanent situational dimension is the transcendental dimension that gives order sense meaning and structure to the individual, situational particularities "Trad has to be immanent in the actual situation so as to keep up with shifting reality and transcendent so as to fulfil its orientating and legitimizing function" It is this double structure or two-dimensionality of traditions that explains an abiding conflict at any tradition's core

115A HEESTERMAN, J C *The Inner Conflict of Tradition Essays in Indian Ritual, Kingship, and Society* Univ of Chicago Press, 1985, 10 + 255

Rev Ronald INDEN *American Ethnologist* 13(4) 762-775, Richard W LARIVIERE, *JAOS* 106(3) 601-02, J P PARRY, *Man* 21 (2), 369-70

116 HEGDE, R D The infidel *Glory of India* 8, 1984 (89), 25-32

the hist of the reformation movement launched by the infidel ranges from the Vedic period till the time of Śamkaracarya — *Maṇḍūkasukta* (*RV* VII 103) provides the first indications of infidel elements chanting of Vedic texts by priests ridiculed Bṛhaspati and Lokayatikas

117 HERAS, H *The Problem of Ganapati* Indological Book House, Delhi, 1972, vi + 64

(= *VBD* II 51 12) Introd by Jamna Dass AKHTAR (Ganapati in *RV* = elephant faced Ganesa)

118 HERMAN, A L *A Brief Introduction to Hinduism Religion, Philosophy, and Ways of Liberation* Boulder, 1991, xxi + 181

119 HILTEBEITEL, Alf Folklore and Hinduism *Hist Rel*, 27 (2), 1987, 216-218,

120 HOLT, John Assisting the Dead by venerating the Living *Numen* 28 (1), 1981, 1–28

concentrates on the socioreligious side of the veneration of the Dead in Hinduism and Buddhism

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122 *Induizm Tradicii i sovremennost* (Russ) Izdatal stvo " Nauka ", Moscow, 1985, 284

I V BESTUZHAV LADA Eschatology of Hinduism (futurological aspect) 5–27 A D LITMAN Hinduism and Indian modern philosophy 42 62 O V MEZENTSEVA Studies of H in the USSR , 241-282

123 IONS, V *Indian Mythology* Peter Bedrick Books New York, 1984, 144

124 JAGTIANI, G M *Burning Questions on Hindutva* Bombay, 1988 iv + 61

Rev R N D *ABORI* 71 423–24

125 JAIN, Krishan Lal *Is Hindu a Superior Real?* Heritage of Indians, Delhi, 1989, X + 200

126 JAKIMOVWICZ SHAH Marta *Metamorphosis of Indian Gods* Calcutta 1988, 187

127 JOHNSON Samuel *Indian and Oriental Religions* Deep and Deep Publications, New Delhi 1983 80?

Aryans and their religions

128 JOSHI, H M Hinduism and other religions unity in diversity *ŚPP* 20–21 Aug 84 – Feb 85, 18–30

129 JOSHI, Ratanlal Mātṛpujā hī lakṣmīpujā *Viśvātmā* 14 (7), Nov 88, 10–13

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—concept of trinity was originally based on the characteristics of one and the same Vedic god, Sun

131. *Kalyana-Kalpataru* 35 (1), God realization number, Gorakhpur, May 89, xxxii + 352

a collection of 68 essays – most of them already published

132. KAMIMURA, Katsuhiko *Indian Mythology* (Jap). Tokyo Shosuki, Tokyo, 1981 286

133 KANTOWSKY, Detlaf (ed) *Recent Research on Max Weber's Studies on Hinduism* Weltforum – Verlag (Schriftenreihe Internationales Asienforum – 4), Munchen, 1986, 231

papers submitted to a conference held in New Delhi March 1–3, 1984

134 KARAN SINGH Hindu religion unique in world history *AH* 1 (4), Sept 84, 3–7

135 KARAN SINGH The eternal and universal Hindu dharma *Tap Pras* 23 (4) April 85, 14–19

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136 KARAN SINGH *Hinduism* Delhi, 1987, 164
see 48 138 below

137 KARAN SINGH Hinduism and world religions *BJ* 35 (1), Aug 88, 107–119

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138 KARAN SINGH *Essays on Hinduism* Ratna Sagar, Delhi, 1990, viii + 190

rev ed of 48 136 above H — an overview message of the *Upaniṣads* Appendix *Mundaka Up* (transl and exposition)

139 KARAPATRI, Swami Ganapati tattva (Hindi) *Kalyana* (*Ganeśa Anka*), 1948, 25 30

Gaṇapati mentioned in *RV* identified with elephant faced Ganesa

140 KARUNAKARAN, Rankorath *The Riddle of Ganesh* Bombay, 1992, ix + 79

141. KAVIRAJ, Gopinath. Siddhidātā Gaṇeśa (Hindi). *Kalyāṇa* (*Gaṇeśa-Anka*), 1948; p. 47.

142 KAVIRAJ, Gopinath Theism in ancient India (in) *Notes on Religion and Philosophy*, S S Univ , Varanasi, 1987; 80–104.

> comments on *kālah svabhāvo niyatir yadṛcchā* - *Śvetāśvatara Up* ..

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144 KELLER, C A. Virtualités du mythe hindou. (in). *Le mythe, son langage et son message* (ed. H. LIMET; J. RIES), Louvain, 1983

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147. KILLINGLEY, Dermot (ed) *A Handbook of Hinduism for Teachers.* Grevalt and Grevalt, Newcastle-upon - Tyne, 1984.

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149. KINSLEY, David. *Hinduism — A Cultural Perspective.* Prentice Hall, Englewood Cliffs, 1982; 164 + 11.

> ..A guideline for orthodoxy in Hinduism is reverence for the Brahmins and the implicit acceptance of the social hierarchy known as the caste system Here again, the Buddhists and the Jainas represent a dissenting view, declaring that Brahmins have no special rel status.. traditionally, H divides all philosophies into orthodox and non orthodox, of the latter all of wh. deny the sacredness of the Vedas, the most famous are Bauddha and Jaina..

> Rev. : John M. KOLLER, *PEW* 34 (4), 464–65.

150 KINSLEY, David *Hindu Goddesses Visions of the Divine Feminine in the Hindu Religious Tradition* Univ of Calif. Press, Berkeley, 1986, viii + 281 + 14 pl

(Mot Ban Delhi 1987) 1 Goddesses in Vedic literature Usas, Pṛthivī Aditi Sarasvatī, Vak Nirṛti Ratrī, Minor Vedic Goddesses Sūrya, Saraṇyū Indraṇī Appendix IV civil (pp 212 220) acc to author, no other living rel trad displays such an ancient continuous and diverse hist of goddess-worship as H author does not accept that all female deities in the Hindu trad are different manifestations of an underlying feminine principle or an overreaching great goddess he dismisses the arguments for continuities bet IV civil and later H on the grounds that they are superficial

Rev Thomas B COBURN, *Hist Rel* 27 412 14, Ellison B FINDLY, *JAOS* 108 132 33, Alf HILTEBEITEL *Pacific Affairs* 60 (2) 350–51, Vasudha NARAYANAN *JAS* 46, 185–86, Karel WERNER *JRAS* 1988 (1) 212–13

151 KLIMKEIT, Hans Joachim *Der politische Hinduismus Indische Denker zwischen religioser Reform und politischem Erwachsen* OH, Wiesbaden, 1981, 325

152 KLOSTERMAIER Klaus K *Mythologies and Philosophies of Salvation in the Theistic Traditions of India* Editions SR –5, Wilfred Laurier Univ Press, Waterloo, Ontario, 1984, xvi + 549 + 47 pl

Part One Salvation in Vedic religion, Indra as Saviour and *yajna* as means of salvation, Indra Vṛtra myth neither historical nor naturalistic but as a salvation myth Part Two Viṣṇu as Saviour Part Three Main elements and sources of Śaivism Part Four Devī as Saviour Part Five Synthesis and Conclusion (the history represented in myth is not chronological but exemplary, that is myths reflect those events in the hist of a community wh it considers its central part, its spiritual foundation most of the gods are created for the myths and not the myths for gods)

Rev Bruce J STEWART, *PEW* 36 (2) 187–89 Karel WERNER, *JRAS* 1986 (1) 132–34

153 KLOSTERMAIER, Klaus K *A Survey of Hinduism.* SUNY Press, Albany, 1989, xv + 649

(Mun Man, New Delhi, 1990) topical treatment of H *trimarga* approach

Rev R N D *ABORI* 71 423

154 KONIG, Ditte *Das Tor zur Unterwelt Mythologie und Kult des Termitenhügels in der Schriftlichen und mundlichen Tradition Indiens* Beitrage zur Sudasien forschung – 97, Univ Heidelberg, 1984, XII + 389 + 1 pl + 10 illust

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155 KRISHNA, Nanditha *The Art and Iconography of Vishnu Narayana* D B Taraporevala, Bombay, 1982, xiv + 122 + illust and line drawings

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Rev R N MISRA *IHR* 8 (1–2) 151–53

156 KRISHNAMURTHY, V *Essentials of Hinduism* Narosa Publishing House, New Delhi, 1991 xiii + 200

Rev V S, *BJ* 37 (21) 91–94

157 KSHITISH VEDALANKAR Śri aura Laksmi Visnu ko dona patniyān (Hindi) *Visvatma* 14 (7), Nov 88, 8–9

Vedic evidence

158 KULKARNI, Chidambara *Hindu Dharma* Bh Vid Bh, Bombay

159 KULKARNI, Shripad D *What is Hinduism?* BHISHMA, Thane, 1990, vi + 90

a comparative study of the tenets of H with those of the Semitic Faiths

Rev R N D, *ABORI* 71, 423–24

160 KUMARASWAMY, V A *Salient Features of Indian Culture and Hindu Religion* Hyderabad, 1988, iv + 38

161. LESTER, Robert C Hinduism Veda and sacred texts see 34 108 above

162 LIMET, H , RIES, J (ed) *La Mythe Son Langage et Son Message*, Homo Religiosus -9, Centre d' Hist des Rel, Louvain, 1989, 471

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Rev Karl Heinz GOLZIO *Anthropos* 81 737

163 LINGAT, R. Time and the Dharma *CIS* 6, 1962

law of sacrifice is one that is proposed, not imposed

164 MAHDIHASSAN, S The patron gods of health and longevity. *Bull Ind Inst Hist Med* 19 (2), Hyderabad, July 89, 111-127

Soma as the god of herbalism and Śiva as the god of alchemy.

165 *Mantras et diagrammes rituels dans l' Hindouisme* Ed CNRS, Paris, 1986, 225

166 MARGLIN, Frederique Apffel Types of oppositions in Hindu culture (in) *Purity and Auspiciousness in Indian Society* (ed John B CARMAN, F A MARGLIN), Brill, Leiden, 1985

167 MARRIOTT, Makim Hindu transactions diversity without dualism (in) *Transaction and Meaning* (ed Bruce KAPFERER), Ishi Press, Philadelphia

168 MARTIN, E Q *Gods of India History, Character, and Worship* Indological Book House, Delhi, 1988 (reprint); xiv + 330 + pl

169 MARTIN DUBOST, P, NOU, J -L Ganeça, le dieu a tête d' elephant *Archaeologia / Prehistoire et Arch* 228, 1987, 44-51 + 1 fig

170 MASIH, Y *Hindu Religious Thought* Mot Ban, Delhi, 1983, xviii + 510

(from 3000 B C. to 200 A D) . *karma, samsara, jñana, mukti* — these four are the defining characteristics of H also *yoga* and *tapas* germs and most imp features of Brahmanism can be

traced to non Vedic (Jaina, Bauddha, *Up*, Samkhya, Yoga) thought

171 MATILAL, Bimal Krishna *Logical and Ethical Issues of Religious Belief* Stephanos Nirmalendu Ghosh Lectures, 1978, Univ of Calcutta, 1982, xii + 186 + 1

lectures on *Duhkha* Problem of Evil Scepticism Word and Object Ineffability Necessity and Indian Logic, Religion and the study of Comparative Religion

Rev T GELBLUM *BSOAS* 48 (3) 558 59

172 MAZUMDAR, B P Stages in the history of religious beliefs *BRMIC* 37 (5), May 86, 104–110, 37 (6), June 86, 137–141

serially Vasudeva rel Rudra Siva rites for Pitrs, Murti puja *tirthas* and *vratas*

173 MAZUMDAR, Haridas T *India's Religious Heritage*. (Cultural Hist of India, Vol I), Allied Publishers, New Delhi, 1986, xxi + 223

174 MEERA, S Some aspects of Sakti worship *BITCM*, 1980 (1984), 13–27

Vedic evidence ref to Adi i Sarasvati Ratri Usas, Bharati Śakti cult originated in the prehist deities of Har period it took definite form and philosophic import during the Vedic period it acquired a tangle of doctrines rituals and practices in the classical period additional Tantric mode

175 MEHTA, J L *Philosophy and Religion Essays in Interpretation* Mun Man, New Delhi, 1990, 302

176 MISHRA, Rajani *Brahma-Worship Tradition and Iconography* Kanishka Publishing House, Delhi, 1989, xvi + 73 + pl

ch 2 Origin and development of B

177 MITCHELL, J Murray *Hinduism Past and Present*. Asian Educational Services, New Delhi, 1989 (reprint), 299

the Vedas and Vedic period, Vedic ritual, *Up*

178. MORGAN, Kenneth W (ed). *The Religion of the Hindus.* Mot Ban, Delhi, 1987, xiv + 434

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179 MUKHYANANDA, Swami *The Ten Sūtras or Cardinal Principles of Hinduism* Centre for Reshaping Our World-View, Belur Math, Calcutta, 1984; 24,

180 MUKHYANANDA, Swami *The Role of Hinduism in 'One World' Ideal* Centre for Reshaping Our World-View, Belur Math, Calcutta, 1984; 40

181. MUKHYANANDA, Swami *Hinduism and Its World Mission* Centre for Reshaping Our World-View, Belur Math, Culcutta, 1984; 18.

182. MUKHYANANDA, Swami *Hinduism — What It Is.* Centre for Reshaping Our World View, Belur Math, Calcutta, 1985; 31.

183. MUKHYANANDA Swami *Hinduism A brief outline of its framework* Ramakrishna Math, Trichur, 1986, xii + 115 + charts

. two aspects of H *satya* (truth) - *Śruti*, *dharma* (applied truth) — *Smṛti* .

Rev. • R. N D, *ABORI* 70, 358-59

183A MUKHYANANDA, Swami The unique space-time and historical sense of the Hindus *Pr Bh* 97, June 1992; 257-262, 275

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184. MYLIUS, Klaus. Viśvasṛj, *viśvasṛjah*, and the problem of continuity in Indian religious history *Amṛtadhārā* (R N D. Fel Vol), 1984, 285-305

185. NAGARAJA RAO, P The nature and the fundamentals of Hinduism *Dharmaprakash* 17 (3-4), 1987, 38-42.

(distorted, hideous H, essential H)

186 NAGARAJA RAO, P The fundamentals of Hinduism, *Tap Pras.* 26 (8), Aug 88; 16 20.

187 NAKAMURA, Hajime *A History of Hinduism* (Jap) Yamakawa Shuppansha, Tokyo, 1979, xiv + 332 + 23

188 NANDI, Ramendra Nath *Social Roots of Religion in Ancient India* K P Bagchi and Co, Calcutta / New Delhi, 1986, xviii + 218

189 NARAVANE, V S *A Companion to Indian Mythology (Hindu, Buddhist, and Jaina)* Thinker's Library, The Technical Publishing House Allahabad, 1987, ii + 372

190 NARAYAN AIYANGAR *Essays on Indo Aryan Mythology* Asian Educational Services, New Delhi, 1987 (reprint), xv + 639

191 NARTEN, Johanna *Die Aməša Spəntas im Avesta* OH, Wiesbaden, 1982, xii + 155

Rev H H M *ZDMG* 134 (1) 199

192 NAYAK, Ketaki Lord Jagannātha in the Vedic Literature *Prajnanetram* 1 (1), Balasore, 1985, 90–100

193 NIDHI Problem of identification of Harimedhas in the Nara-Nārāyaniyam *SP*, 33 AIOC, Calcutta, 1986, p 662

Harimedhas = Supreme God worshipped by inhabitants of Śvetadvīpa (acc to V S AGRAWALA Śvetadvīpa = Iran Hari medhas = Ahura Mazda seven Amesa Spentas = seven Citra sikhandins) acc to NIDHI Harimedhas = Aśvamedhas of *RV* V 27 4-6 Dadhyan Ātharvaṇa

194 OBERHAMMER, Gerhard Das Selbstverstandnis des Hinduismus als Religion (in) *Offenbarung* (ed G O), Wien, 1974, 13–27

195 OBERHAMMER, Gerhard Die Überlieferungsautorität im Hinduismus (in) *Offenbarung* (ed G O), Wien, 1974, 41–92

196 OBERHAMMER, Gerhard (ed) *Epiphanie des Heils Zur Heilsgegenwart in indischer und christlicher Religion* Publ of the De Nobili Res Library IX, Wien, 1982, 256,

..HEESTERMAN examines some motifs in the *Brāhmanas* wh connect sacrifice with warfare, and espec ally with cattle raid, these he considers to be survivals of a heroic age, detached from their original context HALBFASS discusses the place of experience in ancient and modern Hindu thought (trad thought subordinates experience to textual authority, or ascribes it to mythological or superhuman figures)

Rev. : D. H KILLINGLEY, *BSOAS* 47 (1), 163-64

197. OBERHAMMER, Gerhard (ed.). *Inklusivismus. Eine indische Denkform.* Publ. of the De Nobili Res. Library, Wien, 1983; 113.

..HACKER's original lecture on the subject and crit studies on it by HALBFASS, WEZLER, and OBERHAMMER. acc to HACKER, Inklusivismus is a central and defining characteristic of Indian thought; Inklusivismus consists in claiming for, and thus including in, one's own rel what really belongs to an alien religious ideology (Vivekananda and Radhakrishnan as examples).

Rev. · R N D, *ABORI* 69, 401-02

198. O' FLAHERTY, Wendy Doniger The origins of heresy in Hindu mythology, *Hist Rel* 10 (4), 1971; 271-333.

..(= *VBD* III 48 199, cf *VBD* IV 48 230) (to argue that there is no Hindu 'orthodoxy' is also to deny that Hindus can have 'heresy', wh ignores abundant evidence to the contrary).. the contradistinction of the Vedas remains the basis of heresy in the Hindu view-point

199. O' FLAHERTY, Wendy Doniger. Death as a dancer in Hindu mythology. *Ingalls Fel. Vol*, 1980, 201-216.

..fear of the dance in ancient texts - *JB* other Vedic and *Up.* evidence.

200. O' FLAHERTY, Wendy Doniger. *Sexual Metaphors and Animal Symbols in Indian Mythology* Mot. Ban, Delhi, 1981; xviii + 382.

..(*VBD* IV. 48.233).. sexual fluids in Vedic and post-Vedic India; male dominance in *RV*, cows and mares; androgynes.

Rev. . Sadashiv A DANGE, *IHR* 11, 189-91.

201. O' FLAHERTY, Wendy Doniger (ed.). *Textual Sources for the Study of Hinduism.* Manchester Univ. Press, 1988; xii + 211.

selections from Sanskrit Hindi Tamil and Bengali in English transl introd deals with the original texts Sk. section includes selections from Vedas the editor s aim is to show the relationship bet what might be called mainstream Hinduism and the alternative Hinduism suggests the various ways in wh H refuses to be pigeonholed topics include *dharma karma* kings and Brahmins ritual human life cycle

Rev Rupert SNELL *BSOAS* 53 (2) 201

202 O' FLAHERTY Wendy Doniger *The Origins of Evil in Hindu Mythology* Delhi, 1988, ix + 411

Indian reprint of *VBD* IV 48 231

203 O MALLEY, L S S *Hinduism The Religion of the Masses* Jodhpur, 1985, viii + 246

204 OM PRAKASH *Religion and Society in Ancient India* Delhi, 1985, xii + 260

205 ORGAN, T Three into four in Hinduism *Ohio Journal of Rel Studies* 1, 1973, 7-13

deals with extension of tripartition to quadripartition mentions four hypotheses to account for the introduction of a fourth to an original three namely expansion transcendence integration and polarization

206 OUSERAMPIL, J Feminity in God grammarian's view *CASS Stud* 6 (8), 1982, 57 64

cf *VBD* IV 42.132 intimate experience of motherhood in God is the primary cause of attributing feminity to God

207 PADOUX, Andre *L'image divine — Culte et méditation dans l' hindouisme* C N R S UPR 249, Paris, 1990, 179 + photographs

Rev Bruno DAGENS *BEI* 7 8, 357-62

208 PAI, D A. *Religious Sects of the Hindus* Cosmo Publications, Delhi, 1983, vi + 104

traces growth of Hinduism from the early times

209 PANDE, G C The Hindu World *Quest* 61, April-June 69, 23-32

rev article on *VBD* III 35 68 IV 48 293

210. PANDE, G. C. *Śramana Tradition.* L. D. Inst. of Indology, Ahmedabad, 1978; 73.

..(= *VBD* IV. 82 386) .

Rev. : A. C. DASS, *PJ* 22–23, 205–06.

211. PANDE, Susmita *Birth of Bhakti in Indian Religions and Art.* Books and Books, New Delhi, 1982, 12 + 224.

..from Vedas to *Rāmāyaṇa* . ch. 2 elements of *bhakti* in Vedas and *Up* . Varuna, concepts of 'grace', *ātmanikṣepa, kārpaṇya* seen in Vedic hymns .

Rev : P. S , *ZDMG* 136 (3), 656–57, H D. SANKALIA, *BDCRI* 45, 163–66; B. N. S. YADAV, *IHR* 8 (1–2), 132–33.

212. PANDIT, M. P. *Studies in the Tantras and the Veda.* (Ganesh and Co., Madras) Delhi, 1988 (reprint); 168.

Rev . ED , *Triveni* 41 (2), 113–14

213. PANKAJ, N G *State and Religion in Ancient India.* Allahabad, 1983.

214 PARIKH, Purushottam J. *God Revealed.* Baroda, xii + 66.

Rev. : M. M PATHAK, *JOIB* 36, 322–23

215. PARPOLA, Asko. *The Sky-Garment . A study of the Harappan religion and its relation to the Mesopotamian and later Indian religions* Stud Or. 57, Finnish Oriental Soc., Helsinki, 1985; 216 + 25 pl.

..see *Harappan Bibliography* (R. N. D.) 6. 164 .

Rev. : William C. BRICE, *JRAS* 1989 (1), 165–66, Harry FALK, *ZDMG* 138 (1), 160–63.

216. PARRINDER, Geoffrey. *Avatar and Incarnation : A Comparison of Indian and Christian Beliefs* OUP, New York, 1982; 296.

.."Avatars in Hinduism" : beginning with the Vedas and continuing right up to modern thinkers like Ramakrishna and Gandhi.. 12 characteristics of Hindu Avatars ; (1) In Hindu belief A. is real; (2) human A.s take worldly birth, (3) the lives of A s mingle human and divine; (4) the A.s finally *die*;

(5) there may be historicity in some A s (6) A s are repeated (7) the example and char of A s are important, (8) A comes with work to do (9) A s show some reality in the world, (10) A is guarantee of divine revelation, (11) A s reveal a personal God (12) A s reveal a God of grace the Hindu A -concept cannot be dismissed as a version of docetism the au hor des-ribes the Hindu scriptures as general revelation ' and the A as special revelation (Rev revelation of Veda is Si ti and theref re the pr mary or special revelation , the A con es as *Smiti* or a representation of the orig nal Vedic reve lation in the age of heav er *Karman*)

Rev Harold COWARD *PEW* 36 (2) 189 90

217 PATHAK, V S *Smarta Religious Tradition* New Delhi, 1987, 143

218 PEREIRA Jose *Hindu Theology A Reader* Doubleday, 1976 558

see 48 219 below

Rev ED *Ind ca* 15 (2) 145–48

219 PEREIRA, Jose *Hindu Theology — Themes, Texts, and Structures* Mot Ban , Delhi, 1991, 608

see 48 218 above introd overview of Hindu theology (classi cal and medieval) English transl of select texts of 26 schools (three categories Theologies of Difference Theologies of Iden tity or Non D fference Theologies of Difference in Identity)

Rev Aubrey A MASCARENHAS *Ind ca* 29 (1), 72–73

220 PHILLIPS Maurice *The Evolution of Hinduism* New Delhi, 1987, V + 129

221 PODGORSKI Frank R *Hinduism A Beautiful Mosaic* Foundation Press of Notre Dame, Notre Dame, 1983, 41

222 PRAJAPATI Manibhai E Devi Brahmanī kā svarupa vikasa Vaidika evam pauranika sahitya ke paripreksya men (Hindi) *SP* 34 AIOC Visakhapatnam, 1989, p 335

Vedic Prajapati = Pauranika Brahma Vedic Devī Vak (wife of Prajapati) = Brahmanī (wife of Brahma) Brahmāṇī (Saras vatī Sāvitrī Gāyatri) is goddess of *jñana* or *vanī* (like Vedic Vak) brahma worship has almost disappeared but Brahmanī-worship is still in vogue, particularly in Gujarat

223 PRECIADO-SOLIS, Benjamin Kṛṣṇa as the eighth child *SP*, Symp Intern de la langue Sk , Mexico, 1982, p 30

> K as the last of 8 brothers author traces a line of transmission of the motif from the *RV* down to the *Puranas*, thro' the *Brahmanas* and the *MBh* the motif has a cosmological origin which has been obscured by mythological colouring

224 PRECIADO SOLIS, Benjamin *The Kṛṣṇa Cycle in the Puranas Themes and Motifs in a Heroic Age* Mot Ban , Delhi, 1984, 151 + 75 pl

> Ch 1 Vedic Indra has served as a model for Kṛṣṇa Ch. 2 Early hist evidence on Kṛṣṇa
>
> Rev Adalbert G GAIL *IIJ* 30 (2) 121-23 Gauri P LAD *BDCRI* 45, 157-59

225 RADHAKRISHNA, K *True History of Gods and Goddesses of Ancient India* Penukonda, 1985, 96

226 RAJGOPALACHARI, C *Hinduism Doctrine and Way of Life* Bombay, 1989 (reprint), 161

> (= *VBD* III 48 222)

232. RANJIT SINGH *Dharma ki Hindu Avadharana* (Hindi) Central Bk Depot, Allahabad, 1977, xvi + 314

development of the concept of *dharma* sources of *dharma* imp of ethical values *varna* and *jati* *asrama* and *samskaras* *raja harma* (*gunadharma*) *dharma* and *purusartha*

Rev Raghavendra VAJPEYI *IHR* 10 147–48

233 RAYCHAUDHURI Hemchandra *Material for the Study of the Early History of the Vaishnava Sect* Indolog Bk House, Delhi 1989 (reprint) xxxii + 206

234 REGE M P What is Hinduism? a review article *New Quest* 22 July Aug 80, 241 249

235 *Religions of India Hinduism, Jainism, Buddhism Sikhism Zoroastrianism Christianity, Islam, Judaism* Clarion Books Delhi, 1983, 308 + 137 pl

236 RICHARDS, Glynn *A Source Book of Modern Hinduism* Curzon Press, London / Dublin, 1985, 10 + 212

Rev Kenneth E. BRYANT *PA* 60 351 52

237 RIES Julien *Salut et liberation dans l hindouisme et theologie des religions non-chretiennes* Univ Louvain, 1981 210

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238 RIES Julien *Les religions de l' Inde Vedisme, Hindouisme ancien Hindouisme recent* Univ Louvain, 1982, 162

reprint 1985

239 ROHI Rajinder Kaur Major elements of monotheism in the Indian tradition *J Rel Stud* 18 (2), Punjabi Univ, Patiala, Autumn 1990

240 ROSEL, Jakob *Die Hinduismusthese Max Webers Folgen eines kolonialen Indienbildes in einem religions - soziologischen Gedankengang* Materialen zu Entwicklung und Politik -22, Weltforum Verlag, Munchen 1982, iv + 102

241 ROSEL, Jakob The link between rebirth and caste society some questions on Weber s model of Hinduism (in) *Max Weber e India*, CESMEO, Torino, 1986, 147–160

242 ROSTAU, Hiltrud Hinduismus in d r Welt von Heute *AALA* 10 (6), Berlin, 1117–1120

243 ROSTAU, Hiltrud Zum Hinduismus Haupt-charakteristika und Entstehung *AALA* 13 (5), 798–808

244 RUSSEK, Rane *Hinduismus Bilderkanon und Deutung* Battenberg Verlag, Murchen 1986, 237

245 SAMPATH R N Bhakti and its chronological development *SP*, 32 AIOC, Ahmedabad, 1985, p 402

ref to *bhakti* in Veda and *Up*

246 SANGORAM, K D Nine kinds of bhakti Pathway to God in the Vedas –34, *BJ* 31 (21), June 1–15, 85, 45–48

247 SARASWATI, Baidyanath *The Spectrum of the Sacred Essays on the Religious Traditions of India* Ranchi Authropol Series – 6, Concept Pub Co New Delhi, 1984, 173

Rev John V PERREIRA *Anthropos* 82, 337

248 SARDESAI S G The peculiarities of Hinduism *S. Ramachandra Rao Fel Vol*, Bangalore, 1986, 149–158

H was not born it just grew Ved c rel and cl H

249 SARMA, D S *Hinduism through the Ages* Bh Vid Bh , Bombay, 1973 (4th ed), 300

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250 SARMA, D S *Primer of Hinduism* Sri Ramakrishna Math, Madras, 1981 (reprint), 170

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251 SARMA, D S *What is Hinduism?* Delhi, 1991, xii + 156

252 SARMAH, Thaneswar Vedamūla sanātana Hindu dharma (Assam) (in) *Souvenir*, Sarva Dharma Manavakalyana Sanstha, Guwahati, 1990

253 SASTRI, Keshav Ram K Hindudharmasyaudāryam (Sk) *V R Comm Vol*, Chowkhamba, 1982, 147–149

254 SASTRI, Vedaprakash Deva evam devopāsanā (Hindi) *Kalyana* 64 (1), Devatānka 1990, 108–109

255 SASTRY, K R R Hinduism and international law. *Recueil des Cours* 117, 1966, 507–614

256 SATYAPRAKASH (ed.) *Hinduism A Select Bibliography* Subject Bibliography Series – 4, Indian Documentation Service, Gurgaon, 1984, 352

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Rev R N D *ABORI* 69 404, S K. VERMA, *VIJ* 25, 233

257 SATYAPRAKASH *Hindu Religion and Morality* New Delhi, 1985, 229

258 SCHLUCHTER, Wolfgang (ed) *Max Webers Studie über Hinduismus und Buddhismus Interpretation und Kritik.* Suhrkamp – Taschenbuch Wissenschaft – 473, Suhrkamp Verlag, Frankfurt, 1984, 381

259 SCHNEIDER, Ulrich *Einführung in den Hinduismus* Wissenschaftliche Buchgesellschaft, Darmstadt, 1989, xv + 257

260 SCHOUTEN, J P Hinduism and development Three case studies *Religion and Society* 28, Bangalore, 1981, 68–99

261 SCHREINER, Peter *Begegnung mit dem Hinduismus Eine Einführung* Verlag Herder, Freiburg i Br, 1984, 127

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Rev Gabriella Eichinger FERRO LUZZI *Anthropos* 11, 751–52, M Thiela HORSTMANN *OLZ* 83 (1988) 1, 98–99

262 SCHWARZ, Arturo *Il culto della donna nella tradizione indiana* Grandi opare 2, Ed Laterza, Rome, 1983, 12 + 147 p 289 fig

Rev. : Klaus FISCHER, *ZDMG* 135 (2), 437-38.

263. SEN, K. M *Hinduism.* London, 1987; 160

264. SESHADRI, K *Heritage of Hinduism* C P. Ramaswamy Aiyar Foundation, Madras

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265. SESHAN, K. S S Hinduism the golden thread of Indian history. *Triveni* 47 (4), 1979, 79-82

266. SHAKUNTALA DEVI. *Gods and Goddesses in Indian Mythology.* Indian Book House, Delhi

Rev · *ToI* (4 11 79), 11 1

267. SHARMA, Arvind The role of etymology in Hindu hermeneutics : an analysis *OH* 26 (2), July-Dec 78, 39-48

268 SHARMA, Arvind Some misunderstandings of the Hindu approach to religious plurality *Religion* 8 (2), 1978, 133-154.

. (= *VBD* IV 48 295) it is neither Vedantic monism nor caste pluralism that provides the source of tolerance, it is rather the very essence of Hinduism as a whole

269 SHARMA, Arvind The religious justification of war in Hinduism *ARC* 13 (2), McGill Univ, Montreal, Spring 86, 7ff.

. cult of Indra martial and self assertive legitimation for Aryan aggress on wh both established Aryan power in the Indian subcontinent and unified the various Aryan tribes, almost as a kind of divine mission, not unrelated to a sacralizing process and the concept of the moral order itself (*rta*) once Aryan domination had been achieved, the scriptures legitimize war to protect this order (*BG*)

270. SHARMA, Arvind What is Hinduism? a sociological approach. *Social Compass* 33, Louvain, 1986, 177-183

271. SHARMA, B. R. Was Ganapati a Dravidian god? *QRHS* 23 (3), 1983-84, 56-58

272. SHARMA, B R. Significance of yajnopavita *Dharmaprakash* 19 (4-9), 1989-90. 17-22

273 SHARMA, Krishna *Bhakti and the Bhakti Movement A New Perspective* Mun Man , New Delhi, 1986, 360

274 SHARMA, Nilakamal *Pracina Bharata men Śaktipuja* (Hindi) Jodhpur, 1986, 20 + 484

275 SHARMA, Vedi Ram Hinduism a dharma or a religion ? *AH* 2 (13) June 85, 16–18

H is not a rel it is a social scheme – a way of life

276 SHŌSIN, K A note on the method of the study of Hinduism *Indo shisoshi kenkyu* 5, Kyoto, 1987, 28–32

277 SHOURIE, Arun *Hinduism Essence and Consequence* (= *VBD* IV 48 301) see 48 278 below

Rev *Ind an and Foreign Rev* 17 (7) 23–24 *Mainstream* 18 (28) 22–26 *New Quest* 22 241–49 *Rad cal Humanist* 44 (12) 30–35 *SS IE* 4 11 79 6 4 8 11 11 79 6 4 8, *ToI* (17 2 80) 11 1 3

278 SHOURIE Arun Hinduism Essence and Consequence *Ind and For Rev* 17 (8), 26–27

repl es to some points of criticism of 48 277 above

279 SIDDHANTA SHASTREE Rabindra Kumar *Vaisnavism through the Ages* Mun Man , New Delhi, 1985, viii + 200

280 SINGH, Lalan Prasad Tantra and Veda in Hindu cultural context *Samskrta Samskrti*, UNAM, Mexico, 1984, 359 366

Tantric and Vedic scriptures are two d fferent man festations of the cultural trad of the Hindus however both are essentially non dualistic

281 SINHA B C *Hinduism and Symbol Worship* Agam Kala Prakashan, New Delhi, 1983, xv + 195

282 SIVASANKARA SARMA Cara viśista lekha (Hindi) *Vedavani* 38 (1), Nov 85, 2–18

four articles on rel gio philosophical topics *ChUp* III 11 2 *AV* II 13 4, *Bhagavata* and Mahadeva *Bhagavata* and idol worship

. Mes gods are always represented as human, and the mixture of human and animal is almost always demonic. the Sumerian king retained or acquired rel duties wh are handed down to the end, the Indian king lost his to the Brahmin.. the personalities of the Vedic gods are not sharply defined, and their mythologies not highly organized or complicated.. lack of temple and image the Babylonian grovelled to his god, but the IE argued urbanization collapsed before the Aryans, and their city does not have the significance of the Mesopotamian. while the Babylonian culture cd be absorbed and pass thro' subsequent cultures unrecognized, the Indian higher culture with its intellectual and humanist cast was not similarly adaptable, but cd cohabit with that of the unthinking classes—this has survived to be the dominant feature of modern Hinduism..

288 SOMASUNDAR DIKSHIT, Somayaji. Devatānām vigrahavattvasamarthanam *V R. Comm Vol*, Chowkhamba, Varanasi, 1982; 26–28

289. SOMAYAJI, K N. *Concept of Ganesa* Indian Book Centre, Delhi, 1983.

290 SONDHI, M L , SONDHI, Madhuri (ed.). *Hinduism with a Human Face.* New Delhi, 1990, xvi + 203.

291 SONTHEIMER, Gunther D. Die Ethik im Hinduismus (in) *Ethik der Religionen* (ed C H RATSHOW), Stuttgart, 1980; 392 ff

292 SONTHEIMER, Gunther D ; KULKE, Hermann (ed). *Hinduism Reconsidered* Manohar Publishers, New Delhi, 1989; vii + 238.

(Heidelberg Univ South Asian Studies-24).. STIETENKORN ("H on the proper use of a deceptive term") the rel called H does not exist, that classificatory term shd rather be applied to the sects of wh H is composed SHULMAN three possible modes of integrating the diversity of H — 1 the Brahmin as culture-specialist (an authorial model), 2. the 'levels' of H. as interrelating discreet varieties (a structural model), 3 "history" itself, incorporating not only our understanding of H, but the Indians' own (a developmental model) FERRO-LUZZI : "family resemblance" model SONTHEIMER H is, much more traditionally, a collection of "themes".. Peter VAN DER VEER, "The concept of the ideal Brahmin as an Indological construct"..

293 SRINIVASACHAR, S Worship of the Mother Goddess *Pr Bh* 95, Sept. 90, 381–390

evidence from archaeology and early lit

294 SRINIVASACHARYA, K Avatararahasyavimarsah, *V R. Comm Vol*, Chowkhamba Varanasi, 1983, 109–112

on incarnations

295 SRI RAM, N Hinduism *Theosophist* 87 (5), Feb 66, 284–289

296 SRIRAMAMURTI, P Levels of religious consciousness – Upanisads, Gita, and religion of saints, *Bh Vid* 45–47, 1987; 144–155

Maṇḍūkya Up — a veritable manual on levels of consciousness ref to *Turīyatīta-Up*

297 SRIVASTAVA, V C Indian sun priests *Pur* 31 (2), July 89, 142–158

Indian sun priests were known by various designations Maga Bhojaka Yajaka, Śakadvipīya Brahmana etc they come from Śakadvīpa (wh may be located in the Hilmand Sistan region of Afghanistan formerly in Eastern Iran) they came in three waves Achamenid invasion (5th – 4th cent B C.) Śaka Kuṣana period (1st – 2nd cent A. D) and lastly in 6th – 7th cent. as a reaction to Islamic invasion of Afghanistan

298 SRIVASTAVA, V C Continuity and change in the Puranic Sun worship *SP*, 8 WSC, Wien, 1990

identifies three aspects of the continuity of Vedic trad., e g. concept of a solar godhead wh. combined atmospheric and metaphysical aspects, rituals like *gayatri arghya arcanana japa* and five elements of change

299 SRIVIPINACHANDRANANDA SARASVATI, Swami Hindu devatAon ka rahasya (Hindi) *Kalyana* 64 (1), 1990, 65–67

300 STAAL, Frits The concept of scripture in the Indian tradition (in) *Sikh Studies Comparative Perspectives on a Changing Tradition* (ed M. JUERGENSMEYER, N Gerald BARRIER), Graduate Theological Union, Berkeley, 1979

strictly speaking, there are no books in Hinduism Hindu bias against writing actually does not belong to the earliest period of the Vedas for, when the Vedas were composed, writing was unknown to the community to wh. the composers belonged writing was regarded as an unfit receptacle for the Vedas because it was seen as alien

301 STAAL, Frits The sound of religion II *Numen* 33 (2), 1986, 185–224

302 STUTLEY, Margaret *Hinduism The Eternal Law An Introduction to the Literature, Cosmology, and Cults af the Hindu Religion* Mot Ban, Delhi, 1985, 192

[H — a way of life that is "all things to all men"]

303 SUKTHANKAR, S B (ed) *Ganapatyatharvaśirsa* Bombay, 1981, 44

text, transl comm

304. SWAHANANDA, Swami *Hindu Symbology and Other Essays* Sanskrit Scripture Series, Madras, 1983, 266

305 SWALI, Haridas Jyesthā – the ambivalent goddess *JAS Bom* 55–59, 1981–84 (1986), 326–334

BaudhGS (SAMASASTRI s ed pp 294–96) prescribes a ritual for J-worship J called *alakṣmī* in *Śrīsukta* *BaudhGS* associates Nirṛti with J-ritual

306 TABYAH, T Isaac *Comparative Study of Hinduism, Buddhism, and Christianity* Indian Book Gallery, Delhi, 1983 (reprint), xxvii + 486

307 TACHIKAWA, Musahi, ISHIGURO, Atsushi, HISHIDA, Kunio, SHIMA, Iwao *Hindu Gods and Goddesses* (Jap) Serikī Shobō, Tokyo, 1980, 136 + 245 + 191 pl

308 TANAKA, Masakazu For a sociology of Hinduism: A critical view of holism *Zinbun* 24, Inst for Res in Humanities, Kyoto Univ, 1989, 291–314

aims at examining the main trends of anthropological studies on H. encompassing nature of the pure impure ideology (caste-system).

309. TANAKA, Otoya. *Indian Mythology* (Jap.). Chikuma Shobō, Tokyo, 1982; 186.

.. Vol. 6 of *World Mythology*.

310. TATHAGATANANDA, Swami Hinduism and its spirit of universalism. *Pr Bh* 93, Aug 88; 297–303

.. background of the faith, philosophy of H ; concept of human being ; concept of rel , cardinal virtues of H , ideals of spirituality — renunciation and service ; saints — real teachers in H. ..

311. THAPAR, Romila The Hindu and Buddhist traditions. *International Social Science Journal* 18, 1966; 31–40

312. THAPAR, Romila. Millenarianism, religion, and society in early India. *Proc. 31 ICHSANA*, Tokyo, 1984: 860–61.

.. nearest forms of mill in Hinduism and Buddhism were the concepts of Kalki (the final *avatāra* of Visnu) and Buddha Maitreya ..

313. THEODORE, A. S The gospel to the Hindu intellectual. *Rel. and Soc.* 14 (4), Dec. 67; 46–59.

314. TILAK, Shrinivas. *Religion and Aging in the Indian Tradition.* SUNY Press, Albany, 1989; xviii + 226.

.. (Foreword by Katherine YOUNG)

315. TIWARI, Arya Ramachandra G. Evolution of the Brahmanical pantheon : a study. *A. N. Jani Fel Vol*, Baroda, 1983; 9–21.

317. TRIPATHY, Padmini Krtyā – a malevolent divinity in Hinduism SP, 32 AIOC, Ahmedabad, 1985, 417–418

K in the Veda is represented as a wearisome lady with effulgent visage her colour is red and blue

318 UPADHYAYA Baladev *Bharatiya Dharma aura Darśana ka Anuśilana* (Hindi) Varanasi, 1985 (reprint), 12 + 448

319 VAN BUITENEN, J A B Hinduism *Encycl. Brit* (11th ed)

(see 33 78 above) the term Hinduism was introduced cir 1830 A D by English writers B provides the reader with a set of general characteristics of H

320 VARADACHARI, K C Basic attitude in religion · Hinduism – traditional view *Visvabharati J Philos* 4 (2), Feb 68, 14–23

321 VAVROUŠKOVÁ, Stanislava Two recent Soviet Studies of Hinduism *Arch Or.* 56 (3), 1988; 253–256

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322. VEMPENY, I *Inspiration in the Non Biblical Scriptures* Theol Publ of India, 1973

especially in Hinduism

323 VON GABAIN, Annemarie Maitreya and Mitra (in) *Synkretismus in den Religionen Zentralasiens* (ed Walter HEISSIG, Hans Joachim KLIMKEIT), OH, Wiesbaden, 1987

comp study of the Indian and Iranian Deities

324 VON STIETENCRON, Heinrich One "Hinduism" or various Hindu religions? The testimony of ritual SP, 7 WSC, Leiden, 1987, p 183

Hinduism is not one rel split up into 'sects like Visnuism, Saivaism etc, but rather a group of clearly distinct religions

325 V S R K Essence of Hinduism *BJ* 37 (12), 31 1 91, 65–73

Rev art on 48 29 above

326 WALKER, Benjamin *Hindu World An encyclopaedic survey of Hinduism* Mun Man New Delhi, 1990 two volumes 1330

see 35 90 above

327 WARD, William *History, Literature, and Mythology of the Hindoos* D K Publ and Dist, Delhi, 1990 (reprint)

328 WEERAPERUMA, Susunaga *Major Religions of India: New Insights into Hinduism Jainism Buddhism and Sikhism.* Chetana, Bombay, 1985 xiv + 120

(ed by Sudhakar S DIKSHIT)

329 WELBON, G R. Person text, tradition India s ācārya. *Hist Rel* 25 (4), May 86, 368–377

330 WHALING, Frank *Knowing and Teaching about Hinduism* Scottish Working Party on Religions of the World in Education, 1984, 52

331 WILKINS, W J *Hindu Mythology, Vedic and Puranic.* Mot Ban, Delhi, 1990 (reprint), xviii + 500 + illust

332 WILLIAMS, Monier *Religious Life in Ancient India Vedism, Brahmanism, and Hinduism* Mot. Ban, Delhi, 1990 (reprint), xii + 520 + notes

333 YOUNG, R F "Extra vedos nulla salus". Observations on religious plurality from the perspective of Resistant Hinduism. *ZMR* 66 (2), 1982, 81-95

334 YOUNGER, Paul *Introduction to Indian Religious Thought*

... (= *VBD* IV 48 346) rel life in India is fascinating, complex, and mysterious, but, above all diff from the rel traditions of the West the Veda can t be defined in terms of boundaries in the way western concepts are defined, there are no limits to where the Vedic ends and the non-Vedic begins

335 ZIMMER, Heinrich *Maya, ou le rêve cosmique dans la mythologie hindoue* Fayard, Paris, 1987, 332

(preface by M BIARDEAU) See *VBD* I 112 62, II 48 149

49 VEDIC RELIGION AND MYTHOLOGY

1 AGNIHOTRI, Prabhu Dayal *Vaidika Devata Darśana* (Hindi) Eastern Book Linkers, Delhi, 1989, viii + 304

77 Vedic divinities considered

2. APTE, S S *Vedic Astronomy and Mythology* Pune, 1978; xi + 202

3 AWASTHI, Brahmamitra Vaidikasya dharmasya trayah skandhāh *JIDVP* 2 (1), April 89, 107-113

(1) faith in God, (2) necessity of doing *karma*, (3) equality among all

4. AWASTHI, Brahmamitra Vaidika ekeśvaravāda (Hindi). *Vedavānī* 43 (3), Jan 91; 17–24, 43 (4), Feb. 91; 20–23.

..Vedic monotheism Yaska's view

5. AWASTHI, Siva Sankar. Vedon men samkīrtana (Hindi). *Kalyāna* 60 (2), 1986; 492–493

6. BERGAIGNE, Abel *Vedic Religion* Mot. Ban , Delhi, 1978; vols. I – IV (bound in one) · xxviii + 1031.

. (= *VBD* IV 49 3) English transl. by V. G PARANJPE of B 's *Religion védique* includes Index by M BLOOMFIELD

7. BHAKE, R. M. Veda āni vaidika dharma (Mar.). *Vikāsa* 38 (4), All-India Kanva Parisad, Bombay, July 87; 1–2.

Veda and Vedic rel

8. BHAKTI VILAS TIRTHA, Goswami. Vedic religion. *The Gaudiya* 35 (12), Aug 91 , 225–228.

. serially from p 205 onward

9. BHARADWAJ, Ganesh Datta. Yāska tathā uttaravartī vidvānon kī drsti men vaidika devatā (Hindi).

..see 26 3 above .

10. BHATTACHARJEE, Tapodhir A note on the conception of king-gods in Rgveda. *SP*, 33 AIOC, Calcutta, 1986; 42–44.

.Vedic Aryans visualised the king gods as the guiding spirits of their rapidly changing social and material needs. in the later phase, these king gods became the culminating points of a complex conglomeration of beliefs, rituals, and ceremonies of the greater Vedic people for the Vedic people, the 'king' himself might not have been actually divine while his kingship was believed to be essentially transmundane, divine in the later Vedic period, *the human king was accepted as a representative* of the god head on earth.. the Vedic king gods had to give way to the frankly Brahmanic gods and goddesses who absorbed many a trait from the Little Tradition and consequently appealed directly to the popular imagination.. the destruction of the IV civil by the ruthless barbarism of a group of iron-wielding Vedic Aryans is not only the watershed of the hist. of ancient India, it also marks the final departure of the Vedic

people from the r Iran an connect on the steady decl ne of M tra Varuṇa Yama (who represent the older group of k ng gods) and the rise of bell gerent warr or leader Indra

11 BHATTACHARYA A K *The Biological and Historical Sign fica ice of Vedic Mythology* Sanskrit Pustak Bhandar Calcutta 1988 xvi + 162

the evolut on of P trs took place n the cont nent of Antarc t ca during the W scons n glac at on around 100 000 yrs ago Ved c tr bes l ke Yadu Turvasa etc spread all over the world and forgot the r or g ns

Rev R N D *ABORI* 71 421-22

12 BIARDEAU M *Histoires de poteux variations vediques autour de la Deesse hindoue*

see 48 44 above

13 BORA Maitreyee The nature of theriomorph sm in the Rgveda *SP* 34 AIOC Visakhapatnam 1989 p 6

cons ders three ep thets of gods viz *rṣal ha asva s pa a*

14 CHAKRABARTI Samirauchandra Fundamental sim lari ties between the Vedas and the Tantras (in) *Ulti nate* Bombay Univ 1991 153-163

secre y *gu dīkṣa a t a* plural ty of gods n ode of wor sh p ul mate eal ty nen al nfluence

15 CHAKRABORTY Chhanda Mag c miracle and super stition in the Veda *SP* 33 AIOC Calcutta 1986 8 9

r es n *AV*—expla ned by *Ka kasu a*

16 CHANDRAKANTA DEVI Rgveda men devata ki avadha rana (Hindi) *SP* 32 AIOC Ahmedabad 1985 5-6

from natu e- vorsh p o worsh p of d v n t es

17 CHATURVEDI Mahashveta Sarvabhauma vaidika dharma ka svarupa (Hindi) *Vedapradipa* 3 (11) June 89 p 27

un versal y of Ved c e g on

18 CHAWLA Jyotsna *The Rgved c Deities and the r Ico ic Forms* Indo Vision Delhi 1988 248 + 20 illust

19. CHOUDHURY, Uma. *Vedic Mythopoeia (An approach to Vedic religion, myth, and poetry)*. Nag Publishers, Delhi, 1983; 174.

20. CREVATIN, F. Ancora sulla regalità vedica. (in) *Studi indoeuropei* (ed. E. COMPANILE), Pisa, 1985, 97-99.

21 DANDEKAR, R. N. *Vedic Mythological Tracts*

..(= *VBD* IV 49 17)

Rev : Arvind SHARMA, *IHR* 8 (1-2), 123-24

22. DANDEKAR, R. N Ṛgvedic mythology : a rethinking. Paper, IWVS, Harvard Univ, June 89.

..dual-divinities in *RV*..

23. DANDEKAR, R. N. Reflections on Vedic mythology. *ABORI* 70, 1989; 1-15.

..evolutionary mythology of *RV* *RV* I 90 9 reflects three main phases.

24. DANGE, Sadashiv A Features of Tantrism and the Veda. *JORM* 42-46, 1972-77 (1987), 78-88.

. see 48 75 above..

25. DANGE, Sadashiv A. Mother Goddess on Vedic Scene. *Vaṇijyoti̤* 2, Utkal Univ, Bhubaneswar, 1987.

26. DANGE, Sadashiv A. Vedic symbolism (in) *New Horizons of Research in Indology*, CASS, Univ. of Poona, 1989; 10-16.

28 DAVE Janakshankar Identıficatıon of Ahura Mazda wıth Asura Madhu *SP*, 34 AIOC, Vısakhapatnam 1989 p 46

(the author s paper Reconstruct on of the anc ent h st of Ind a and ts culture based on Ṛgveda 33 AIOC, Calcutta 1986 dealt w th the Prajapatya age or *prathama yuga*) A M was Madhu Ka tabha *Chamdamsı* — Gathas ın pra se of Mazda or Madhu and so were gnored

29 DEGLURKAR Dhunda Maharaj Vaıdıka parampara anı varakarı sampradaya (Mar) (ın) *Maharastracı Sattva dhara* (Mar) (ed G M KULKARNI V T SHETE) R C Dhere Fel Vol Poona 1981 115 123

Veda — foundatıon stone of Bhagavatadharma how Marathı sa nts reacted to *veda pra ma ya* condemnat on of Ved c *karma kanda* glory of Veda sung by Ekanatha Tukarama s fa th ın the Veda

30 DEHLAVI Akhlaq Hussaın Vedıc dharma aura Islam Taqabulı (Urdu) *Inquılab* Bombay 20 7 88

31 DESHPANDE Indu The relıgıon and phılosophy ın the Jaımınıya Upanısad Brahmana

see 15 24 above

32 DESHPANDE Madhav M Strategıes of Sanskrıt grammarıans ın defence of Vedıc relıgıon *AJOS* 4 (1) 1987, 75 86

33 DHARMA NAND Study of the Vedas wıth specıal refe rence to monotheısm *Vedıc Path* 44 (4) Mar 82 3 15

34 DVIVEDI Kapıl Dev *The Essence of the Vedas* Varanası 1990 xvı + 335

see 30 42 above

35 FATAH SINGH *Vaıdıka Ekesvaravada evam Omkara* (Hındı) Veda Samsthana Ajmer, 1988 40

Ved c monotheısm and *o ıka a*

36 FRAWLEY Davıd *From the River of Heaven Hındu and Vedıc Knowledge for the Modern Age*

..see 48.95 above..

37. GANGESHWARANANDA, Swami. Veda men bhagavatkṛpā (Hindi). *Veda-Pradīpa* 2 (10), April 88; 31–33, 37.

..Bhagavān in Veda

38. GANGESHWARANANDA, Swami Veda men navadhā bhakti tathā pañcabhāva (Hindi) *Veda Pradīpa* 2 (12), June 88; 28–30, 38.

39. GHOSH, Ekendranath *Studies on Rigvedic Deities: Astronomical and Meteorological* Cosmo Publications, New Delhi, 1983 (reprint), 122

40. GONDA, J. Some remarkable combinations of deities in the Atharvaveda. *HSAJIS* 2 (1–2), 1987, 172–181.

41. GULERI, Vidyadhar Sharma. *Female Deities in Vedic and Epic Literature.*

. see 48.107 above

42. GUPTA, Sudhir Kumar Dayānanda Sarasvatī kā vaidika devatāvāda (Hindi) *BSSS* II. 8. 1–4; 89–95

. Swami Dayananda on Vedic mythology

43. HALE, Wash Edward *Asura in Early Vedic Religion.* Mot. Ban., Delhi, 1986; xvi + 226

..Vedic passages containing the word *asura* and its derivations are examined (some are quoted and translated) studies why and how the shift from *asura* as epithet of gods to *asura* as a class of demons occurred earlier views discussed in the earliest occurrence in *RV*, *asura* = something like "lord", an enemy lord was also called *asura* considers *ahura* in *Avesta*.. also *rakṣas*, *dasyu* .

Rev. : Jagannath AGARWAL, *PURB* (Arts) 22 (1), 249–50, O. P. BHARADWAJ, *HSAJIS* 3 (1–2), 364–66

44. HAUSSIG, H W. (ed) *Gotter und Mythen des indischen Subkontinents*

..see 48 114 above . Volker MOELLER Die Mythologie der vedischen Religion und des Hinduismus..

45 HEESTERMAN, J C Veda and Dharma (in) *VBD* IV 61 35.

the catchword is vision — the supranormal vision of the *ṛṣi*, *vipra* or *kavi* who attains his vision thro' his own efforts, especially thro *tapas*

46 HILLEBRANDT, A *Vedic Mythology* Mot. Ban, Delhi, Vol I, 1980, xv + 476, Vol II, 1981, viii + 488

English transl of H s *Vedische Mythologie* (2nd rev ed, 1927, 1929) by Sreeramula Rajeswara SARMA

Rev O P BHARADWAJ, *HSAJIS* 1, 308-10 Govindagopal MUKHERJEE *BRMIC* 35 166–67

47 JAGANNATH, Vedalankar Vedon men samkīrtana kā svarūpa aura usaki mahimā (Hindi) *Kalyana* 60 (1), 1986, 81-84

48. JEŽIĆ, Mislav The transfer of divine attributes in the Rksamhitā

see 39 30 above

49 JOSHI, M C Rise of meditation (*upāsana*) in Vedic religion *J Rel Stud* 6 (2), Punjabi Univ, Patiala, 1978, 61-69

in *Br* and *Up*, there are to be seen new dimensions of faith and reflection concept of Prajapati glorified in *Br* in *Up*, centre of worship or *upasanā* is transferred to *brahman* in *Br*, sacrifice (= symbol of creation) was also an act of *upāsana*. *yoga* and *dhyana* are non Vedic and pre Aryan in origin sacrifice as symbolic of creation construction of altar and *agnicayana* reflect the form of *upāsana* in *Br* period also meditating on *om kara* etc

50 KAELBER, Walter O *Tapta Marga Asceticism and Initiation in Vedic India* SUNY Press, Albany, 1989, X 204

Vedic rel contains five basic and interrelated elements – *tapas* (heat) initiation *yajna vidya jnāna* (knowledge) *nidāna-bandhu* (homology) wh, if properly explored, will reveal a rel trad that is internally consistent and unitary – within Vedic rel, continuity far outstrips change four basic and interdependent concepts (*karma moksa nirvāna yoga*) bring us directly to the core of Indian spirituality. chh 1–4 most archaic aspects of

tapas..bifurcation bet. ritual rel. (*karma*) and that centered on mystical knowledge (*jñāna*).. discusses four *āśramas*..

Rev.: Patrick OLIVELLE, *JAOS* 111, 414–16.

51. KAPUR, Karmanarayana. Vaidika deva aura devatā (Hindi). *Vedavāṇī* 43 (7), May 91; 14–16.

51A. KARANDIKAR, A. J. *Vedic Astronomy and Mythology*. Gokul Masik Prakashau, Poona.

..(cf. *VBD* III. 52. 14).. see 49. 2 above..

Rev.: *Organiser* 31 (6), 11.

52. KEITH, A. Berriedale. *The Religion and Philosophy of the Veda and the Upanishads*. HOS (Indian ed.), Mot. Ban., Delhi, 1989; Part I : xvi + 312, Part II : vii + 314.

53. KOTGIRKAR, Naganath Sastri. Vaidika dharma. *Vedaprabhā*; 216–223.

54. KRISHNALAL. Pandit Madhusūdana Ojhā ke anusāra vaidika dharma (Hindi). *Paper*, A. I. Vidvat Sammelana (M. Ojha), R. P. V. P, Jodhpur, 1990; 9.

..all kinds of *dharmas* culminate, acc. to Veda, in the highest entity – God..

55. KUIPER, F. B. J. *Trudy po vedijskoj mifologii* (Russ.). Nauka, Moscow, 1986; 196.

..Essays on Vedic mythology — transl. into Russian by T. Y. ELIZARENKOVA, A. M. DUBJANSKII, V. S. SEMENCOV.. introd. by T. Y. E..

56. KUMAR, K. Idolatry in the Ṛgvedic age. Some literary and archaeological evidence. *Arch Or* 56 (2), 1988; 110–113 + 4 pl.

..lit. evidence : *ṚV* IV. 24. 10; VIII. 1. 5; X. 69. 15–16; also *TS* IV. 17.4.. arch. evidence : Copper Hoard / OCP Culture was one of the earliest proto-hist. cultures in Northern India — the Ṛgvedic Aryans were authors of this culture; various objects of worship identified in this culture.. sun-discs or sun-symbols for worship by *RV*-Aryans..

57. KUNDU, Sambhunath Declıne of Vedıcısm ın early Bengal *SP*, 33 AIOC, Calcutta, 1986, p 651

58 LAHIRI, Ajoy Kumar *Vedıc Vrtra* Mot Ban, Delhı, 1984; xx + 266.

> (= *VBD* IV 50 53) survey of earlıer vıews, Vṛtra – a semantıc study, vegetatıon sıgnıficance of V, racıal sıgnıficance of Indra-Vṛtra saga, V ın later Vedıc lıt, V — a suggested ınterpretatıon, appendıces *samudra*, Sudas Vrtra, *daśarājna*, Soma and moon, V ın *AV* demonısatıon of V ıs clearly the creatıon of *RV*-Aryans

59 LAL, S K *Female Dıvınıtıes ın Hındu Mythology and Rıtual*

> (*VBD* IV 52 31)
>
> Rev Krıshna SAINI *VIJ* 24, 160–61

60 LEELA DEVI *Vedıc Gods and Some Hymns* Srı Garıb Dass Or Serıes – 88, Indıan Books Centre, Delhı, 1989

61. MACDONELL, A A *Vedıc Mytholcgy* Mot Ban Delhı, 1981 (second reprınt), 190

> Rev, C G KASHIKAR, *ABORI* 66 294–95

62 MACDONELL, A A *Vaıdıka Purał athaśastra* (Hındı) Chowkhhmba Vıdyabhavan Rashtrabhasha Granthamala – 40, Varanası, 1984, *īīa* + ıv + 354.

> Hındı transl of M's *Vedıc Mythology* by Ramkumar RAY.

63 MADHU RANI Vaıdıka devaśāstra para hue śodha kārya kā sarveksana (Hındı) *MUSRJ* 10 (1–2), 1985, 15–20

> survey of work done on Vedıc mythology

64. MALAMOUD, Charles. La theologıe de la datta dans le brāhmanısme *Purusārtha*, 4, 1980, 39–62

65 MALAMOUD, Charles The contractual body of the gods (ın) *Oxford Unıv Papers on Indıa* 2 (1), OUP

66 MILLER, Jeanıne *The Vısıon of Cosmıc Order ın the Vedas.* Routledge and Kegan Paul, Boston, 1985, xıx + 358,

. (Foreword by R PANIKKAR). Ch I : "Visioning and revelation" : the Zodiac as the visible image of ṛta; unities achieved ṛta in evil and active creation, Ch II : world of gods; dynamics of ṛta; Ch III man's place in the universe, anṛta, nirṛti, human sin; Ch. IV . reconciliation bet gods and humans; ṛta as sacrifice; Ch. V : ṛta as world power, cosmic harmony..

Rev. : Antonio T DE NICOLAS, PEW 38 (1). 89-91.

67. MISHRA, Bina Ṛgveda men bhāvātmaka deva : eka vihaṁgama dṛṣṭi (Hindi). *JGJKSV* 41 (1-4), 1985 (1989); HS 31-39.

..abstract divinities in *RV* Manyu, Śraddhā, Vāk, Aditi, Prajāpati, Hiraṇyagarbha..

68. MISHRA, Jayamant. Vaidika mantron men devatākā parijñāna (Hindi). *Kalyāna* 64 (1), 1990; 104-105.

69. MISHRA, Lal Bihari. Vedon men saṁkīrtana (Hindi). *Kalyāṇa* 1986; 60 (1), 78-80; 60 (2), 476-481.

70. MISHRA, Raghuraj Vedeṣu devadevatātattvayorvimarśah (Sk.). *S. N. M. Tripathi Fel. Vol.*, Varanasi, 1965; Sk. 15-25.

71. MOELLER, V. *Die Mythologie der vedischen Religion und des Hinduismus.* Worterbuch der Mythologie, Erste Abteilung, Band V, Klett Cotto, Stuttgart, 1984; 203.

..(= *VBD* IV. 49 47) . see 49 44 above..

72. MUKHOPADHYAY, Biswanath. On the absence of Kāla (Time) as a deity in the Ṛgveda. *SP*, AIOC, Ahmedabad, 1985; p. 16.

..Kāla has not been considered to be a particular deity in *RV* because (1) almost all divisions of a year have been referred to either in association with gods or with sacrifice; (2) the cosmogonic speculations of Ṛgvedic poets leave no room for establishing any further identity of Transcendental Time..

73. MUKHOPADHYAY, T. Concept of Bhāvavṛtta in the Ṛgveda as an abstract deity. *SP*, 32 AIOC, Ahmedabad, 1985; p. 16.

. consideration of such minor abstract deities helps one to understand the development of *Up* ideas from the *RV* .

74. MURTI, Srimannarayana M. The thunder and the lightning. *ALB* 53, 1989, 54–76

the precepts of Dharmasastra have a direct bearing on the characteristic features of Vedic gods who are representatives of natural phenomena ref to *ĀpDS*, *Yajñavalkya smṛti* .

75. NANDANANDANANANDA SARASVATI, Swami. Vedon ke ekeśvaravāda aura bahudevavāda men samanvaya (Hindi) *Kalyāna* 64 (1), June 1990, 43–45.

harmony bet monotheism and polytheism in Veda..

76 NATH, Jyotish. Ahi as Vṛtra *SP*, 34 AIOC, Visakhapatnam, 1989; p 30

. Ahi = ruler of embankments

77. NAYAK, Ketaki Lord Jagannātha in the Vedic literature. *SP*, 34 AIOC, Visakhapatnam, 1989, p 11.

. Lord Jagannatha is a Vedic deity, tho' he has been worshipped even in pre-Vedic age

78. NIRANJANA DEVA, Swami Śrīganapatipūjana kī prācīnatā aura vaidikatā (Hindi) *Kalyāna* (*Ganeśa-Anka*), 1948; 18–19.

79 O' FLAHERTY, Wendy Doniger *The Critical Study of Sacred Texts* Graduate Theological Union. Berkeley, 1979.

80 OGUIBÉNINE, B Cosmic tree in Vedic and Tamil mythology : contrastive analysis. *JIES* 12 (3–4), 1984; 367–374.

81. OLDENBERG, Hermann *The Religion of the Veda* Mot Ban , Delhi, 1988, xiii + 359

English transl of O s *Die Religion des Veda* by Shridhar B SHROTRI

Rev. R N D , *ABORI* 70, 362–63

82 PALSHIKAR, S M Relevance of Sanskrit in the study of ancient Indian history. *SP*, National Seminar on the " Relevance of Sanskrit in India today ", CASS, Univ Poona, 1989.

see 42, 183 above hist significance of Vedic mythology

83 PANCHOLI, Badriprasad. Vaidika jivanādarsa (Hindi). *Veda-Savita* 5 (12) onwards, 1985.

serially

84 PANDA, Ganesh Prasad The concept of Ardhanārīśvara the metaphysical interpretation (with modern scientific analysis) *SP*, 34 AIOC, Visakhapatnam, 1989, p 324

the worship can be traced back to *RV* (every male possesses half female qualities and vice versa), idea strengthened in *AV*

85 PANDEY, Shailaja Vāstudevatā *SP*, 34 AIOC, Visakhapatnam, 1989, p 411

referred to in *Samhita* and *GS*

86 PANDIT, M. P *Aditi and Other Deities in the Veda*. Dipti Publications, Pondicherry, 1970 (reprint), 129

87 PATYAL, H C Pigeon in the Vedic mythology and ritual *ABORI* 71, 1990, 310-317

also *SP*, 34 AIOC Visakhapatnam 1989 p 3 in Vedic mythology, pigeon or dove is primarily an ominous bird, the bird is inviolable hence it is not to be eaten pigeon is connected with bad omens and portents

88 POLOMÉ, Edgar C Vedic religion and its Indo-European background *Proc 1st International Symposium on Sanskrit Language*, UNAM, Mexico, 1984, 295-307, also (in) *Dayananda Comm Vol*, Ajmer, 1983, 108-116

Indo-Ir migration in various waves reconstruction of IE rel ideas celestial and atmospheric phenomena constituted some of the basic manifestations of the holy, imp part played by the Sun, and by Wind, tho nature symbolism is still predominant in the Veda the tripartite ideology based on the division of society into three functional levels determines the matrix of the organization of the pantheon char of Varuna.. Indra as human hero — unwarranted 'cosmicization' of the mythologeme of the dragon-slaying hero each IE people, acc to its own char and spirit has emphasized some aspects of the inherited trad the Indians seem to have been greatly concerned with the trend to 'cosmicize the IE pastoralists who

invaded the South Asian subcontinent brought with them a culture characterised by the prevalence of cattle as well as a rel in wh the focus was both on natural phenomena and on social institutions tho' the Veda is essentially the reflex of a hieratic theology, the impact of the prevailing warrior class in the migration and conquest period is pervasive in the mythology..

89 POLOME, Edgar C Etymology and function of Vedic gods (in) *Studi Linguistici e Filologici per Carlo Alberto Mastrelli*, Pacini, Pisa, 1985, 376–380

discusses various etymologies for the name Varuṇa etymology can be a help in the interpretation of divine names, but it shd never be the source of this interpretation, the text must prevail

90 PRABHAKAR, C L The religion and philosophy of the Veda in Rāmāyana *QJMS* 70 (1–2), 1979; 1–11

91 PRASAD, Sudama The essence of Vedic religion *AH* 7, No 74, July 90, 18–22

92 PRATIBHA, Sushri Veda kā mukhya pratipādya Isvara (Hindi) *Vedavanī* 39 (5), Mar 87; 5–7.

93 RAGHAVAN, V The Vedas and bhakti *Ved Kes* 67 (7), July 80, 232–236

94 RAMANATHAN, P S *Rg-, Yajur-, Sama-vediya Samdhyavandanam* Educational Supplies Depot, Palghat, 1985.

with Sayana's comm

95 RIHANI, Vasundhara Vaidikaikeśvaravāda aura Svāmī Dayānanda (Hindi) *Vedavani* 39 (6), April 87, 22–23.

Vedic monotheism and Swami Dayananda .

96 SAHOO, P C Kimidin *31 PAIOC*, Poona, 1984; 225–229

Kimīd ns form a separate class of demons under the general term *yatudhana* or *rakṣas*, they were most fickle minded, they exercised their magical powers at their own will .

97. SANGORAM, K. D. Pathway to God in the Vedas *BJ*, 1984–1985.

intermittently topics functions of a spiritual teacher, *meditation*, *yogic element in meditation*, *self-effort and grace*, emotional and mystical element, internal gifts, etc

98 SARMAH, Thaneswar Vaidik devatār svarup (Assam). *Srsti* 7 (12), 1985

99. SARMAH, Thaneswar Vaidik paramparat devipujā (Assam) *Dainik Asam* (Puja Special No), 1989, 1–3

100 SCHETELICH, M Sheep and goat in the religious beliefs of Rgvedic people (in) *Jahrbuch des Museums fur Volkerkunde*, Dresden, 1989

101 SHARMA, Usha Veda men bhakti samketa (Hindi). *Lakshmanadatta Chaturveda Comm Vol*, Delhi 1986, 53–59

indications of *bhakti* in the Veda

102 SHENDE, N J *The Religion and Philosophy of the Atharvaveda* BORI, Poona, 1985, 251

reprint of *VBD* II 49 50

103 SHUKLA, Kapil Dev Vedon evam upanisadon men samkīrtana ke sutra (Hindi) *Kalyana* 60 (1) 1986, 84–86

104 SIMHA, Kamala Prasad *Vaidika Devata Eka Aitihasika Vivecana* (Hindi) Sanskrit Prakashan, Varanasi, 118

Vedic divinities — a historical consideration

105 SINGH, S P Rgvedic base of the Paśupati seal of Mohenjodaro *SP*, 7 WSC, Leiden, 1987, p 174

the base is found in a section of a hymn in *RV* addressed to Maruts, the seal is a plastic representation of the motif enshrined in these *mantras*

106 SINHA, Rekha Treatment of gods in the Vedas (A psychological study of the notion of *devata*) (in) *Sanskrit and World Culture* (Proc 4 WSC), Berlin, 1986, 483–489

ref to earlier scholars and their approach Yāska Sāyana, Dayananda, Sri *Aurobindo Sitarama Sastri Roth* Max Muller exoteric and esoteric significance of Vedic hymns

Vedic gods represent the nature of man, different tendencies of human heart, leading to a higher and sacred level *RV* I 104 explained from the psychological pt of view

107 SMITH, Brian K Exorcising the Transcendent Strategies for defining Hinduism and religion

see 48 284 above

108 SMITH, Brian K *Reflections on Resemblance, Ritual, and Religion.*

see 47 121 and 48 286 above Vedism, imp features (1) tendency to make epistemological connections across the board in all spheres of reality (2) overriding preoccupations with ritual both in practice and ideology, (3) its concern with the hierarchical princ ple wh is incorporated in the rituals and reflected also in society *Kalpasutras* represent a unified and multidimensional body of knowledge of Vedic ritual the highest possible sacrificial victim wd be man (*puruṣa*) followed by horse cow, ram Vedic ritual is not dead, it has a continued importance in India providing for Hinduism, explanatory power traditional legitimacy and canonical authority the work of religion (and its students) is to domesticate the chaos of the unknown by categorizing it, classifying it, and making it conform to the familiar that is *making sense of it*

Rev Karel WERNER *JAOS* 1989 (2) 346–48

109 SMITH, R Morton Impotent gods *Amrtadhara* (R N D Fel Vol), 1984, 395–398

why do we have such very different attitudes to gods in Vedic India from those in the Western world particularly its ancestral culture of the ancient Near East? The Babylonian or the Assyrian saw his rel gious duty in terms not of a moral law but the arb trary and usually unpredictable will of a pantheon of gods in Greece we have humanization and ethicization of gods so that men sti l have to pray and they can t compel but they can trust in India when the rel gious revolution comes there is no god to take advantage of it in the higher thought where gods have lost s gnificance and power and personal ty in India as in Rome the personality gods are an imposition on the earlier rel gion

110 SMITH, R Morton India and Mesopotamia Gods, temples, and why?

..see 48. 287 above

111. SRIVASTAVA, Sant Kumari. Pūrva-vaidika evaṁ vaidika yuga men mātṛśakti kī upāsanā (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p 90.

112. THITE, G. U. Religion, philosophy, and medicine in the later Vedic literature. *HSAJIS* 2 (1-2), 1987; 8-21.

..causes of diseases, ways of curing; curing and prophylactic substances, medicinal mythology. Vedic medicine was a magico-rel phenomenon in ancient India nothing was completely secular..

113. TIWARI, Arya Ramachandra. Evolution of the Brahmanical pantheon. *A N. Jani Fel Vol.*, Baroda, 1983; 9-21.

..(1) early Ṛgvedic gods were in due course of time relegated into back seats, (2) Rudra, the fierce deity, got completely transformed into a meditative, calm, and benevolent deity, (3) Viṣṇu, once a mere associate of Indra, shot up in prominence; (4) the Pañcavṛtra cult is an amalgam of some foreign and some native elements, (5) the convention of portraying Sūrya in *audīcyaveṣa* is borrowed from some foreign land; *(6) Ganapati has no perceptible Vedic roots, Skanda is a* brahmanical version of Dravidian Murugan, (7) the large no. of goddesses, wh loom large on the later Vedic, epic, and purāṇic horizons (both Vaiṣṇava and Śaiva) are the progeny of non-Aryan female deities first witnessed in pre-Vedic IV seals..

114 TIWARI, Kailash Nath Atharvaveda men bhakti (Hindi).

..see 7. 29 above

115. TOPOROV, V. N. Vedic mythology (1-2); Vedic gods and realia (about 40 articles) (Russ.) (in) *Myths of the Peoples of the World* (Russ.), 2nd ed.

116. TRIPATHI, Gaya Charan. *Vaidika Devatā · Udbhava aura Vikāsa* (Hindi).

. (= *VBD* IV. 52. 50) .

Rev : S G. KANTAWALA, *JOIB* 34, 274-76, S K. LAL, *ABORI* 65, 284-88, K V SARMA, *ALB* 49, 229-30, Baladeva UPADHYAYA, *JGJKSV* 42, 316

117 TRIPATHI, Gaya Charan Hayagrīva as demon and god in Indian mythology *Rtam* 11-15, 1979-1983, 493-503

Dadhyan Ātharvana preached *madhuvidya* to Asvins with the head of horse (*RV* I 116 12, 117 22, 119 9 X 48 2) also in *ŚPB* and *BAU* Hayagrīva in epics and Puranas he is a god who unites Buddhism with Hinduism concept of H shows how ritualistic notions and speculations gave rise to significant legends and sometimes even culminated in the concept of a divinity wh gradually acquired a distinct personality

118 TRIPATHI Mithila Prasad Vaidikavānmaye bhaktih (Sk) *Sagarika* 26 (4), 1989, 97-114

bhakti in Vedic lit the word *bhakti* occurs first in *Śveta śvatara Up* but the idea is reflected in many Vedic passages

119 UPADHYAYA, Baladeva Vaidikadharmasya vaiśiṣṭyam (Sk) (in) *Vimarśa Cintamani*, Sharada Samsthana, Varanasi, 1985, 169-175

120 VAN DEN LOEUW, C W J *The Concept of Deva in the Vedic Age* Utrecht Univ Press, 954

121 VARMA, Satyakam Vaidika Devavada (Hindi) *Lakshmandatta Chaturveda Comm Vol*, Delhi, 1986 18-39

puruṣa kalpana various classes of Vedic gods one god in different forms

122 VARMA, Vishnukant Mula tattva Mitra Varuna Aryama ki samagra satta ka pratika - Aditi *SP*, 34 AIOC, Visakhapatnam, 1989, 11-12

scientific interpretation of these divinities forms of energy (electron, neutron e c)

123 Vision and Brahmanism *MRDTB* 39, Toyo Bunko, Tokyo, 1981, 85-124

124 VIDYANANDA SARASVATI, Swami *Vedic Concept of God* Deva Vedic Prakashan, Bombay, 1984 174

(Foreword by Swami SATYAPRAKASH SARASVATI) God Matter Souls — three Eternals discussion centres round the fundamental problem of the unity of these three see *VBD* IV 49 55

Rev. : V KAMESWARI, *ALB* 48, 177, P NAGARAJA RAO, *Dharmaprakash* 16 (8), M P PANDIT, *Pr Bh* (Jan. 85), 79, Jayashree SATHE, *BDCRI* 47-48, 389-90, SATYAKAM VIDYALANKAR, *The Vedic Path* 47 (2), 52-53, VIPASH, *Vedavāṇī* 36 (7), 24.

125. WERNER, Karel Man, gods, and powers in the Vedic outlook. *JRAS* 1982, 14-24.

126. WILKINS, W J. *Hindu Mythology, Vedic and Puranic.*

. see 48 331 above..

127. WILLIAMS, Monier *Religious Life in Ancient India: Vedism, Brahmanism, and Hinduism.*

..see 48 332 above

128. WITZEL, M Sur le chamin du ciel. *BEI* 2, 1984; 213-279.

.zur ved und avest Himmelsmythologie

129. YOUNGER, Paul *Introduction to Indian Religious Thought.*

..see 48 334 above .

50 MAJOR DIVINITIES OF THE VEDA

(in the alphabetical order of their names)

(i) *Agni*.

1. AGRAWALA, V. S Fire in the Rigveda *Eastern World* 11, 1960; 28-32.

2, BHATTACHARYA, Dipak. *Mythology and Ritual Symbolism. A Study with reference to the Vedic and Tantric Agni.* Sanskrit Pustak Bhandar, Calcutta, 1984; X + 243

. (symbolism = presentation of imp ideas of Vedic Weltanschauung thro' words denoting real or imaginary, animate or inanimate, beings or functions of those beings) . study with special ref to the birth of Agni (in *Agnyadhāna* and Tantric *agnijanana*).. author attempts to trace the philosophy of later Ṛgvedic period to the old period.. considers *RV* IV. 1 (myth of Agni's birth).. discusses the *Agnyādheya* (ĪpŚS) and correlates the rite with the myth in *RV*. IV. 1, 2..

Rev S G KANTAWALA *JOIB* 39 (1-2) 155-56 C. G KASHIKAR *ABORI* 70 322 25 S SANKARANARAYANAN *ALB* 50 653-54

3 DASS Ayodhya Charan The primary meaning of Agni *JGJKSV* 38-39, 1982 83 (1986), E 1-11

Agni (*ag n*) pr marily conveyed the sense of 'an agency that helps in grow ng prosperity

4 DHARMADHIKARI T N Epithets of Agni as considered in rituals *SP* 32 AIOC Ahmedabad, 1985, p 38

attempts to reveal the relation bet rituals and the relevant Hotṛ formulas (embodying Agni s epithets)

5 GUPTA Sudhir Kumar Vaiśvanara Agni (Hindi) *Bharatividyavaibhava*, Sept 84, p 1

6 KAPIL DEVA SASTRI Rsi Dayananda ke Yajurveda bhāsya men Agni ka svarupa (Hindi) *Vedavani* 36 (4 6), Feb -April 84

(in three instalments) discusses der vation of *yajus agni* Agni s mundane and sp ritual forms

7 KAPIL DEVA SASTRI Rgveda men Angira Agnideva ke visesana ke rupa men (Hindi)

see 32. 36 above author studies *ra tias* in wh Ang ra denotes Agni

8 KNIPE David M *In the Image of Fire Vedic Experiences of Heat* Mot Ban, Delhi, 1975 iv + 187

cf *VBD* IV 50 12 13 Vedic man s rel exper ence of fire and heat Brahman cal interiorizat on of F re a new be ng from the dialectics of heating and cooking

9 MAHULIKAR, Gauri P Vedic Agni in the Puranas — some aspects *SP*, 35 AIOC, Haridwar, 1990, p 155

10 PANDEYA, D N Various aspects of Agni *The Vedic Path* 53 (1), June 90

11 PATIL, N B Angirasa ani agni (Mar) *VSMV* 1983, 1984, 24-28

Vedic and *MBh* evidence

12 PRABHAKAR, C L Agni in Śukla Yajurveda *Triveni* 45 (4), Jan-Mar 77, 65-69

13. RATH, Prativa Manjari Rudra and Agni in Vedic mythology *Vanijyotih* 1, S K Das Fel Vol, 1986, 49-54

fundamental conception of Vedic rel is the worship of nature Rudra related to or sometimes completely identified with Agni

14 SATYANARAYANA RAO, G, GOPALA REDDY, Y Agni - some interesting images *Journal of Itihasa* 8 (1), State Archives, Andhra Pradesh, Hyderabad, 1981, 77-85

ref to Vedic Agni

15 SMITH, Frederick M Names of Agni in the Vedic ritual *ABORI* 66, 1985, 219-226

lists 84 names of Agni

16 SMITH, Frederick M Agni s body *ALB* 51, 1987, 80-103

as represented in Vedic ritual texts

17 SRIVASTAVA, R P Rgveda men Agni Rsiyon kā vaijñanika cintana (Hindi) *Veda Pradipa* 3 (1), July 88, p 22

18 SUNDAR RAJ, M Panis and Agni s two worlds in the Rgveda *SP*, 33 AIOC, Calcutta, 1986, 68-69

in *RV* Agni presents two mutually opposed characters — Fair Agni vs Dark Agni two different worlds of Agni Paṇis belong to the world of Dark Agni Agni having a foot in both the worlds, bridges the chasm that separates 'good' from 'evil'.

19 Vedon men pradhāna devatā - Agnideva (Hindi). *Kalyana* 64 (1), June 1990, 242-243

20 VENKATASUBBIAH, A *Agni Angiras* *VIJ* 3 (1), Mar. 65, 5-12

(ii) *Aditi*, *Adityas*

21 BRERETON, Joel Peter *The Ṛgvedic Adityas* AOS, Vol 63, 1981, xiv + 356

(= *VBD* IV 50 32)

Rev St ZIMMER *OLZ* 81 (1) 69-75

22 Devataon ki mata Aditi (Hindi) *Kalyana* 64 (7), Oct 90, 641-642

serially Vedic evidence *RV* I 136 1 VIII 90 *ŚYV* 21 5 25 23 *AV* VII 6 2 *Nir* 1 16 2 II 13 1

22A GUPTA, Manoharlal Aditi ka asva rupa aura usaka medha (Hindi) *Veda Savita* 10 (5) – 10 (10), Dec 89 – May 90

(serially) *asvamedha* its scientific explanation

23 KHAN, M I The concept of the Rgvedic Aditi *SP*, 8 WSC, Wien 1990

Aditi resembles almost all objects of nature and due to the development of the ethical char of the goddess she assumes the status of mother of gods Aditi also represents liberty

24 NARTEN Johanne *Die Ameša Spentas im Avesta*. OH, Wiesbaden, 1982, xii + 155

Rev P O SKJAERVO *Kratylos* 28 77-81 M BOYCE *BSOAS* 47 (1) 158-161

25 SINGH, Sheo Bahadur Aditya (Surya) and his rare images *VIJ* 19 (1 2) 1981, 220-225

hist of Āditya traced from Vedas onwards

25A VARMA, Vishnukant Mula tattva Mitra Varuna Aryama kī samagra satta kā pratika – Aditi (Hindi)

see 49 122 above

26 VARMA, V K Aditi rahasya (Hindi) *Kauśala*, Indian Res Soc, Awadh

(*iii*) *Aryaman*

27 BRIQUAL, Dominique Some remarks about the Greek god Hermes *The Mankind Quarterly* 26 (1-2) Washington, D C, 1965, 75-97

. see 47.13 above if one considers the general idea of a "social god", *Hermes seems to be a fairly accurate counterpart* to Aryaman. (however, unlike Aryaman, H does not preside over marriage H does not play a central role in liturgy).. Vedic god Bhaga may also well lend himself to comparison with H...

28. PINAULT, Georges Figure et nom du dieu védique Aryaman. *AÉPHE* - V section 90, 1981–82, 163–164

28A. VARMA, Vishnukant Mūla tattva Mitra Varuna Aryamā ... (Hindi).

.. see 49 122 above .

(iv) *Aśvinau :*

29. BANERJEE, Santi. The divine twins - Aśvinau : their identification in the Rgveda *SP*, 34 AIOC, Visakhapatnam, 1989; p. 25.

30. BEDI, Sadhana. *Aśvinau Devatā* (Hindi) Vivek (Agency Publ,), Aligarh, 1986

31. BEDI, Sadhana Cikitsaka deva Aśvinau kā svarūpa evam svabhāvagata viśesatāen (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989; 405–406.

..ref. to Vedic Aśv ns A as *cikitsaka deva (medicine gods)*, legends of three types (1) general treatment, (2) surgery, (3) rejuvination..

32. CHAKRAVARTY, Uma The Aśvins an incarnation of the universal twinship motif. *ABORI* 70, 1989; 137–143

(also *SP* 34 AIOC, Visakhapatnam 1989, 6–7) belief in divine twins is a universal phenomenon of mythology, their *solar char also is universal IE trad of divine twins*

33. CHAKRAVARTY, Uma The divine doctors Aśvins and the Soma-drink. *JAS* 31 (1–2), 1989, 30–38

. Aśvins deprived of Soma libation and excluded from the circle *of gods — in this we observe the reflections of cult-conflict*, namely, bet the cults of Indra and Aśvins.

34 FATAH SINGH Asninau (Hindi) *Veda Savita*, serially from 8 (10) onwards

35 GOTO, Toshifumi Aśvin and nāsatya (Jap) *JIBS* 39 (2), Mar 91 982-977

36 LEHMANN, W P "The divine twins" or "the twins divine"? *E C Polome Fel Vol*, Mouton de Gruyter, 1988, 373-380

37 MAJUMDAR, Rani Rgveda men Asvinon kā svarūpa (Hindi) *Pracya Prajña* 11, Aligarh, 1979, 10-17

A = divinities of morning twilight

38 MITRA, Jyotir Ashvins, the twin celestial physicians and their medical skill *45 PIHC*, Annamalai Univ, 1984, 220-228

Vedic and epic evidence

(*v*) *Indra*

39 ABHAYADEVA Indra (Hindi) *Veda Savita* 12 (2), Sept 91, 37-38

RV I 55 1

40 AMARA SIMHA Indra kā svarupa evam Svamī Dayānanda (Hindi) *SP*, 33 AIOC, Calcutta, 1986, 74-76

D has interpreted the word Indra differently to suit different contexts (e g. *surya vidyut parameśvara, senapati, paramavidvan agni*)

41 ARAVINDAKUMAR Palivanmaye indrasvarūpam *SP*, 34 AIOC, Visakhapatnam, 1989, 180-181

comparative study of Indra in the Veda and Pāli lit

42 BHARADWAJ, Sudhi Kant Myth of war between Indra and Vrtra — a speech symbolism *HSAJIS* 3 (1-2), 1988 (1990), 8-18

(also *SP* 33 AIOC Calcutta 1986 p 39) Indra rescues *vauh* (= speech) Vedic poets regarded evolution of cosmos and evolution of speech as simultaneous Indra as the creator

of the universe, Vṛtra = articulatory obstruction, *gauh* = articulatory speech Bṛhaspati (= god of speech) – his association with the myth confirms speech symbolism

43 BHARGAVA, P L The comparative antiquity of Indra and Varuna (in) *Sk and World Culture* (Proc 4 WSC), Berlin, 1986, 435–437

greatest god of *RV* (Indra) rather than that of *Avesta* (Varuna) is likely to have been the greatest god of Indo-Ir period therefore Indra is earlier than Varuna

44 BODEWITZ, H W What did Indra do with the yatis? *Amṛtadhara* (R N D Fel Vol), 1984, 65–72

(a propos of DANGE *VBD* IV 80 87) B does not agree with D s interpretation B specially considers the Indra *yati* topic as treated in *JB* 1 185 and its parallels in *PB* 13 4 16 and 8 1 4 *JB* I 185 salvation by Indra of three *yatis* who are connected with three *kakubhs* Indra killed the *yatis* he spared or helped some of them the authority of Indra and orthodox Vedic rel are at stake Indra and Uttaravedi two symbols of orthodox Vedic rel do not kill the *yatis* they only deliver them to the powers of destruction (= South and the wolves) B quotes the text of *JB* and gives its translation

44A BOGOLJUBOV, M I [The feast "Vṛtra's annihilation" in old Khwarezm]

see 47 8 above

45 DUBE, Karuna Shankar Indra kā janma (Hindi). *Veda Pradīpa* 3 (10), May 89, 26–27

46. FATAH SINGH Indra ke vīrya (Hindi) *Veda-Savitā*, serially from 11 (3)

47 GONDA, J *The Indra Hymns of the Ṛgveda*

see 3 55 above (does not deal with the contents of Indra-myths, Indra myth is 'demiurgic') considers initial stanzas, last stanzas, main topics dealt with, dramatic element metres

Rev Karel WERNER *JRAS* III 1 (2) 410–11

48 HAZRA R C The historical backgrounds of the Maruts' (or Rudras') association with Indra and Rudra and of

the Purānic story of their origin (in) *Hazra Comm Vol*, Kashiraj Trust, Varanasi, 372–418

49 KASHYAP, Rajendraprasad Vaidika Indra evam paurānika Visnu (Hindi) *Visvambhara* 20 (3) 1988, 1-6

Visnu took Indra s place as the result of the consolidation of caste system of the Aryans (also 50 below)

50 KHAN, Khalid bin Yusuph Indra-Vrtra war — a psychological interpretation *VIJ* 25 (1–2), 1987 (1992), 20–29

related to the archetypes of collective consciousness experiences of millions of yrs of struggle for adaptation and being see 50 50 A below

50A KHAN, Khalid bin Yusuph Indra Vrtra yuddha kā manovaijñanika viślesana (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, 40–41

Indra Vṛtra war explained in the light of Jungian psychology see 50 50 above

51 KRISHNAPAL SIMHA Indra Vrtrāsura kathāmīmāmsā (Hindi) *Vedavani* 36 (5), Mar 84, 4–8

naturalistic interpretation

52 LAKHERA, M P Indra and vāk *JGJKSV* 36 (1–4), 1980 (1984), 13–23

. *TS* IV 4 7 3 Sayana interprets this as showing that Indra was the first to analyse lg (*vak*) grammatically author compares this passage with parallel passages in *KYV Sam* and the *Brahmanas* of other *Samhitas* and concludes these passages, instead of referring to the grammatical activity of Indra present a mythological interpretation of the physiological process of the articulation of human speech (the originator of the Aindra school of Sk grammar is not Indra but more probably Indradatta who acc to *Brhatkathamanjari* was class fellow of Kātyāyana)

53. LAHIRI, Ajoy Kumar *Vedic Vrtra*

(= *VBD* IV 50 53) see 49 58 above demonisation of V, is clearly the creation of *RV* Aryans

54. LAZZERONI, Romano. La mère de Vṛtra. (in) *Studi Indo-Europei*, Pisa. 1985; 101–107.

..ref. *RV* I. 32. 9, *AV* II. 32. 4..

55. MAGGI, Daniele. I buoi rossi di Indra e l'indovinello di mago Salomone. (in) *Problemi di sostrato nelle lingue indoeuropee.* (ed. Enrico CAMPANILE), Giardini, Pisa, 1983; 112–147.

..interpret of *RV* VI 27 7 . meaning of ai *khilá-khilyá*..

56. MAHDIHASSAN, S. Ārya and Indra as names and their significance. *VIJ* 22 (1–2), 1984 (1987); 21–24.

ārya = protege of red sky god (*Ar*, in Scythian, wh. is an Aryan lg., means 'fire-red') . Indra (from root *indh* = kindle fire) = fire-red god of the sky .

57. NATH, Jyotish. Ahi as Vṛtra.

..see 49.76 above

58. O' FLAHERTY, Wendy Doniger The case of the stallion's wife : Indra and Vṛṣaṇāśva in the Ṛgveda and Brāhmaṇas. *JAOS* 105 (3), 1985, 485–498.

. Indra as the wife of the stallion (mystery?) . Mena (male) and Vṛṣaṇāśva Indra's castration and restoration the implications of Indra's transformation into an animal, or a human- or another gender, are supplementary rather than contradictory. The god undergoes all these transformations at once when he becomes the wife of the stallion Vṛṣaṇaśva .

59. PALIHAWADANA, Mahinda. The Indra cult as ideology : a clue to power struggle in an ancient society. *Vidyodaya Journal of Arts, Science, and Letters* 9 (1–2).

60. PANDE, Gangadhar. Prākrtavānmaye Indrasvarūpam. *SP*, 33 AIOC, Calcutta, 1986; p. 380.

. Indra in Prakrit lit. ..

61. RIHANI, Vasundhara. Indra dvārā Dadhyań kī asthiyon se Vṛtravadha (Hindi). *Vedavāṇī* 43 (4), Feb. 91; 12–18.

..Indra Dadhyan-Vrtra myth.. ref to various interpretations.. no human hist..

62 SCHETELICH, M Zum Indra Vrtra Mythos *ZDMG*

63 SOHNEN, Renate Rise and decline of the Indra religion in the Veda *Paper*, IWVS, Harvard Univ, June 1989

> Indra as a personal god — and primarily a *person* not an ethical concept or a natural phenomenon — is in later Vedic times exposed to a degradation wh becomes clearly visible in *Brah na a* ritual texts

64 SOHNEN, Renate Indra and women *BSOAS* 54 (1), 1991, 68–74

> (also *SP* 32 ICANAS Hamburg 1986 p 296) *RV* evidence (1) Indra makes women attractive and desirable to prospective husbands (2) promotes conjugal bliss bet them and their husbands (3) makes them able to bear sons by their husbands (also considers epic and Buddhist Jataka evidence)

65 UTPRETI, Jaydatta Indrasya vedapratipaditam svarupam *Naimisiyam* 1 (2), Feb 1981

> Indra as represented in the Veda see 50 66 below

66 UTPRETI, Jaydatta *Veda men Indra eka samalocanatmaka vivecana* (Hindi) Bharatiya Vidya Prakashan, Delhi, 1985, xii + 376

> see 50 65 above
>
> Rev VIPASH *Vedava* 1 37 (11) 17 18

67 VARMA, V K Is there cosmology in the metaphorical episode of Indra Vrtra in Rgveda? *31 PAIOC*, Poona, 1984, 243–249

> Vrtra posed great deadlock to the creation wh has been described as the witholding of the flow of *apah* the active fundamental principle whose growth was arrested Indra restored that flow

(*vi*) *Pusan*

68 DASS A C Vedavarnitasya Pusadevasya prakrtikam svarupam *Ajasra* 2 (1), Lucknow, 1978

> sun only at the time of rising and of setting at a particular pt when the solar orb looked half red and half bright is called Pūṣan

69 GONDA, J *Pusan and Sarasvati* VKNAW Lett - NR 127, North Holland Publ Co , Amsterdam, 1985. 175

how Sarasvati a river came to be goddess of speech G examines the probl m wi h a detai ed study of Vedic and ritual texts [From MAHONY s rev —acc to G S was originally a local mother goddess for the Vedic famili s reclaiming the lands along northwest India s r vers. As the river she was source of l fe and sustenance and ther fore of prosperity As such she was the local object of prop tiation hymns (Āprīs) later S together with Ida and Bharati came to be associated with the three most imp aspects of Vedic ritual — Ida (sacral offerings) Bharatī (priestly actions) and Sarasvatī (spoken word *vak mantra*) Pusan represents to his Ved c worsh ppers all well being that depends on successful agriculture and cattle breeding P as deity of local Aryan tribes, particularly Bharadvajas] [From BURROW s rev —the answer to the question how S came to be goddess of speech is to be sought (as against G s view) in the trad (*Manusmrti* 2 17) that the region bet Sarasvati and Drsadvati known as Brahmavarta is the most sacred region it was the home of the Veda and the Vedic lg Vedic lg both in *mantras* and in its later form is remarkably uniform there is hardly any evidence n it of dia lectal differences this lg was prevalent in Brahmavarta and therefore it is understandable that the river Sarasvatī in the vicinity of wh the purest lg was spoken shd be regarded as the goddess of speech and of the sacred lore the same is the case w th goddess Bharatī also connected with speech wh was the lg of the Bharatas who settled in the country of Sarasvatī word *puṣan* derived from *puṣ* to thr ve long *u* causes d fficulty but there are examples of alternation bet long and short *u* n roots e g *'uṣayati duṣta guhya guhayati* the theory re connection of Pusan with Greek Pan is to be abandoned]

Rev T BURROW *BSOAS* 50 (2) 385 B B CHAUBEY *VIJ* 24 153–56 H F *ZDMG* 137 (1, 208 William K MAHONY *Hist Rel* 26 437–38 Klaus MYLIUS *IIJ* 30 301–03 Ludo ROCHER, *JAOS* 107 (4) 778 Karel WERNER *JRAS* 1986 (1), 120–21

(*vii*) *Prajapati*

70 BHATTACHARJI, Sukumari Rise of Prajapati in the Brahmanas

see 18 1 above (the creator s role of P was taken over by Brahmā and his metaphysical dimension was completely overshadowed by the rising monistic principle — Brahman)

71 DANGE, Sadashiv A The eye of Prajāpati *JASBom* 54–55, 1979–80 (1983), 27–30

(1) the eye is the Sun, (2) the Sun spreads the eye acc to *Maitrayani Sam* the left eye of Prajapati got swollen, the drops that fell down from it turned into rain the pupil from the eye of P fell down, from it was produced barley similar myths from Egypt Assyria, Babylon

72 GONDA, J The popular Prajāpati *Hist Rel* 22 (2), Nov 1982, 129–149

[generally held view (1) P is comparatively 'young' deity (2) he is the product of ritualistic or theistic specula tion] acc to GONDA P not infrequently appears in dome stic ritual and functions as the parochial god presiding over the processes of sexual life conception and birth of human beings P s relations with cattle (meeting the first biological and economic demands of his worshippers) discusses the name Prajapati P often closely associated with Vayu as receiving an offering together P, who in the course of Vedic period was unmistakenly increasing in importance at a comparatively early moment extended his interests influence and activities to a wider circle than his original province (when he may be supposed to have been only or mainly a lord of offspring or creatures) assuming control of phenomena that so far had more exclusively belonged to the field of action and influence of Vayu with whom he had some common interests in a com paratively early period of Indian hist P was a popular' deity worshipped by the common man sacrificial lore and practice credited him with new qualities and functions P was made a subject of ritualistic theological and philosophical speculations see 50 77 below

73 GONDA, J Prajāpati and *prayaścitta* *JRAS* 1983 (1), 32–54

the most usual and probably the oldest or original *krcchra* (*prayaścitta*) consisting in bodily mortification, was in course of time given another name viz *prajapatya* new light upon atonement and expiation as Prajapati s concern evidence from *Brahmanas* and *Sutra* lit

74 GONDA, J The creator and his spirit (Manas and Prajāpati) *WZKSA* 27, 1983, 5–42

manas defies any attempt at literal transl in *RV manas* is a definite Daseinsmacht — a vital principle of gods and men,

essentially appearing to be a creative *elan* (and a source or bearer of energy) wh manfests itself in the physical, conceptual, and emotive spheres *manas* in post-*RV* lit . *manas* as a product of Prajapati s creative activity just as sacrifice is one of h s creations elsewhere *manas* and Prajapati are explicitly identified (homologized) development of P s personality and char (functions) as visualised by DEUSSEN in Veda as in *other religions* mind, consciousness or the seat of thought, will, and desire, is made to play a part in accounts of creation *manas* is not only an imp attribute of a Supreme Being or First Cause but is also believed to be a substitute for its personal bearer or 'substratum'

75. GONDA, J *Prajapati and the Year* VKNAW -Lett. N. R 123, North Holland Publ Co , Amsterdam, 1984, 99

ancient Indian thinkers tend to ident fy the Creator God with the phenomenal time or consider the year to have come into existence together with Prajapati or with his creative activity

Rev B B CHAUBEY *VIJ* 24, 153-56 , H F *ZDMG* 135 (2), 432 , Richard W LARIVIERE, *JAOS* 107, 837 Klaus MYLIUS, *IIJ* 29 (4) 313-15, K K RAJA, *ALB* 49, 242

76 GONDA, J Some notes on *prajāpatir aniruktah MSS* 44 (Karl Hoffmann Fel Vol 1), 1985, 59-75

. 'P whose name is not pronounced' — in Vedic lit

77. GONDA, J. *Prajapati's Rise to Higher Power* Orient. Rheno Traiectina 29, Brill, Leiden, 1986, X + 208

P not a product of ritualistic and theological speculation and consequently comparatively 'young' already in the early period of rel hist , P must have been a popular deity meeting various wishes of a common man GONDA deals with the widening of that god s horizon and interests and his rise to higher rank and power Part I P s position and gradual rise in the Veda , Part II P in *Śrauta* ritual see 50 72 above

Rev Joel P BRERETON *JAOS* 108, 336-37 , M A MEHENDALE, *ABORI* 69 361-62 , Klaus MYLIUS *IIJ* 31 (2), 139-41 , K. K. RAJA, *ALB* 52, 274-75 , Renate SOHNEN, *ZDMG* 138, 410-14

78 GONDA, J. Prajāpati's numbers *Tucci Comm Vol* - Serie Orientale Roma - 56, 2, IsMEO, Rome, 1987 , 539-560

P associated with a comparatively large no of numerical symbols , each of these numbers has a functional and symbolical

value of its own these numbers (e g 21 16 1/16 17 34 1000) indicate or suggest or symbolize diff aspects of that god's nature, char activities and significance for his worshippers

79 GONDA, J *Prajapati's Relations with Brahman, Brhaspati, and Brahma* VKNAW Lett N R 138, North Holland Publishing Co, Amsterdam, 1989, 78

Rev Karel WERNER *JRAS* 1990 (1) 177-78

80 PRASASYA MITRA, Sastri Prajāpati ki solaha kalāen (Hindi) *Vedavani* 37 (3), Jan 85, 8-10

YV 8 36

81 SMITH B K Sacrifice and being Prajāpati's cosmic emission and its consequences *Numen* 32, 1985, 71-87

82 TRIPATHI, Ramabhilash Prajāpati Daksa (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, p 305

ref to Vedic Prajapati

(viii) *Brhaspati*

83 BHAGAVADDATTA *Brhaspati Devata* (Hindi) Sri Sarasvati Sadan, New Delhi, 1984, 24 + 292

part I *Samhita* part II *Brahmana* Bṛhaspati as lord of *brahmasakti* the origin of the Brahmanas the precptor and brother of gods see 50 84 below

84 CHAUDHARI, Vina Brhaspati kā svarupa (Hindi). *Veda Savita* 5 (11), June 85, 382-384

rev article on 50 83 above

85 MISHRA, Nirmal Sundar The philosophical traits of Vedic Brhaspati *KURJ* 22 1988

(ix) *Mitra*

86 DUMEZIL Georges Vedic Mitra a resume of theses and references *Journal of Mithraic Society* 1 (1), London, 1984, 26-35

English transl of D s article by Susan CAPRON and R L GORDON

87 FATAH SINGH Prajñāna agni kā mitra rūpa (Hindi) *Veda Savita* 10 (9), April 90 275-277, 281

RV III 59 1

87A LINCOLN, Bruce Mithra (s) as sun and savior

see 47 62 above

88 MERKELBACH, Reinhold *Mithras* Hain, Konigstein im Taunus, 1984, xvi + 412 + 169 pl

deals with all facets of Mithras cult and mystery mainly about Hellenistic and Roman aspects originally a god of hunting of covenant and of sacrifice M became an integral part *of the rel of Old Persia the Indo Ir common possession*', Mitra in India

Rev Hans Dieter BATZ, *Hist Rel* 26 87-89

89 TOPOROV, V N The Veda and Avesta sub specie of *reconstruction of the Indo Iranian proto-text*

see 38 15 and 45-245 above see 50 90 below

90 TOPOROV, V N Notes on reconstruction of texts -III To the reconstruction of the structure of the I Ir "thetic" proto text and some mythological fragments 1 To the reconstruction of fragments of the I Ir proto-text about Mitra 2 To the reconstruction of the scheme of the I Ir **ka* and **dha* proto-text (Russ) *Issledovanija po struktura teksta*, 1987, 111-121

see 38 15 45 245 and 50 89 above

the Vedic and post-Vedic worsh p of the Sun (Sūrya) as light yielding power imp tho it was did not at all by itself produce the powerful sectarian Sun cult, it needed a fresh impetus from Iran for this transformation the merging of Mithra (Mihr) into Surya

(*x*) *Yama*

93 GERSHEVITCH, Ilya Yima's beef plea *Tucci Mem Vol* II, IsMEO, Rome, 1985 487–499

94 JENA, S A study of Yama Yamī legend in the Vedas and Narasimha Purana *A G Swain Fel Vol*, Utkal Univ, Bhubaneshvar 1985, 143–147

95 KELLENS, J Yima, magicien entre les dieux et les hommes (in) *J Duchesne-Guillemin Fel Vol*, Brill, Leiden, 1984

attempts to throw some light on the self contrad ctory char of Avestan Yima the picture of Y ma as the first king is false being based on later trad nor does Yima seem entitled to be called the first man and ancestor of mankind Iranian Yima d ffers from Indian Yama in being located on the level of the third (Dumezil an) function and by being endowed with magic powers enabl ng him to reinstere immortal ty whereas Yama became the first king of the realm of the dead

96 KELLENS, J Yima et la mort (in) *E C Polome Fel Vol*, Mouton de Gruyter, Berlin, 1988 329–334

97 PANIKKAR R Yama a myth of the primordial man (in) *Essays in memory of Karl Kerènyi* (ed E C POLOME), JIES Monograph 4, 1984 28–38

cons ders Yama Yamī legend (*RV* X 10) how do humans come to be without incest?—author suggests that here at the wellspring of humank nd we find a miracle

98 SAGRAMOSO ROSSELLA, D Nota sulla figura di Yama *ASGM* 23, 1981–82 (1983), 44–54

99 SARKAR, Amal The cult of Yama *MR* 134 (6), June 1974, 642 665

100 VAN DEN BOSCH, L P Yama – the god on the black buffalo *Visible Religion* I, 1982, 21–64

analyses successive layers (Indo Ir period, funeral ceremonies described in Vedic lit epic King of Law and Bearer of the Rod) which together constitute the image of Yama also deals with iconographical features of Yama place of buffalo in Indian trad

(*xi*) *Rudra* (*Siva*)

101 AGRAWALA, V S *Śiva Mahadeva, the Great God An Exposition of the Symbolism of Siva* Prithivi Prakashan, Varanasi, 1984 (2nd ed), vi + 66 + xxxii pl

from Veda to Puranas and Śaiva Āgamas

102 BHATTA Bhalchandra Rudra tathā tenan be nāmarupa (Guj) *Svadhyaya* 26 (3–4) 1989, 141–146

two names and forms of Rudra

103 BHATTACHARJI Sukumari Rudra, Rudras the Maruts *Anviksa* 3 (1), J of Sk Dept, Jadavpur Univ, Calcutta, 1968

104 BHATTACHARJI Sukumari Intruders into the pantheon Siva and Dionysos *ABORI* 69, 1988, 93–110

[Rudra-Śiva was Rudra in the earliest part of his career and became Śiva in a later period] similarities in the manner of the entrance of D and Ś in a hostile pantheon and society parallel from a medieval Bengal myth

105 BRUNNER H Les membres de Śiva *Asiatische Studien* 40 (2) 1986, 89–132

106 CHAKRAVARTI Mahadev *Concept of Rudra Śiva through the Ages* Mot Ban, Delhi 1986, xiii + 219 + 12 pl

from Har civil onwards *RŚ* in his animal phallic, and human forms Śiva — composite Aryan – non Aryan divinity Śaivism in art

Rev Ashwini AGRAWAL, *IISAJIS* 2 (1–2) 254–56.

107 CHAWLA, Jyoti Iconography of Pasupati Rudra. *SP*, 33 AIOC, Calcutta, 1986, 438–439

Pasupati of MD seal conforms to Vedic descriptions

108 CLOTHEY, Fred W , LONG, J Bruce *Experiencing Siva Encounters with a Hindu Deity* Delhi, 1983, x + 218

see 50 127 below

109 DAS, Syam Sundar , BHAGAVADDATTA *Rudra Devata pralayamkara Rudra bhagavan le raudra rupa ka vivecana* (Hindi) Haridwar, 1985, *ra* + 296

R as destroyer

110 GANGESHWARANANDA, Swami Veda men bhagavan Samkara (Hindi) *Vedapradipa* 2 (12), May 88, 22–24

111 GONDA, J The Śatarudriya (in) *Ingalls Fel Vol*, 1980, 75–91

see 11 25 above

112 GUPTA, Manohar Lal Vaidika rudra kā svarupa (bhautika vijñāna ki drsti men) (Hindi) *Veda Savita* 9 (1), Aug 88, 9–16

Rudra in the light of physical science

113 GUPTA, Sudhir Kumar Tryambaka *Bharatavidyavaibhavam*, Sept 84, 3–4

114 HAZARIKA, B N Rudra and Śiva – their Vedic concept *SP*, 34 AIOC, Visakhapatnam, 1989, 7 8

115 HAZRA R C Rgvedic Rudra, an extremely unsocial and non cooperating God (in) *Hazra Comm Vol*, Kashiraj Trust, Varanasi, 335–347

reprint of *VBD* IV 50 136

116 HAZRA, R C An overlooked aspect of Rgvedic Rudra (in) *Hazra Comm Vol*, Kashiraj Trust, Varanasi, 348–371

reprint of *VBD* IV 50 135

117 HAZRA, R C The historical backgrounds of Maruts' (or Rudras') association with Indra and Rudra and of the Purānic story of their origin

..see 50 48 above .

118. HOFSTETTER, E *Der Herr der Tiere im alten Indien.*

. (= *VBD* IV 50 138).. Śiva Paśupati can't fulfil comprehensive conception of protector of animals, he acts more as a wild hunter, threatening, chasing and killing the animals instead of taking care of their welfare.. (actually Paśupati = absolute sovereign over animals who must be asked to avoid cruel actions against them) . author also discusses other defenders of animal life who are mainly to be found in *Jatakas* and other Buddhist sources Araṇyanī (*RV* X. 141) can be regarded as "*Herr der Tiere*" in Vedic times .

Rev : Adalbert J GAIL, *IIJ* 25 (4), 284-85, F LÁSZLÓ, *OLZ* (1984) 79 (3), 292-93

119. JANAKI, S S Śiva and Śiva worship *BITCM* 1981 (1985); 117-125

120. KAMAT, A P Śivopāsanā āṇi Marāṭhī santasāhitya (Mar). *Prasāda* 43 (3), Oct 89

. ref. to Vedic Rudra

121. KHAN, M. I The concept of Ṛgvedic Rudra *SP*, 34 AIOC, Visakhapatnam, 1989, p 32

. *Rudra – the god of atmosphere , but prevails everywhere due* to his mighty and diversified personality

122. KRAMRISCH, Stella. *The Presence of Śiva*

(= *VBD* IV 50, 146) author examines the metaphysics, ontology, and myth of Śiva from *RV* to Purāṇas touches upon the great plastic expressions from the Har seals to medieval sculpture reveals the tensions of Rudra Brahman and Rudra Śiva wh , in essence, is the tension of life and negation of life..

Rev : M. M PATHAK, *JOIB* 37, 367-69 , D SRINIVASAN, *Ars Orientalis* 14, 139-40 , Kapila VATSYAYANA, *JAOS* 103, 431-33.

123 KRAMRISCH, Stella. Symbolism of Śiva's linga.

. (= *VBD* IV 50 145)

124. KRISHAN, Y The family of Śiva , evolution of Śiva and his hosts. *JOIB* 39 (1-2), Sept -Dec. 89, 45-49.

Rudraganas became the principal attendants of Śiva, they also later included Bhūtas and Pramathas Vedic Bhūtas and Pramathas were nominally retained but within the omnibus body of Gaṇas who acquired exclusively malevolent char Gaṇapati is leader of Gaṇas

125 KRISHNA LAL Rudras (dual and plural) in the Rgveda *SP*, 8 WSC, Wien, 1990

rudrau mostly qualify Asvinau, only at one place (V 70 2 3) they qualify Mitravarunau Rudraḥ — (1) denotes Marutaḥ (2) qualifies Marutaḥ (3) denote an independent god group Ādityas Rudras Vasus represent respectively the celestial middle and terrestrial divinities

126 LEWIS, James R The lord who is master of yoga *Indica* 25 (1) Mar 88, 1–10

ref to proto Śiva of IV civil

127 LONG, J Bruce Rudra as an embodiment of divine ambivalence in the Śatarudriya (in) *Śiva Myths, Rites and Attitudes* (ed Fred CLOTHEY, J Bruce LONG)

see 50 108 above

128 LARENZEN, David N Sivaismo heterodoxia y orthodoxia *Estudios de el Collegio de Mexico* 21 (2), April June 86, 258–272.

129 MEISTER, M W (ed) *Discourses on Śiva Proceedings of a Symposium on the Nature of Religious Imagery* Penn. Univ Press, Philadelphia, 1984, xxiv + 362 + fig and pl

(Indian ed Vakils Feffer and Simons Bombay 1984) Gritli v MITTERWALLNER discusses the development of *linga* in five stages (50 159 below) C. SIVARAMAMURTI Vedic and medieval texts relating to trad of Śiva

Rev Charles D COLLINS, *JAOS* 107 (2) 365–67

130 MUKHYANANDA Swami Symbolism of Śiva and the Śivalinga. *Ved Res* 73 (3), 86–90

131 PANDIT Motilal *Saivism A Religio-Philosophical History* New Delhi, 1987, 218

132 PARIMAL, Prakash Rudra — the first formative principle of the cosmos *JIDVP* 2 (2), Aug 89, 199–204

> *ŚYV* 16 54, *TS* I 8 6 1 (In the IV seals Rudra has been depicted as a *vṛṣabha* and as child procured from *kunda* [well] therefore he is invariably described as a god with a waterpot – FATAH SINGH) in post Vedic lit Rudra is described as born prior to gods and even prior to time

133 RATH, Prativa Manjari The concept of Rudras in the light of its etymological interpretations *SP*, 32 AIOC Ahmedabad, 1985, p 21.

134 RATH, Prativa Manjari Rudra and Agni in Vedic mythology *Vanijyotih* 1 Utkal Univ Bhubaneshwar, 1986; E 49–54

> see 50 12 above

135 RATH, Prativa Manjari The theory of incarnation and Rudra Śiva *SP*, 33 AIOC Calcutta, 1986, p 670

> Vṛsa is an incarnation of Śiva in the form of an Ox, in *RV* II 33 6 Rudra is called Vṛsabha also numismatic evidence to show Rudra=Vṛsa other incarnations of Śiva include Durvasas, Śakti (son of Vasiṣṭha) Varuna (*MBh Anuśāsanaparvan*) Kirata, wandering mendicant (approaching Valakhilyas), Kṣetrapala

136 RATH, Prativa Manjari Rudra in the Satarudriya with special reference to the commentary of Viṣnusūri *VIJ* 25 (1–2), 1987 (1992), 38–41

> also *SP*, 34 AIOC Visakhapatnam 1989 p 20

137 SAHADEVA, Manjula Rudra eka vilakṣana deva kyon? (Hindi) *SP*, 35 AIOC, Haridwar, 1990 p 64

138 SAHASRABUDDHE, Madhukar The Rudra, the Veda and its salvaging effect on humanity *Proc 30 ICHSANA – South Asia 3*, Mexico, 1982, 76–82

> see *VBD* IV 50 165

139 SCHULMAN D Terror of symbols and symbols of terror notes on the myth of Śiva as Sthanu *Hist Rel* 26 (2–3), 1986, 101–124

140 SEN Milan The place of Rudra in the Traiyambaka Homa *CR*, NS 1 (4) 1976, 138–140

141 SHARMA, R M The Śiva cult *SP*, 32 AIOC, Ahmedabad, 1985, 406–407

concept of Śiva is quite old and Vedic

142 SINHA, K P Is Śiva a non Vedic god? *SP*, 7 WSC, Leiden, 1987, p 176

Śiva is identical with Vedic Rudra and is a Vedic and Aryan god

143 Siva – and his decline *IWI* 96 (10), 9 3 1975, 6–15

144 SONTHEIMER, G D Rudra and Khandobā continuity in folk religion (in) *Rel and Soc in Maharashtra* (ed M ISRAEL, N K WAGLE), Toronto, 1987, 1–31

145 SRINIVASAN, Doris The so called Proto Śiva seal from Mohenjo daro an iconological assessment *Archives of Asian Art* 29, 1975–76 47–58

see 50 147 below

146 SRINIVASAN Doris Vedic Rudra Śiva *JAOS* 103, 1983 543–556

Rudra *not* an outsider reluctantly brought into the Vedic fold Rudra s ways not at variance with the representative aspects of Vedism the *Saṁhitas* conceptualization of a high being and the sacrifice Rudra s so-called non Vedic characteristics actually knit Rudra into the Vedic fabric Rudra as insider may help search for the thrust towards *Śaiva bhakti* (as developed in *Śvetaśvatara Up*) the *linga* icon disavows Śiva s non Vedic affinities and indicates instead his Vedic background

147 SRINIVASAN, Doris Unhinging Śiva from the Indus civilization *JRAS* 1984 (1), 77–89

see 50 145 above Śiva s origin in Indus civil has always rested mainly on the interpretation of the MD seal and of the stones — both the cones and the ring stones author suggests that the argument shd be dropped

148. SRI RAMA RAO, D. Siva worship through the ages. *Tap Pras* 25 (2), Feb 87, 6-11, 60-61

149 THAPLYAL, Kiran Kumar The so-called 'Paśupati' on a Mohenjo Daro seal — re-interpretation *Rtam* 16-18 (G C. Sinha Comm Vol), 1984-86, 407-411

> see *VBD* III 86 100 the figure is a prototype of Śiva, but the representation of Śiva on the seal belongs to that phase (of the legend) when he had not yet become Paśupati

150 THOMAS, Donaldson Ekapāda Śiva images in Orissan art *Arts Orientalis* 13, Univ of Michigan, Ann Arbor, 1982, 153-168

> . Aja Ekapada = Śiva?

151 TIWARI, Shridhar *Śaiva Dharma kā Vikāsa* (Hindi) Classical Publishing Co, New Delhi, 1988 15 + 134 + photos

> development of Śaivism from the beginnings up to 1200 A. D Vedic basis of the doctrines of Śaivism

152 TRIPATHI, Dipti Sharma Synonyms of Śiva morphological and semantic analysis *Proc 5 IVSC*, New Delhi, 1985; 388-396

153 TRIPATHI, Gaya Charan Śiva kī astamūrtiyān aura usakī vaidika prsthabhumi (Hindi) *Kosal* 4 (1-2), Faizabad, 198 -83, 75-81.

> ..Vedic background of Śiva's eight forms

154 TYAGI, Ishwar Chandra. *Shaivism in Ancient India* (from the earliest times to c A D 300) Meenakshi Prakashan, Meerut, 1982, xi + 176

> traces embryonic stages of Śiva worship among the IV people (Paśupati seal does not represent Śiva). Vedic evidence re Rudra (Aryans borrowed the male god of the Indus valley, also adopted the Mother Goddess) Rudra Śiva in Vedic lit from *Samhitas* to *Sutras*
>
> Rev Kunal CHAKRABARTI, *IHR* 10, 148-50

155 TYAGI, Ishwar Chandra. Origin of Śaivism *VIJ* 22 (1-2), 1984 (1987), 195-207

.. 65

Śaivism is not non Vedic it is also non Dravidian in origin as a rel it was derived from the hoary primitive past in the beginning the concept of Śiva as Supreme God was adopted by the ancient inhabitants of India viz Dravidians this god s found on the Indus seal altho the name is not clear so far later on the Aryans who came to India adopted this god in the form of Rudra

156 UPRETI, Jayadatta Rudrasya vedapratipāditam svarupam *Naimisīyam* 5 (1), Aug 84, 29-31

157 VHATKAR, Ashok Prācīna vaidika Rudra praśnace sampurna uttara (Mar) *Patlatira*, Divali Annual 1986, Kolhapur, 127-144

complete answer to Rudra problem Rudra = Kailasa mountain, Rudra = Varuna Soma = *carasa* found in Himalayas see 50 158 below

158 VHATKAR, Ashok The Vedic Rudra the deity of the mountain? *SP*, 34 AIOC, Visakhapatnam, 1989, p 4

see 50 157 above

159 VON MITTERWALLNER, Gritti Evolution of linga (in) *Discourses on Shiva*

see 50 129 above stylistic analysis of the development of the *linga* form

(xii) *Varuna*

160 BAROT, Gopal P "Varuna"-the mighty marine deity our heritage from ancient Indian lore *Indian Shipping* 34 (6), 1982, 17-20

161 BHARGAVA, P L The comparative antiquity of Indra and Varuna

see 50 43 above

162 DOMBROWSKI, B W W Mazdā Ahura = Ahura Mazda = Auramazda = 'Lord Wisdom' *Iranica Antica* 18, Gent, 1983, 199-220

163 FATAH SINGH Varuna *Veda-Savita* 10 (10), 306-308, 11 (2), 58 60, 62

. *RV* VII 86 , I 25

164 JAKOBSON, R The Slavic god Velesu and his Indo-European cognates

see 47 50 above ref to Vedic Varuṇa

165 KUIPER, F B J *Varuna and Vidusaka*

(= *VBD* IV 50 190) Ch I problem of Varuna Asuras and Devas ambiguous position of Varuna in Vedic pantheon (V as Asura and Deva) Ch II the oldest form of Sk drama was a rel ceremony performed for the benefit of the king and involving a reiteration of the cosmogony wh aimed at a renewal of the world Vidūṣaka originally represented Varuna as the divine scapegoat

Rev ANON, *JIH* 59 376 , S D SEREBRYAKOV, *OLZ* 78 (6), 594–97

166 LOICQ, J Ogmios Varuna et l'organisation de la fonction de souverainete dans le pantheon celtique (in) *J Duchesne-Guillemin Fel Vol* (*Acta Iranica* 29), 1984

examines the original functions of the Irish god Gaulish Ogmios, comparing him with Varuna to show that magic is a fundamental and authentic varunan aspect of Ogmios, and *proposes an etymology from * de2eg m / * d2gem 'to seize"*

167 MALANDRA, W W Rasnu and the office of divine judge Comparative reconstruction and the Varuna problem *ALB* 51 (*Ludo Rocher Fel Vol*), *1987, 348–391*

168 POLOMÉ, E C Etymology and function of Vedic gods

see 49 89 above discusses various etymologies for the name Varuṇa.

168A VARMA, Vishnukant Mula tattva Mitra Varuna Aryama . (Hindi)

see 49 122 above

(*xiii*) *Visnu*

169 Bhagavān Vṛsākapi (Hindi) *Kalyana* June 90, 456–459

RV X 86 *Nirukta* XII 3 27

170 BHALLA, K L The significance of *yajño vai visnuh* *KKT* 37 (1), Oct 91, 179–181

171 BHARADWAJ, K *A Philosophical Study of the Concept of Visnu in the Puranas* Pitambar Publishing Co, New Delhi, 1981, 404

ch 2 V in Vedic l t concept of *tripad* and *trivikrama*

Rev ANON, *Dar Int* 22 (2) 76–77

172 BHATTACHARJEE, T Solar symbolism associated with Visnu *SP*, 8WSC, Wien, 1990

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173 CHAUDHURI, Pratul Chandra Visnu in Rg-veda *KKT* 37 (1), Oct 91, 171–172

174 DVIVEDI, J N Yajño vai visnuh (Hindi) *Samamnaya* 1 (1), 1992, 132–135

175 DWIVEDI, Prabhu Nath The three foot steps of Visnu a critical analysis *SP*, 33 AIOC, Calcutta 1986, p 54

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176 FALK, Harry Visnu Trivikrama *SP*, 32 ICANAS, Hamburg, 1986 p 91

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177 FALK, Harry Visnu im Veda *Schneider Fel Vol*, 1987, 112–133

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178 FATAH SINGH Visnu *Veda Savita* 10 (3), 84–85, 87, 10 (4), 114–116

179 GUPTA, Manohar Lal Visnu deva dvārā cakrākāra kaksā men surya ka niyantrana (Hindi) *Veda Savita* 8 (10), May 88, 317-319

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180 GUPTA, Monohar Lal Visnu dvāra surya ko devayajana ki preranā (Hindi) *Veda Savita* 11 (3), Oct 90, 82–86

. *YV* 1 17

180A GUPTA, Ramesh Chandra Bhagavān Visnu (Hindi). *SP*, 35 AIOC, Calcutta, 1990, p 79

V in *RV Katha-Up*

181 KAMATH, J R Visnu in the Rg Veda *KKT* 37 (1), Oct. 91, 43–58

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182 KANTAWALA, S G Some aspects of Vedic Visnu. (in) *Vaisnavism in Indian Arts and Culture* (ed Ratan PARIMOO), Books and Books, New Delhi, 1987, 25–33, *Ind Taur* 13, 1985–86 (1988), 221–228

183 KASHYAP, Rajendraprasad Vaidika Indra evam paurānika Visnu (Hindi)

see 50 49 above

184 MISHRA, Nirmal Sundar Philosophical traits of Rg-vedic Visnu *SP*, 34 AIOC, Visakhapatnam, 1989, p 21

185 PULLA REDDY, A et al Evolution and incarnations of lord Vishnu – an analysis of Dasavatara *Folklore* 25 (5), May 81, 93–97

186 SARMAH, Thaneswar Vedat Trivikrama Visnu (Assam) (in) *Yajñamrtam*, Hatisong, 1987

187 SRIDHARA BABU, D Yajña Visnu identity *SP*, 32 ICANAS, Hamburg, 1986, p 17

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188 VEDAPAL, Vidyabhaskar Śrautasutravarnita visnukramana viveccana (Hindi) *MUSRJ* 8 (1–2), 1983, 109–113.

RV X 86 *Nirukta* XII 3 27

170 BHALLA, K L The significance of *yajño vai visnuh* *KKT* 37 (1), Oct 91, 179–181

171 BHARADWAJ, K *A Philosophical Study of the Concept of Visnu in the Puranas* Pitambar Publishing Co, New Delhi, 1981, 404

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177 FALK, Harry Visnu im Veda *Schneider Fel Vol*, 1987, 112–133

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178 FATAH SINGH Visnu *Veda Savita* 10 (3), 84–85, 87, 10 (4), 114–116

179 GUPTA, Manohar Lal Visnu deva dvārā cakrākāra kaksā men surya kā niyantrana (Hindi) *Veda Savita* 8 (10), May 88, 317–319

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180 GUPTA Monohar Lal Visnu dvara surya ko deva yajana ki prerana (Hindi) *Veda Savita* 11 (3) Oct 90 82 86

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180A GUPTA Ramesh Chandra Bhagavan Visnu (Hindi) *SP* 35 AIOC Calcutta 1990 p 79

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181 KAMATH, J R Visnu in the Rg Veda *KKT* 37 (1), Oct. 91 43–58

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182 KANTAWALA S G Some aspects of Vedic Visnu (in) *Vaisnavism in Indian Arts and Culture* (ed Ratan PARIMOO), Books and Books New Delhi 1987 25–33 *Ind Taur* 13, 1985–86 (1988) 221–228

183 KASHYAP Rajendraprasad Va dika Indra evam pauranika Visnu (Hindi)

see 50 49 above

184 MISHRA Nirmal Sundar Philosophical traits of Rg-vedic Visnu *SP* 34 AIOC Visakhapatnam 1989 p 21

185 PULLA REDDY A et al Evolution and incarnations of lord Vishnu – an analysis of Dasavatara *Folklore* 25 (5), May 81 93–97

186 SARMAH Thaneswar Vedat Trivikrama Visnu (Assam) (in) *Yajñamrtam* Hatisong 1987

187 SRIDHARA BABU D Yajna Visnu ident ty *SP*, 32 ICANAS *Hamburg* 1986 p 17

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188 VEDAPAL Vidyabhaskar Śrautasutravarnita visnu-kramana vivecana (Hindi) *MUSRJ* 8 (1 2) 1983, 109–113

..*RV* X 86, *Nirukta* XII 3 27..

170. BHALLA, K. L. The significance of *yajño vai visnuh* *KKT* 37 (1), Oct 91; 179–181

171. BHARADWAJ, K. *A Philosophical Study of the Concept of Visnu in the Purānas.* Pitambar Publishing Co., New Delhi, 1981; 404.

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Rev. ANON, *Dar Int* 22 (2), 76–77.

172. BHATTACHARJEE, T. Solar symbolism associated with Viṣṇu. *SP*, 8WSC, Wien, 1990.

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173 CHAUDHURI, Pratul Chandra. Viṣṇu in Ṛg-veda. *KKT* 37 (1), Oct. 91; 171–172.

174. DVIVEDI, J. N. Yajño vai visnuh (Hindi). *Samāmnaya* 1 (1), 1992; 132–135.

175. DWIVEDI, Prabhu Nath. The three foot-steps of Viṣṇu : a critical analysis. *SP*, 33 AIOC, Calcutta 1986; p. 54.

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177. FALK, Harry. Visnu im Veda. *Schneider Fel. Vol*, 1987; 112–133

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178. FATAH SINGH. Visnu. *Veda-Savita* 10 (3), 84-85, 87; 10 (4), 114–116.

179. GUPTA, Manohar Lal. Viṣṇu deva dvārā cakrākāra kakṣā men sūrya kā niyantrana (Hindi). *Veda-Savita* 8 (10), May 88; 317–319.

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180 GUPTA, Monohar Lal Visnu dvāra surya ko devayajana ki prerana (Hindi) *Veda Savita* 11 (3), Oct 90, 82 86

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181 KAMATH, J R Visnu in the Rg Veda *KKT* 37 (1), Oct 91, 43-58

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182 KANTAWALA, S G Some aspects of Vedic Visnu (in) *Vaisnavism in Indian Arts and Culture* (ed Ratan PARIMOO), Books and Books, New Delhi, 1987, 25 33, *Ind Taur* 13, 1985-86 (1988), 221-228

183 KASHYAP, Rajendraprasad Vaidika Indra evam paurānika Visnu (Hindi)

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184 MISHRA, Nirmal Sundar Philosophical traits of Rgvedic Visnu *SP* 34 AIOC, Visakhapatnam, 1989, p 21

185 PULLA REDDY, A et al Evolution and incarnations of lord Vishnu – an analysis of Dasavatara *Folklore* 25 (5), May 81, 93-97

186 SARMAH, Thaneswar Vedat Trivikrama Visnu (Assam) (in) *Yajñamrtam* Hatisong, 1987

187 SRIDHARA BABU D Yajna Visnu identity *SP*, 32 ICANAS, *Hamburg 1986, p 17*

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170 BHALLA, K L The significance of *yajño vai viṣṇuḥ* *KKT* 37 (1), Oct 91, 179–181

171 BHARADWAJ, K *A Philosophical Study of the Concept of Visnu in the Puranas* Pitambar Publishing Co, New Delhi, 1981, 404

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173 CHAUDHURI, Pratul Chandra Visnu in Rg-veda *KKT* 37 (1), Oct 91, 171–172

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175 DWIVEDI, Prabhu Nath The three foot steps of Visnu a critical analysis *SP*, 33 AIOC, Calcutta 1986, p 54

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178 FATAH SINGH Visnu *Veda Savita* 10 (3), 84–85, 87, 10 (4), 114–116

179 GUPTA, Manohar Lal Visnu deva dvara cakrakara kaksa men surya ka niyantrana (Hindi) *Veda Savita* 8 (10), May 88, 317–319

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180 GUPTA, Monohar Lal Visnu dvārā surya ko devayajana ki preranā (Hindi) *Veda Savita* 11 (3), Oct 90, 82-86

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183 KASHYAP, Rajendraprasad Vaidika Indra evam paurānika Visnu (Hindi)

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186 SARMAH, Thaneswar Vedat Trivikrama Visnu (Assam) (in) *Yajñamrtam* Hatisong 1987

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188 VEDAPAL Vidyabhaskar Śrautasutravarnita visnukramana vivecana (Hindi) *MUSRJ* 8 (1-2), 1983, 109-113

189 | VYAS, D T Visnu in the Vedic literature *JOIB* 33 (3-4), 1984, 209-221, (also in) *Vaisnavism in Indian Arts and Culture* (ed Ratan PARIMOO), Books and Books, New Delhi, 1987; 9-24

> V = *puruṣa* of the *Puruṣasukta*, concept of V 's three steps gave rise to the philosophical concept of the soul's three states V 's rise to supreme position is the result of a continuous evolution of rel and philos thought always inspired by the highest spiritual objective during Vedic, post-Vedic, and epic periods

(*xiv*) *Savitr*

190 DASS, Ayodhya Chandra Basic concept of Sūrya and Savitr in the Rgveda *SVUOJ* 24 (1-2), 1981 (1986).

191 FALK, Harry. Savitr und die Sāvitri *WZKSA* 32, 1988, 5-33

> . (nature of a Vedic god can t be determined by referring exclusively either to his association with certain natural phenomena or ethical concepts) Savitṛ of the *RV* had a natural aspect Asura Savitṛ belongs to the night sky, he is also the milky way touching the northern horizon at night fall around the summer solstice at the end of 2nd mill B C His ethical aspect was closely connected with this time of the year, he fostered the fecundity of nature with the coming rains, and, as a god of night, it was he who prompted humans to have offspring Under his reign, the students assembled year after year at the house of their teachers who made them recite the *savitri* (*gāyatri*) The *savitri*, given to the Brahmacārins each year anew, must be interpreted as a germ ripening to the form of the Veda

192 HAUDRY, J Les trois cieux *EIE* 1, 1982, 23-48

> . Savitar entre jour et nuit.

193 TRIPATHI, Karunapati Vedapurānayoh savitṛtattvacintanam *Naimiṣiyam* 8 (1), 1987.

> . Savitr in the Veda and the Purānas .

(*xv*) *Soma* :

194. BHAGWAN SINGH. Identification of Soma *Ptr* 12, 1980-81, 154-157.

Soma is no other plant but sugarcane wh like a luminous object lost its identity and became a myth , Soma was not a wild p'ant it was grown in cultivated fields all Ved c descriptions of Soma admirably suit sugarcane

195 CHAKRAVARTY, Banka Behari Soma rasa was never a human drink *Folklore* 28 (1), Jan 87, 1-5

Vedic evidence Soma and moon Soma is not a particular plant — it is a collective name of plants

196 CHANDRANANDINI Kavyabhāva kā pancāyaka — Soma rasa (Hindi) *SP*, 35 AIOC, Calcutta, 19⁰0, p 97

three aspects of Soma phys cal divire and aesthetic

197 CREVATIN, Franco Per incertum lunam sub luce maligna (in) *Problemi di sostraso nelle lingue indoeuropee* (ed. E CAMPANILE), Giardini, Pisa, 1983

re Soma = Amanita muscaria

198 DVIVEDI, Kailash Nath Rgvaidikasomasya pratyabhijñanavimarśah *Sagarika* 25 (2), 1986 113-118

identification of Ṛgvedic Soma

199 EDELBERG, Lennart Nuristanske Solvpokaler *Kumi*, 1965, 153 201

Soma = grapevine

200 ELIZARENKOVA T Y The problem of Soma in the Rgveda in the light of the expressive function on the language (Russ) *T V Gamkrelidze Fel Vol*, Moscow, 1991

(see *VBD* IV 50 229 incl ned to accept WASSON s v ew)

201 EMMERICK, R E Ein Mannlein steht im Walde *Acta Iranica* 24 1985, 179 184

Soma Wasson s error see 50 209 below

202 FALK Harry Soma — the plant and its connotations *SP*, 7 WSC, Leiden 1987, p 48

Soma = ephedra (identical with Soma in outer shape hol ness, effects) see 50 203 below

203 FALK, Harry Soma I and II *BSOAS* 52 (1), 1989, 77–90

(see 50 202 above) identification of Soma plant, three groups of theories (1) hallucinogenic, (2) needing fermentation to become alcoholic, (3) stimulants Soma prevents sleep (*jagrvi*), Soma inspires composition of hymns (*ṛṣikṛt*) identification of Soma with ephedra favoured by the author *Ephedra pachycladae maior, intermedia, gerardiana* are native in the mountainous regions of northern India, Iran and the mountains in between five arguments against ephedra — these are not convincing sets forth twelve points wh support Soma = ephedra evidence in favour of this identification is manifold outer shape, holiness of the plant in antiquity and today, aphrodisiac properties

204 FLATTERY, David Stophlet *Haoma* DD, Univ Calif, Berkeley, 1978

see 50 205 below

205 FLATTERY, David Stophlet, SCHWARTZ, Martin *Haoma and Harmaline. The Botanical Indentity of the Indo-Iranian Sacred Hallucinogen 'Soma' and Its Legacy in Religion, Language, and Middle Eastern Folklore* Near Eastern Studies–21, Univ Calif Press, 1989, viii + 211.

(see 50 204 above) 2 Parts D S F (1–102) botanical, M W (103–152) philological and linguistic Peganum Harmala used as Haoma in Zoroastrian circles some time before A. D 900 it was a common weed of the Central Asian Steppes, the Iranian Plateau and adjacent area vestiges of the distinction of Harmal as a sacred plant exist among all Iranian peoples (but Harmala is used for fumigation not pounded, therefore, no identification possible) see 50 209 below

Rev Gherardo GNOLI *EW* 39, 320–24

206 GHAI, Ved Kumari Avestan Haoma – a comparison with Vedic Soma *R C Agrawala Fel Vol*, New Delhi, 1989, 15–19

accepts identification of Soma with *Fly agaric* ancient works of Iranians and Indians have preserved memories of Soma-Haoma in a plant possessed of medicinal properties and as a deity of eternal principles

207 GONDA, J Soma, Amrta, and the moon (in) *Change and Continuity in Indian Religion*, Disputationes Rheno-Trajectinae-9, The Hague, 1965, 38-70

207A GONDA, J *The Havirjajñah Somah The interrelations of Vedic solemn sacrifices*

(= *VBD* IV 24 103) see 54 167 below

208 GONDA, J *Soma's Metamorphoses* (the identifications in the oblatory rites of the *Śatapatha Brahmaṇa* 12 6 1) MKNAW-Lett-NR 46 (2), Amsterdam, 1983, 26

see 17 19 above

209 Haoma (Soma) Several discussions (in) *Papers in honour of Professor Mary Boyce* (Acta Iranica 24-25) (ed A D H BIVAR; J A HINNELLS) Brill, Leiden, 1985 Vol I, xxvi + 365, Vol II, viii + 364-745

From the Rev (see 50 250A below) R E EMMERICK (see 50 201 above) convincingly proves that the original answer to the popular German riddle Ein Mannlain steht im Walde ' (enlisted by R G WASSON among the evidence for the hypothesis that I Ir *sauma was *Amanita muscaria*) was not fly agaric but the rose hip the identification of Haoma with *Peganum harmala* i e Persian *espand sipand hazarispand*, going back to OIr *spenta* sacred (a derivation approved by W B HENNING A grain of mustard) remains doubtful, the use of *harmala* is widely attested in Central Asia among Iranian peoples but mostly for fum gation (see 50 205 above) G L WINDFUHR (see 50 259 below) Soma = ginseng plant (this identification fits only the description of god Haoma not that of plant itself) attempts to find an equivalent not for the plant producing the stimulant but for its deification resembling a human figure have already been made (e g mandrake-*Mandragora Turcomania* by I N KHLOPIN *Orientalia Lovaniensia Periodica* 11 1980 223 231 see 50 217 below) but the effects are more imp and the plant fitting fairly well as to its effects remains Ephedra it seems the Ephedra was (and still is altho' the exact rules of treatment are lost) the haoma plant of at least the ancient Iranians as can be proved by one purely linguistic argument the denom nations of Ephedra in various Iran an lgg go back to OIr *haoma* n full accordance with hist phonology of each g there is no need for a new pretender to the role of Ir Haoma at least

Rev I STEBLIN KAMENSKIJ *BSOAS* 50 (2) 376–78

210 HEESTERMAN, J C La reception du "Roi Soma" (in) Colloque du Centenaire EPHE

211 HEESTERMAM, J C Somakuh und Danaergabe *ZDMG*

212 KASHIKAR, C G Antecedents of the Vedic Soma *Hamdard Medicus* 23 (1–2), 1980

213 KASHIKAR, C G Identification of the Vedic plant Ushana *Studies in Hist of Medicine* 4, 1980, 190–193

> refutes R S SINGH s view *uṣana uṣana* (from *vas*) shining' shining Soma'

213A KASHIKAR, C G The Vedic metaphor in the "Churning of Ocean"

> see 36 19 above (acc. to K Soma was not intoxicating', but 'exhilarating Soma is not *Fly Agaric* the *Brahmanas* [800 B C or so] did know the original Soma plant and even used it in Soma sacrifice)

214 KASHIKAR, C G Soma drink vis à vis the ruling class *ABORI* 67, 1986, 247–250

> (also *SP* VSM Seminar on Sacrifice Vedic and Avestan Aug. 85) persons belonging to the first three *varnas* were entitled to perform Vedic sacrifices (1) Rajanya or Vaisya sacrificer did not consume Soma drink or any other substitute as sacrificer s portion in a Soma sacrifice in any period in the hist of Vedic ritual stic rel (2) *AiB* (ch 35) in its later portion has prescribed for a Rājanya sacrificer the juice of the offshoots of *Ficus Indica* (*nyagrodha*) and of the berries of *nyagrodha aśvattha* and *plakṣa* as the sacrificer s port on, (3) *Āp Sat Vaikh ŚS* wh represent the junior *Taitt* trad optionally adopted the prescription from *AiB* provided the Rājanya or Vaisya sacrificer desired to consume a substitute as the sacrificer s portion in a Soma sacrifice

215 KASHIKAR, C G *Identification of Soma* S B Sk Mahavidyalaya Res Series, TMV, Poona, 1990, xi + 50

> discusses ear er views concludes that Ephedra was the or ginal Soma Haoma

216. KHATRI, Vina Rani. Vaidika Soma (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 19–21

217. KHLOPIN, Igor N. Mandragora turcomania in der Geschichte der Orientalvolker *Orientalia Lovaniensia Periodica* 11, 1980; 223–231.

> . see 50 209 above the effect of 'mandrake' is 'narkotisch und betaubend', suggests its identification with Soma.. (but it can't be identified with Soma).

218. KRAMRISCH, Stella, OTT, J, RUCK, C A. P, WASSON, R. G *Persophone's Quest Entheogens and the Origins of Religion* Yale Univ Press, 1986, 257

> ..(collection of already published papers).. essays round the theme WASSON's identification of Soma with Fly-Agaric.. see 47 58 above

219. KUIPER, F B J Was the Putikā a mushroom? (in) *Amrtadhara* (R N. D Fel Vol.), Delhi, 1984, 219–227.

220 MAHDIHASSAN, S Identifying Soma as ephedra. *Pak. Journal of Forestry* 13 (4), 1963, 370–373 + 4 fig.

221. MAHDIHASSAN, S Alchemy as descending from herbalism or kimiya versus Soma *Scientia* 56, June 64.

222 MAHDIHASSAN, S Soma of the Aryans and the Chah of the Chinese. *May and Baker Pharmaceutical Bull.* 21 (3), 1972.

> (see 50 238 below).

223. MAHDIHASSAN, S. The Vedic words *Soma* and *Surā* traced to Chinese *Hamdard-Medicus* 21 (7–12), 1978; 75–79.

224. MAHDIHASSAN, S Unwala's article on Soma. *Hamdard-Medicus* 23 (3–4), 1979; 133–137

225. MAHDIHASSAN, S. The biography of Soma. *Hamdard-Medicus* 23, 1980.

226. MAHDIHASSAN, S. Hum or ephedra as mentioned by Al-biruni. *Hamdard-Medicus* 24 (3–4), 1981.

227. MAHDIHASSAN, S The precise nature of the Vedic drinks, Soma, Surā, and Parisrut *Stud Hist Med* 6 (4), 1982, 255-267

228 MAHDIHASSAN, S Soma juice as administered to a newly born child being mentioned in Rigveda *American Journal of Chinese Medicine* 11 (4), 1983

229 MAHDIHASSAN, S Etymology of names ephedra and cannabis *Stud Hist Med* 7 (1), 1983

230 MAHDIHASSAN S The epithet red in Rigveda as connoting immortality A study of Soma, Part I *Stud Hist Med* 7 (3-4), 1983

231 MAHDIHASSAN, S Identifying the Soma plant as ephedra from Rigveda and Avesta *Hamdard Medicus* 26 (3), 1983, 51-68

232 MAHDIHASSAN, S Soma as energizer cum-euphoriant versus surā as intoxicant *Ancient Science of Life* 3 (3), 1984, 161-168

233 MAHDIHASSAN, S A Persian painting illustrating ephedra, leading to its identity as Soma *Journal af Central Asia* 8 (1), June 85, 171-177

> Soma extolled in *RV* as the plant growing on h ll tops composed mainly of long thin stalks like arrows, the stalks are jointed, the plant wd be green but was also partly yellow this d-scription tallies with ephedra painted in a Persian painting (plate 913 in POPE s *A Survey of Persian Art*, OUP, 1938)

234 MAHDIHASSAN, S The ancient man and his few concepts pertaining to drugs and cosmology *Ancient Science of Life* 5 (2), Oct 85, 98-103

> . considers Soma being the one medicinal plant with the longest literary references to its credit, Soma = ephedra with its active principle ephedrine . discusses the epithets 'sweet' and 'red of Soma

235 MAHDIHASSAN, S The origin of alchemy and of the Tantric cult in India—an etymological approach *Hamdard-Medicus* 29 (1-2), 1986, 7-21.

during Rgvedic times Aryans as hunters needed an energizer to make them fatigue proof Ephedra or Soma was the herb whose juice served as an energizing and euphoriant drink Soma later became panacea a drug of rejuvination the plant was used to resurrect the dead and was finally deified as God Soma When the Aryans came to India and took to agricul ture they did not need an anti fatigue drug but the ascetics did require one In India ephedra was not available so that the ascetics substituted ephedra by other herbal drugs These were called *rasayana*

236 MAHDIHASSAN S A history of early alcoholic distillation and of the beverages, *Parisrut* (Indian) and arrack (Mongolian) *Proc Pakistan Acad of Sciences* 24 (1), Islamabad, 1987, 25–48

considers *RV*-evidence two drinks, Soma (antifatigue drink) and *sura* (assembly drink) *parisrut* (domestic alco holic drink) *madhuka*

237 MAHDIHASSAN, S *The History and Natural History of Ephedra as Soma* Pakistan Science Foundation, Islamabad, 1987, xii + 172 + 18 fig

identity of Soma as ephedra plant may be confirmed thro' arch findings study of trad usage of ephedra as a medical herb and a crit study of *RV* references to the forms and other properties of Soma as plant energizing and euphoric properties of Soma the Aryan hunter consumed Soma juice thrice daily in particular when he was exiled from his tribe in his old age

Rev Harry FALK *BSOAS* 53 (2) 159–60

238 MAHDIHASSAN, S Soma of the Aryans and Ash of the Romans *ABORI* 68, 1987, 639 644

(see 50 222 above) in *RV* ephedra has been called Soma, its stagewise development has been indicated its juice as anti fatigue drink was used by Aryan hunters as drink of longevity and immortality the Romans used Ash, ephedra = ash

239 MAHDIHASSAN, S Fresh light on the Rgvedic *Soma*-plant *AJOS* 5 (1–2), 1988, 77–82

Soma juice—an anti fatigue drink Soma plant can be identified with *Ephedra sinica* profusely available in Central Asia

240 MAHDIHASSAN, S The patron gods of health and longevity *Bull Ind Inst Hist Med* 19 (2), Hyderabad, July 89, 111-127

(see 48 164 above) Soma as the god of herbalism, and Śiva as the god of alchemy

241 MAHDIHASSAN, S , ITAAT ALI S A comparative study of *ficus religiosa*, of ephedra as Soma, and of its two substitute plants *Hamdard* 29 (1-2), 1986, 130-144

hardy plants resistant inclement influences became perennial plants whence hardiness = longevity , plants like ephedra and *ficus religiosa* cd be found on elevated sites as tho they were super terrestrial life forms (coming from heaven) they then became sacred plants

242 MUKHOPADHYAY, B *Boinik Bhabney Soma* (Bengali) Burdwan Univ , 1979

243 PANDA, Nirmal Chandra Interpretation of Soma from a new angle *Vanijyotih* 1, Utkal Univ , Bhubaneshwar, 1986, E 91-96

Somas = atmospheric waters *gavaśirah somah* and *dadhyaśirah somah* are the atmospheric waters wh in combination with the rays (heat) of the sun and the nourishing element make the plants grow and thrive

244 PATHAK, Matikanta Same somah (Sk) *SP*, 33 AIOC, Calcutta, 1986, 25-26

245 RAMASARUP RASIKESH Soma rasa kā mahattva tatha khoja (Hindi) *Veda Pradipa* 3 (7), Feb 89, 31-32

246 RAY, Kalindi Soma deva kā vaijñānika svarupa (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 67.

Soma represents *oṣadhis*

247 SANKARANARAYANA, S A scene of the Soma's redemption on an Indus seal *JOIB* 33 (3-4), 1984, 331-342

Vedic poets and Indus artists derived their themes from common source Gayatri s carrying off the Soma to the earth (*TS* VI 1 6 *Kāthaka* 23 10 etc) depicted on an Indus seal

248 SCHLERATH, Bernfried The slaying of the god Soma *ABORI* 68, 1987, 345–348

H LOMMEL, *Das religiose Weltbild einer fruhen Kultur* (*VBD* II 50 129) 1948 89–92, refers to some Vedic passages where pressing (*su*) of Soma is mentioned as killing (*han*) of Soma, e g *TS* 6 4 4 4 *KathS* 27 3 *MS* 4 5 8 *ŚPB* 3 4 3 15 idea of killing Soma — was it a real ancient myth or only theological speculation of a later period ? Acc to S the pressing of the Soma plant was, indeed understood from the beginning as *krura* tabooing of the murder of Soma (*RV* X 94 10a X 85 4) LOMMEL is right in taking the killing of god Soma as a myth inherited from Indo-Ir times

249 SHASTRI, Roop Kishor The concept of Soma in the Brahmanas *SP*, 7 WSC, Leiden, 1987, p 156

Soma is not liquor in Vedic lit it is the supreme substance of life — an object of realization and not a thing for sensual taste

250 Soma kā pāna (Hindi) *Veda Savita* 8 (10), May 88, 309, 312

RV IX 10 , *SV* 1368

250A STEBLIN KAMENSKIJ, J Review of *Papers in honour of Professor Mary Boyce* (*Acta Iranica* 24–25) *BSOAS* 50 (2), 376–378

see 50 209 above reviewer refers to several discussions on Soma in the volume under review

251 STUHRMANN, Reiner Worum handelt es sich beim Soma ? *IIJ* 28 (2), April 85, 85–93

solution of the Soma problem can t be found in the physical description of the plant but in the hitherto neglected type of intoxication it produces Vedic poets furnish evidence of the alcaloidic nature of the active substance of Soma because it produces especially optical and accustical delusions with changes in the dimensions of the objects perceived (considers the views of WASSON his critics and supporters WASSON s claim

unwarranted tho mushroom hypothesis can t be excluded absolutely

252 SUNITH, Vedapal *Somavimarśa* (Hindi) Srimad Dayananda Vaidika Samsthana, Raurkela, 1985, 4 + 86

discusses various meanings of the word *soma*

Rev VIPASH *Vedavani* 38 (4) 18 19

253 THAKUR, Jayantilal J *Rgvedaman Somadarśana* (Guj) Shri Dwarakadhish Sk Acad , Dwarka, 1984

see 50 254 below

Rev K K SHASTRI *ŚPP* 19–20 95–96

254 THAKUR Jayantilal J *Kuśasthaliman vaidika somanun rasadarśana* (Guj) Shri Dwarakadhish Sk Acad , Dwarka, 1984, 64

discusses *Somavalli* its origin, process of extracting Soma-juice Soma vessels medicinal properties of Soma (earlier paper of the author Evidence of *RV* in Kushasthali see 53 253 above

Rev K K SHASTRI *ŚPP* 19–20 95 96

255 TOPOROV, V N On the semiotics of mythological conceptions about mushrooms *Semiotica* 53 (4), 1988, 289–358

(preface by W O FLAHERTY pp 289–294) the Soma mushroom hypothesis from a mytholog cal pt of view pp 322–327 (afterword by R JAKOBSON)

256 TSUCHIYAMA, Yasuhiro Soma to Vṛtra (Jap) *JIBS* 32, 1984, 29–34

257 VARMA, Vishnu Kant Rgvaidika soma vikirana urjā (Hindi) *JGJKSV* 43, 1987 (92), 273–279

Soma — all pervasive flow of rad ation

258 VIKRAMADITYA 'VASANTA' Somapāna se amaratā (Hindi) *Veda Savita* 8 (10), May 88, 310–312

imm rtal ty thro drink ng of Soma

259 WINDFUHR, Gernot L Haoma / Soma , the plant *Acta Iranica* 24–25, 1985, 699–726

(see 50 209 above) Soma was neither hallucinogenic nor intoxicant Soma = stimulant Ginseng

51. MINOR DIVINITIES OF THE VEDA

(in the alphabetical order of the names of the divinities, also see Sections 48 and 49 above, particularly for the entries relating to Ganeśa)

1. CREVATIN, Franco Riflessioni su problemi vedici : *aja ekapāda* oralità e scrittura *InL* 11, 1986 (88), 59–69

2 DHAL, U N Aja Ekapāda in retrospect *Pur* 30 (1), Jan 88, 17–21

(also, *SP*, 33 AIOC Calcutta 1986 p 86) A E a deity of the atmospheric region along with Rudra is in course of time, fused with Rudra-Śiva and formed one of his manifestations A E accepted as one of the 1008 names of Śiva, in sculptural representation also he is recognised as a form of Śiva

2 A PATHAK, P V On the nature of the deity trio : Apām Napāt, Ahirbudhnya, and Aja Ekapād *JIDVP* 4 (3), Oct 91, 39–52

the three deities representing diff stages of the same natural phenomenon of tornado occasionally accompanied by water spout (an introd note on the subject by Swami SATYAPRAKASH, pp 39–42)

3 GURTU, Avatara Krishna Vaidika Usā ke svarupa kā vaijñānika vivecana (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p. 51

phenomena seen at dawn scientifically studied

4 OGUIBÉNINE, B *Le deesse Usas Recherches sur la sacrifice de la parole dans le Rgveda* Bibl de l'Ecole des Hautes Etudes Sc Rel 89, Peeters, Louvain 1988, 231

5 SASTRI, Jnanaprakash Vaidika Usā kā svarupa ācārya Yāska kī dṛsti men (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 70

. Usas acc to Yaska

6 SHARMA, Sudarshan Kumar Usah symbolising the spectrum of light *SP*, 32 AIOC, Ahmedabad, 1985, p 21

7 TOLA, Fernando La diosa vedica Aurora *Papeles de la India* 14 (3–4), 1985, 9–30

7A VIVEKANANDA, Swami (ed) *Vaidika Usa ka Svarupa* (Hindi) *Pavamani* 5 / 4 Sampurnananda Vaidika Shodh San sthana, Meerut, 1991, 8 + 90 + 6

proceedings of a Seminar

8 CHAKRAVARTY Uma The Rbhus *ABORI* 71, 1990, 139–154

Ṛbhu Vibhvan Vaja — they were mortal beings, their skilled craftsmanship altruistic instinct deification of the human Ṛbhus, earned the same status as Tvastṛ (*sukrtyaya*), right to Soma drink, became solar deities

9 HAUDRY, Jean Les Rbhus et les Alfes *BEI* 5, 1987, 159–219

9A MINKOWSKI, Christopher The Rathakāra's eligibility to sacrifice *IIJ* 32 (3), 1989, 176–194

ref to Ṛbhus as *devatās* of Rathakara at Agnyadhana see 54 280 below

10 NEVE, Felix *Essay on the Myth of the Rbhus* Ajanta Publ, Delhi, 1985, xxix + 370 + app

transl of N s French original by G V DAVANE Foreword by R N D

10A SARMAH, Thaneswar 'Gunāh gunavatah santi' (an account of the Rbhus) (Assam) *Srsti* 7 (5), 1986

11 GHOSH, Abhijit The early stage in the mythology of the god "ka" *JAS* 25 (1–4), Culcutta, 1983, 82–105

proposes a case for the non Aryan char of the original deity of *RV* X 121 OIA *ka* derived from Dravidian *kō* was conceptually an antecedent of Prajāpati royalty majesty and authority of Dravidian *kō* were passed on to *ka* — and the noun owing to its resemblance with pronoun came to be inflected like a pronoun

11A TRIPATHY, Padmini Kṛtyā – a malevolent divinity in Hinduism

see 48 317 above

12 AWASTHI, Sivasankara Vedon men Ganapati (Hindi). *Kalyana* (Ganesa Anka), 1948, 123 127

(for several entries on G see Sections 48 and 49 above)

13 CHAUDHARI DEVA SHARMA Neeraja Kant. Vaidika devata jyestharaja Ganeśa (*Hindi*) *Kalyana* (*Ganeśa* Anka), 1948, 64–70

14 GANGESVARANANDA, Swami Vedon men Ganapati. *Kalyana* (Ganesa Anka), 1948, 38–41

15 KRISHAN, Y Is Ganesa a Vedic god? *ABORI* 71, 1990, 61–70

Ganapati in Vedic lit commentaries on Vedic passages containing the word *gaṇapati* G not a Vedic deity (evidence of Vedic mythology and ritual)

16 SHARMA, B R. Ganapati worshipped as Vighneśa. *JIH* 61 (1–3), 1983, 41–45

Vedic people were quite conversant with the *vighneśvara* aspect of Gaṇapati (*RV* X 155 2 112 9 II 23 5 19 24 16, *YV* 34 58 also *AV* VI 140 1 VIII 6 19) *Baudh GS* (*Vinayaka-kalpa*) *Manava GS* with the passage of time the *vighnesa* aspect gained greater popularity — especially in *Puraṇa*-period.

17 SHARMA, Venirama Sri Ganesa – Vedic devata. *Kalyana* (Ganesa Anka), 1948, 353–355

18 UPADHYAYA, Baladeva Ganapati rahasya *Kalyana* (Ganeśa Anka), 1948, 87–90

(reproduced in the author s *Puranavimarśa* Varanasi 1965, 480–481) basic forms of almost all Puranic divinities are to be found in Vedas

19 FINDLY, Ellison Banks Jatavedas in the Rgveda The god of generations *ZDMG* 131 (2) 340–373

20 MUKHOPADHYAY, Biswanath Tvaṣṭṛ the god of fervour and lustre *VIJ* 22 (1–2), 1984 (1987), 25–28

21 VAN DEN BOSCH, L. P Tvaṣṭar. Some reflections on the history of an ancient Indian god. (in) *Struggles of Gods* (ed. H. G. KIPPENBERG), Religion and Reason 31, Berlin/New York, 1984, 13-64.

22 STRUNK, Klaus. "Vater Himmel" – Tradition und Wendel einer sakralsprachichen Format. (in) *Serta Indo-germanica* (Neumann Fel Vol.), *IBS* 40, Innsbruck, 1982; 427-438.

(*dyauḥ pitar*)

23. MODHEY, S. G Concept of the god Dhātṛ in the Vedas and the epics. *JOIB* 32 (3-4), 1983; 193-202.

. concept of Dhātṛ is one of those concepts of abstract creator gods and creative principles.. seeds in the *RV*.. traces the development in later Vedic lit .

24. PANDEYA, Sailaja. Nirṛtirdevatā. *SS* 42 (1-2), 1987; 61-64.

25. PIRART, Eric RV *Pathyā Svasti*. *BEI* 5, 1987; 287-304

26. BAILEY, Greg. *The Mythology of Brahmā*. OUP, Delhi, 1983; xvi + 256

..see 50.48 and 117 above..

30. GUPTA, Manoharlal. Maruton kā vaijñānika svarūpa (Hindi). *Veda-Savitā* 11 (11) onwards, June 1991.

..serially..

31. NARANG, Sudesh. Yajurvedīya 'Videha' vyākhyā men Maruta (Hindi). *Veda-Savitā* 12 (4), Nov. 91; 102-108

32. RASTOGI, Urmila (ed.). *Vaidika Vāṅmaya men Maruta* (Hindi). Nag Publishers, Delhi.

..collection of 23 essays..

33. MISHRA, P. K. The Vedic night and the night of Sri Aurobindo. *Samāmnāya* 1 (1), Ahmedabad, 1992; 6-14.

..Vedic Rātri reveals some mystic characters of the night with blinding darkness.. well adopted by Sri Aurobindo in his poetry..

34. VEDIA, D. G. Vāstoṣpati in the Vedas *SP*, 33 AIOC, Calcutta, 1986; p. 82.

..Vastospati = lord of homestead; Ksetrapati = lord of farming land.. *Vāstoṣpatīyāni* in *AV* building construction, *vāstu-śānti*, ritual of entering newly constructed house..

35. BHATT, Basant Ballabh. Viśvedevagana aura unakī mahimā (Hindi). *Kalyāṇa* (Devatā-anka); 264-268; 415-417.

36. KASHIKAR, Mandakini C. The attributes of Viśve Devas. *SP*, 33 AIOC, Calcutta, 1986; 17-18.

..25 attributes found in *RV* and *AV* — 10 exclusively used for Viśve Devāḥ.. conception of Viśve Devāḥ may be looked upon as the precursor of the conception of Supreme Reality..

37. NARANG, Sudesh. Veda ke 'Viśva Deva'. *Veda-Savitā* 10 (11), June 90; 332-334.

..(report of proceedings of a Seminar)..

37A. CHAUDHARI, Vijayalakshmi. *The Development of Mother Goddess Worship*. Vishva-Bharati Res. Publications, Santiniketan, 1987.

Rev.: Shubhangana ATRE, *BDCRI* 47-48, 343.

Har, Vedic, Buddhist, Śākta traditions

37B MEERA, S Some aspects of Śakti worship

see 48 174 above

37C SHARMA, Nilakamal *Pracina Bharata men Śakti puja* (Hindi)

see 48 274 above

38 SINHA, K P Vedic origin of Sakti, the Mother-Goddess (in) *Gopikamohan Bhattacharya Comm Vol*, Kurukshetra, 1991, 8–14

> IV civil is later than Vedic period, Śakti or Kalī is not pre-Vedic and non Aryan Vedic Usas Vak Aditi Sarasvatī, Ratri — diff aspects of these goddesses have contributed to the formation of the concept of the Mother these aspects are super personal *madhura bhayankara*

38 A SRINIVASACHAR, S Worship of Mother Goddess

see 48 293 above

39 CHATTOPADHYAYA, Shrimanta The deity Śraddhā an analysis *SP*, 32 AIOC, Ahmedabad, 1985, 7–8

> *RV* X 151 and other references to Śraddha

40 BHISE, Usha R Śrī Devatā in Vedic mythology *Samamnaya* 1 (1), Ahmedabad, 1992, 1–5

> Śrī and Laksmī — initially two separate entities their negative forms

41 BHARADWAJ, O P The Vedic Sarasvatī (in) *Gopika mohan Bhattacharya Comm Vol*, Kurukshetra, 1991

42 BHATTACHARYA, Kanailal *Sarasvatī A Study of Her Concept and Iconography* Sarasvati Library, Calcutta, 1983, xvi + 169 + pl

> S in Vedic mythology hist account of the concept S symbolizes refinement and the finer elements of Indian life Rev P BANERJEE, *IHR* 10, 154 55

43. CHAKRAVARTI, Lokanath Sarasvatī devasvarūpam

see 3. 33 above

44. CHATTOPADHYAYA, K. *Ṛgvedic River Sarasvatī.* Northern Book Centre, New Delhi, 1986; vi + 66.

45. DEODHAR, S. K. Devī Sarasvatī - Vaidika darśana (Mar.). *Prasāda* 42 (1), Aug. 88; 9–22.

45A. GONDA, J. *Pūṣan and Sarasvatī.*

..see 50 69 above .

46. KHAN, Mohammad Israil. *Saṃskṛtasāhityamen Sarasvatī kī katipaya jhāmkiyān* (Hindi). Crescent Publishing House, Ghaziabad, 1985; 15 + 128 + 16 art pl.

..S. = Deity of Speech ; wife of Brahmā , sacred river..

Rev. . P. G LALYE *ABORI* 70, 347–48

47. NENE, M. P. Devī Sarasvatī (Mar.). *Prasāda* 44 (6), Jan. 91; 30–32.

..in *RV* (particularly I 3 10–12) — S. as sacred river.. S in Avestan lit. .. S as goddess of learning in Veda..

48. PAMAR, Vīrendra Singh. Veda men Sarasvatī devatā (Hindi). *Vedavāṇī* 39 (10), Aug. 87; 9–11

49. YASODADEVI, V. Sarasvatī (the goddess of learning) through the ages. *JIH 41 (3), Dec. 63; 681-697.*

..(see *VBD* III 84.47), for S. also see Section 84..

50. BHATTI, Devadatta. *Sinīvālī.* Agra, 1987; 128.

51. BANDYOPADHYAY, Gauri Sankar. Sītā — the personification of fertility. *SP*, 35 AIOC, Haridwar, 1990; p. 119.

..in *ṚV*, Sītā is the goddess presiding over agriculture ; in *AV*, she is ref. to as *parjanyapatnī*..

52. LAL, S. K. Sūnṛtā. *Samāmnāya 1 (1), 1992; 41–45.*

..evolution of Sūnṛtā from a mere word to a divine being..

53. BABU RAM. Evolution of the sun. *JIDVP* 2 (2), Aug 89; 209-222.

. primordial sun ; sound waves and the sun ; spotted bull ; *solar car , Mārtaṇḍa ; the receding sun ; the powers behind the*

expansion (Indra Mitra Varuna Angira rays) the sun and its fuel sun s structure

54 BHATT, J K Surya in the Vedas *SP*, 33 AIOC, Calcutta, 1986, 41–42

see 51 55 below

55 BHATT, J K Vedomān Surya (Guj) *Svadhyaya* 26 (1–2), 7–11

see 51 54 above

56 CHOPRA, S N The Surya in art and practice in ancient Panjab *Panjab Univ Res Bull (Arts)* 19 (2), 1988, 179–190

IV civil Vedic age

57 DANGE, Sadashiv A Two wives of the sun god *Rtam* (11–15) B R Saksena Fel Vol, 1979 83, 109–118

ref to the myth of Vivasvat and Saranyu (*RV* X 17 2) the myth is not restricted to Vedic or Hindu trad th s myth represents the sun god and the two phases of the earth it is the myth of the horse taming Aryan people for whom the earth was symbolized as the mare

58 DASS, Ayodhya Prasad The changing phase of sun-worship in the Yajurvedasamhitā

see 12 5 above

59 DASS, Ayodhya Prasad *Sun worship in Indo Aryan Religion and Mythology*

see 48 78 above

60 DESHPANDE, Indu Sun worship in the Āranyakas *JAS Bom* 60–61, 1985–86 (1991), 37–43

61 GROVER, Usha Justification of divinization of the sun in the Taittiriya Āranyaka

see 19 14 above

62 GUPTA, Manoharlal Surya janma ki prakriya (Hindi) *Veda-Savita* 11 (9) April 91, 263–266

Viṣṇu deposits h s *tejas* in the Mandākinī kendra and energy in the sky

63 JYESHT, Verman The Vedic godhead sun and the concept of trinity

see 48 130 above

64 LAD, Gauri Suryapratimā ani purānakathā (Mar). *VSMV* 1988, 1989, 123-132.

Vedic period *amūrta suryopasana*

65 MISHRA, Yagal Kishor The multi dimensional feature of the Vedic sun god *SP* 34 AIOC, Visakhapatnam 1989, p 37

66 PARADKAR, M D Sun worship in Indian and other cultures *JAS Bom* 54-55, 1979-80 (1983), 103-117.

Vedic evidence considered

67 PATANJALI, V Sun worship in India *Indian and For Rev* 17 (10), Mar 80, p 21

68 SHARMA, Vinod Vaidika atmatattva ' Surya " (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, p 29

surya atma jagatas tasthuṣaś ca yac cakṣuṣā na paśyati yena cakṣuṃṣi paśyati jyotir adabhyam viśvadarśana jyotiṣkṛt

68A SRIVASTAVA, V C Continuity and change in the Purānic sun-worship *Pur* 34 (1), 1992, 14-25

see 48 298 above

69 MISHRA, Bina Vaidika bhāvadeva – Skambha (Hindi). *SP*, 35 AIOC, Haridwar, 1990, p 57

Skambha — an abstract divinity

52 VEDIC DIVINITIES IN GENERAL

1 BANERJI, Sanat K The secret of the Veda The Vedic gods and goddesses *Advent* 32 (3), Aug 75, 33-41.

2. CHATTOPADHYAYA, Shrimanta On some female deities having less reference in the Rksamhitā *SP*, 33 AIOC, Calcutta, 1986, p 49

,, C§

3 CHAWLA, Jyotsna *The Rigvedic Deities and Their Iconic Forms* Mun Man, New Delhi, 1990, 248 + 40 half-tone illust

4 GHOSH, Ekendranath *Studies on Rigvedic Deities Astronomical and Meteorological* Cosmo Publications, New Delhi, 1983 (reprint), 122

see *VBD* I 116 10

5 GONDA, J Some remarkable combinations of deities in the Atharvaveda *Gopikamohan Bhattacharya Comm Vol*, Kurukshetra

6 GULERI, Vidyadhar Sharma *Female Deities in Vedic and Epic Literature*

see 48 130 above

7 JEŽIC, Mislav The transfer of divine attributes in the *Rksamhita*

see 4 24 above

8 KAPUR, Karma Narayana Vaidika deva aura devatā (Hindi) *Vedavani* 39 (2), Dec 86, 6-8

9 KAPUR, Karma Narayana Devatā, devapatniyān, tathā deviyān (Hindi) *Vedavaṇi* 39 (4), Feb 87, p 23 + title page 2

10 KARANDIKAR, A J *Vedic Astronomy and Mythology* Gokul Masik Prakashan, Poona

(cf *VBD* III 52 14)

Rev *Organiser* 31 (6) 11

11 KINSLEY, David R *Hindu Goddesses Visions of the Divine Feminine in the Hindu Religious Tradition*

see 48 150 above

12 KRISHNAMOORTHY, K Female deities in the Rigveda *J Dharma* 5 (2), Apr June 80, 131-140

(cf *VBD* IV 52 27)

13. MANOHAR. Veda kī devatāen (Hindi). *Veda-Savitā* 7 (9), Jan. 87; 192–195.

14. MISHRA, Jayamant. Vaidika mantromen devatākā parijñāna (Hindi). *Kalyāṇa* 64 (2), Devatānka, 1990; 104–105.

15. PATHAK, P. V. On the nature of the deity trio : Apām Napāt, Ahirbudhnya, and Aja Ekapāda

..see 51.2A above..

16. POLOMÉ, E. C. Etymology and function of Vedic gods. (in) *Studi linguistici e filologici per Carlo Alberto Mastrelli*, Pacini, Pisa, 1985; 375–385.

..(Varuṇa, Mitra, Indra)..

17. PRABHAKAR, C. L. Deities figuring in the Praśna I of the Taittirīya Āranyaka.

..see 19.16 above..

18. PUROHIT, M. L Vedon men prayukta devatāvācī samkhyāparaka śabda (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 67–68.

. numerical words denoting (1) individual divinities and (2) collective divinities..

19. PUROHIT, M L Vaidika devon kā paśurūpa men parivartana — eka dṛṣṭi (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 35.

. (e.g Virāṭ Purusa ref to as *paśu*, Indra as horse or bull; Agni as horse..

20. TRIPATHI, Gaya Charan. *Vaidika Devatā : udbhava aura vikāsa* (Hindi).

..see 49.116 above..

21. YAJAN VEER. Vedic deities in Pāṇini.

..see 25.355 above..

53. LEGENDS, MYTHS, SYMBOLS

1. ACHARYA, Mrityunjay. Traces of the origin of Garuḍa in Vedic literature. *SP*, 35 AIOC, Haridwar, 1990; p. 122.

2 AGRAWALA, P K *Mithuna The male female symbol in Indian art and thought* Varanasi, 1983, 185 + pl

3 ANAND, Subhash Savitri and Satyavat a contemporary reading *ABORI* 69, 1988, 1-28

> Savitr and *savitri* *savitri* and the Dvija (*savitri* was originally inspired by the experience of the sun at sun rise therefore *savitri* became an essential element of *samdhya*) *savitri* is symbolic of wisdom *savitri* and *brahmacarya* *savitri* and *dharma* (both symbolically and really *savitri* is linked with *rta*) *savitri* and *amrta* (there are similarities bet Savitri Satyavat story and Naciketas story)

4 ANAND, Subhash Amrtamanthana . life beyond life *ALB* 53, 1989, 121-162

> [DANGE Legends in the MBh the roots of this legend in Vedic lit especially in the sacrificial ritual of Soma pressing R PARROT *ABORI* 64 churning of butter - very imp from the pt of view of Vedic Aryans - and Soma pressing] author suggests that the image of churning comes from the rite of preparing fire the epithet *amrta* in *RV* is more common with ref to Agni the image enlarged, the image interiorized, the image transcended see 53 51 below

5 AROLE, M Kurma (tortoise) in literature and archaeology *JOIB* 36 (1 4), 1986-87, 247-255

> Prajapati and *kurma* in Vedic period role of *kurma* in sacrifice

6 ARORA, U P *Motifs in Indian Mythology Their Greek and Other Parallels* Indika Publishing House, New Delhi, 1981, xxiv + 250

> (= *VBD* IV 53 3)
>
> Rev Chhaya BHATTACHARYA HAESNUR *IHR* 11, 195-97

7 BAARTMAN Frans *Apah the Sacred Waters — An Analysis of a Primordial Symbol in Hindu Myths* D K Publ and Distr, Delhi, 1990

8 BAUMER, Bettina Purusa and the origin of form *Rupa Pratirupa* (*Alice Bonner Comm Vol*), Biblia Implex, New Delhi, 1982, 27-34

since *Puruṣasukta* every form of creation or realization is somehow related to or derived from the Puruṣa (archetypal being the original man) there is perfect continuity from the cosmogonic role of the Puruṣa in the Veda up to the later theories in the *sastras* of diff arts Puruṣa is not only a principle of organic wholeness or a kind of anthropomorphic symbol he is the mediator par excellence bet the spiritual and the material in both ways

9 BECKER, Gerhold *Die Ursymbole in den Religionen.* Verlag Styria Graz, 1987 352 + illust

Hindu texts considered

Rev Othmar GACHTER *Anthropos* 84 577

10 BHATTACHARYYA, Lakshminarayana. Vaidika Sauvakathāvimarsah *SP*, 33 AIOC, Calcutta, 1986, p 45

svanakathas in Vedic lit (e g. *RV* I 163 13 II 39 4 X. 14. 11–12 X 108) names like Śunaḥsepa

11 BHISE, Usha R A distinct version of the Cyavana-legend *SP*, 32 AIOC, Ahmedabad 1985, 33–34

Cyavana Kṛṣa legend in *Kh la* I 4 and 5 C shown to be superior to gods see 53 12 below

12 BHISE, Usha R The legend of Cyavana as depicted in Vedic literature *VIJ* 24 (1–2) 1986 (1989), 24–29

from a meek suppliant of Asvinau in *RV* to a powerful sage, who is beyond the control of gods in later Vedic lit see 53 11 above

13 BIARDEAU, M The Sami tree and the sacrificial buffalo. *CIS* 18 (1), Delhi, 1984, 1–23

14 BIARDEAU, M Nara et Nārāyana *WZKSA* 35, 1991, 75–108

Vedic evidence considered ref to *Puruṣasukta*—

15 BOLLEE, W B A note on the birth of hero in ancient India. (in) *The Concept of Hero (ine) in Indian Culture* (ed. G D SONTHEIMER), Delhi 1991, (pre-publ, typed) 28

vira and *sura* — represent the concept of 'hero in *RV* Indra symbolises heroic ideal in *RV* ideal modified in times

of the *Brahmanas*, and in a largely sedentary society transferred to Prajāpati.. Mahāvīra concept in Vedic ritual.. Mahādeva in pre-Vedic times (Vrātyas).

16. BREGENHOJ, Carsten. *Ṛgveda as the Key to Folklore: An Imagery Experiment*. Nyt Nordisk Forlag Arnold Busek, Copenhagen, 1987; 79.

17 CAILLAT, Colette. Sur le sort d'une mélusine indienne. *JA* 272 (3-4), 1984; p. 471.

. (report of a lecture).. *RV* X. 95 Purūravas-Urvasī.. *ŚPB* .. *Vikramorvaśīyam*..

18. CARRI, S. J. Valmika – a Vedic symbol. *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug. 85.

. *valmīka* (ant-hill) is associated with the human sacrificial victim or with the human head in certain Vedic rituals.. *valmīka-vapa*..

19. CHAKRABARTI, Samiran Chandra. A study of the Pāriplava. *IIJ* 32 (4), Oct. 89; 255–267.

..fresh attempt to ascertain the nature and contents of Pāriplava-Ākhyānas . Pāriplava-Ākhyānas narrated every day during the year when the sacrificial horse roams about.. distinction bet the varieties, *ākhyāna, anvākhyāna, vyākhyāna, itihāsa, purāna*, etc , was not strictly maintained.. origin of *ākhyānas*.. we have reasons to believe that the narration of Pariplava-legends was a late addition to Aśvamedha.. mythological development as noticed in Pāriplava scheme reflects transition from Vedic to post-Vedic.. Pāriplavas do not have close ritualistic connection with Aśvamedha.. probable purpose of Pāriplavas: diversion when the sacrificial horse was away..

20. DANGE, Sadashiv A. Purūravas : a research for identity. *Gaurinath Sastri Fel. Vol*, Calcutta, 1980; 52–60.

..P. was a neo-ritualist..

21. DANGE, Sadashiv A. The riddle of the black antelope. *Handiqui Fel. Vol.*, Gauhati, 1982.

22. DANGE, Sadashiv A. Sacrifice and the cult of the mother-goddess. (in) *Sacrifice in India*, Viveka, Aligrah, 1987; 165-176.

23. DANGE, Sadashiv A. The horse-faced goddess. (in) *Amalā Prajñā (P. V. Bapat Fel. Vol.)*, 1989; 531–536.

..first indication in *RV* X. 17 1-2 : myth of Vivasvat and Saraṇyū.. Saraṇyū identified as a mare (for the first time in *Nir.* XII 10). (Apām Napat = horse in waters). Purāṇic extension.. the cult of the mare was prevalent in Europe, especially, Greece, whence it travelled to the East..

24. DANGE, Sadashiv A. The bones of Dadhīci. *Samāmnāya* 1 (1), 1992; 63–69.

..cryptic account from *RV* the bones of D. are not of a human, but of the sacrificial horse (particularly head bones).. myths and ritual later tucked on D ..

25. DANGE, Sindhu S. (ed). *Myths of Creation.* Dept. of Sk., Univ. Bombay, 1987; 74.

..(proc. of Seminar held on 17. 3. 1985) .

Rev. : U. C. SHARMA, *AJOS* 4 (1), 92.

26. DANGE, Sindhu S. Rgvedic accounts. (in) 53. 25 above; 7–11.

..*RV* X. 129 , 90 , 121 , 72 .

27. DEODHAR, Lalita. On some Puranic dimensions of the legend of Urvaśī and Purūravas. *BDCRI* 47–48, 1988–89; 61–65.

28. DOTY, William G. *Mythography. The Study of Myths and Rituals.* Univ. of Alabama Press, Alabama, 1986; xix + 326.

29. DUNDAS, Alan (ed.). *The Flood Myth.* Univ. of Calif. Press, Barkeley, 1988; 452 + fig. maps, etc.

..(collection of essays by various scholars).. includes an essay on Indian Flood-Myth

Rev. : Bernhard LANG, *Anthropos* 84, 274–75.

30. EHLERS, Gerhard. Tales from the Jaiminīya Brāhmaṇa. *VIJ* 25 (1–2), 1987 (92); 64–73.

31. EICHINGER FERRO-LUZZI, Gabriella. *The Self-Milking Cow and the Bleeding Lingam. Crisscross of Motifs in Indian Temple Legends.* OH, Wiesbaden, 1987; xxiv + 254 + pl.

32. FALK, Harry Die Legende von Śunahśepa vor ihrem rituellem Hintergrund *ZDMG* 134 (1), 1984, 115-135

> Rajasūya as originally being adoption ritual Varuna plays imp role Śunaḥsepa legend fitted in the ritual

33 GACHTER, Othmar, QUACK, Anton Spmbole, Magie und Religion *Anthropos* 84, 1989, 521-529

> the paper seeks to remove an ethnocentric prejud ce against magic Hindu evidence appreciation of symbol sm plays an imp role in the proper understand ng of rel and magic, mag c is viewed as an integral part of rel rel again as part of the culture it is embedded in anthropolog cal approach towards rel is instrumental in identifying and overcoming ethnocent rism

34 GAIL, A J Varahāvatāra *E Waldschmidt (80) Fel Vol*

> Vedic and Pura iic mythological trad iconography

35 GEIB, Ruprecht Mythos und Gemeinschaft im alten Indien, dargestellt am Beispiel des Rauschdamon Mada. *Saeculum* 32 (2), 209-220

36 GHOSH, A S Symbolism in ancient Sanskrit literature *BJ* 18, 57-65, 19, 59 63

37 GLUCKLICH, Ariel Images and symbols in the phenomenology of Dharma *Hist Rel* 29 (3), Feb 90, 259-285

> evidence from Vedic l t and ritual the reconstruction of the structure of Dharma can be followed by a hermeneutic of its dynam c aspects that is the cross ng over of boundaries the transformation with n adjacent bounded areas and the enforcement of rules against transgression

38 GODBOLE, G H Later Vedic and Brahmanical accounts (in) *Myths of Creation*, Bombay Univ, 1987, 12-17

39 GROTTANELLI, C. Yoked horses, twins, and the powerful lady India, Greece, Ireland and elsewhere *JIES* 14 (1-2), 1986, 125-152

> considers Saranyū, Slta Helena Macha and Biton, Macha -

40. GROVER, Usha. *Symbolism in the Āraṇyakas and their impact on the Upaniṣads.*

..see 19.13 above

41. GUPTA, Manoharlal. Aditi kā aśvarūpa aura usakā medha (*Hindi*).

..see 50.22A above..

42. GUPTA, Nalini Kant. A Vedic story. *Advent* 20 (2), April 63; 51–55.

43. HARSHANANDA, Swami. *Principal Symbols of World Religions.* Ramakrishna Math, Madras, 1989; 47.

Rev.: Chetana MANDAVIA, *Pr Bh* (Sept. 91), 399.

44. HEESTERMAN, J. C. Flood story and ritual. *Proc. XIV Congress IAHR*, Waterloo, 1983; 1–17.

45. INSLER, Stanley. The shattered head split and the Epic tale of Śakuntalā. *BEI* 7–8, 1989–90; 97–139.

..ref (1) *BAU* 3 6 1 Yājñavalkya-Gārgī — *mā te mūrdhā vyapaptat*.. (2) *ŚPB* 11 5 3.13. Uddālaka Āruṇi and Śaucейa Prācīnayogya.. also *ChU* 1. 8. 1 ff ; 1. 10 7 ff... dismemberment of the sacrificial horse (in *ŚS*), beginning with the head.. *epic and Purāṇic extension of the idea.. the idiom later* developed the secondary sense–'to make a fool of oneself'.. ref. Duḥśanta-Śakuntalā (*MBh* I. 68. 35)..

46. JAMISON, S. W. Formulaic elements in Vedic myth.

..see 42.77 above..

47. JAMISON, S. W. *The Ravenous Hyenas and the Wounded Sun. Myth and Ritual in Ancient India.* Cornell Univ. Press, Ithaca, 1991; xix + 335.

..brief survey of Vedic lit... examines the recurrences of the myths, "Indra fed the Yatis to hyenas" and "Svarbhānu pierced the Sun with darkness". Focussing on their verbal form and ritual setting, the author essays a general interpretation of the myths and their ritual purpose.. sheds new light on some central figures in Vedic mythology and on the evolution of Vedic mythological narrative..

48 JENA, S A study of Yama-Yamı legend ın the Vedas and Narasımha Purāna, *A G Swain Fel Vol*, Utkal Univ, Bhubaneshwar, 1985, 143–147

see 50 94 above

49 JENA, S Urvasī bırth story – a study *JOIB* 36 (1–4), 1986–87, 39–43

story of bırth of U ıs absent ın *RV* later Pauranıkas have connected her bırth wıth *ūru* and have fabrıcated stories by means of ıt

50 KAPILADEVA SASTRI Vedon men Vṛtravadha ke prasamga aura usakı vyakhyā (Hındı) *Gopıkamohan Bhattacharya Comm Vol*, Kurukshetra, 1991, 15–24

Vṛtravadha thro' various gods descrıbed ın Veda thro' Agnı *vrtra* — spırıtual ınterpretatıon views of Srı Aurobındo and Swamı Dayananda

51. KASHIKAR, C G The Vedıc mětaphor ın the "Churnıng of Ocean"

see 36 19 above (see 53 4 above)

52 KHAN, Mohd Israıl Rgvedıc symbols of the Sun and the Usas *SP*, 32 AIOC, Ahmedabad, 1985, p 13

53 KODANDARAMACHARYA, K Krsnayajurvede kathānıkāh,

see 10 28 above

54 KRAMRISCH, Stella The antelope (ın) *Rupa Pratırūpa* (*Alice Bonner Comm Vol*), New Delhı, 1982, 35–39

. from Vedıc tıme, the antelope, a denızen of untamed nature was the anımal figure of Prajapatı ın the spontaneıty of his ıntercourse wıth hıs daughter (*ŚPB* 9 3) the role of Rudra ın thıs myth the black antelope skın symbolızed the sacrifice ıtself (*ŚPB* 6 4 1 6) ıronıcally tho by unerrıng logic Rudra who was excluded from the sacrıfice was the cause of the sacrıficıal sanctıfyıng magıc emanatıng from the flayed skin of the black antelope, hıs victım rıtually, the black antelope was the sacrıfice ıconographıcally the antelope was incorporated ınto the ambıence of Śıva

55. LOKESH CHANDRA. Hellenistic echoes in the legend of Kṛṣṇa. (in) *India and the West* (Goetz Mem. Seminar), Steiner, 1983.

56. LURKER, Manfred. Der Hund als Symboltier für Übergang von Diesseits in das Jenseits. *Zeitschrift für Religions- und Geistesgeschichte* 35 (2), 1983, 132-144.

57. MANICKAM, T. M. The "Myth of Origins": Aryan and Hebrew. *J Dharma* 2 (4), Oct. 77; 397-408.

58. MAAN SINGH. Vaidika ākhyāna aura Ācārya Yāska (Hindi).

..see 26 31 above .

59. MUMMIGATHI, Sumangal D. Mithakīya kathā men ādhunikatā — Kaṭhopaniṣad tathā Kumvara Nārāyana racita Ātmajayī - eka tulanātmaka adhyayana (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; 37-38.

..modernity in mythical tales. legend of Naciketas — old and modern trad...

60. MURARI LAL. *Mithaka : Sṛṣṭi ke Sandarbha men* (Hindi). Dharma Samaj Mahavidyalaya Prakashan, Aligarh, 1982; 322 + 15.

..myth - in the context of creation..

Rev. : FATAH SINGH, *AJOS* I (1), 107-08.

61. NÉVE, Felix. *Essay on the Myth of the Ṛbhus.*

..see 51 10 above..

62. OETTINGER, Norbert. Zu den Mythen von Bhujyu- und Pāuruna-. *IIJ* 31 (4), 1988; 299-300.

..Mythos von P. (*Yt* 5.61 ff.).. (ref. to THIEME : 53.83 below)

63. O'FLAHERTY, Wendy Doniger. *Women, Androgynes, and Other Mythical Beasts.*

..(= *VBD* IV 53.119).. book concerned with "the use of sexual metaphors and animal symbols to express rel. concepts of the relationship bet. men and women, gods and goddesses,

humans and deities' Parjanya (*RV* VII 101) viewed androgynously so too Soma Vedic ritual churning the fire, pressing Soma offering libation in fire — presented in the hymns under the metaphors of sexual friction shifting balance of power in Indian hierogamics' — from male gods of *ṚV* — both males and females in Puranas three animals dominant in *RV* cow bull horse see 53 64 below

Rev Walter Harding MAURER *JAOS* 105 774–77

64 O FLAHERTY, Wendy Doniger *Sexual Metaphors and Animal Symbols in Indian Mythology* Mot Ban, Delhi, 1981, xviii + 382 + 10 pl

(= Indian ed of 53 63 above, also see *VBD* IV 48 233, 53 120)

Rev J P SINHA *Rtam* 16–18 573–75

65 O'FLAHERTY, Wendy Doniger *Dreams, Illusions and Other Realities* Univ. of Chicago Press, 1984 xvi + 361 + 16 pl

derives material from *RV* to contemporary folk tales and lit

Rev Joel P BRERETON *JAOS* 105 777 79 Karel WERNER *JRAS* 1986 (1) 128 30

66 O FLAHERTY, Wendy Doniger The case of the stallion's wife — Indra and Vṛsanāśva in the Rgveda and the Brahmanas

see 50 58 above

67 O FLAHERTY, Wendy Doniger The good and evil shepherd (in) *Gulgul Werblowsky Fel Vol* (*Numen* 50 Suppl), 1983, 169–191

the metaphor of the shepherd Hinduism emphasizes the negative aspect while Christianity emphasizes the pos tive aspect

68 O FLAHERTY, Wendy Doniger *Tales of Sex and Violence Folklore, Sacrifice, and Danger in the Jaiminiya Brahmana*

see 15 18 above (why is *JB* different from all other *Brahmanas*?)

69 OGUIBENINE, B Le symbolisme de la razzia d après les hymnes vediques

see 3 103 above

70. OGUIBÉNINE, B. On the World-Tree symbolism : the sources of an analytical pattern. (in) *Semiotics of Culture* (ed. H. BROMS; R. KAUFMANN), Helsinki, 1988; 35–50.

71. OORT, M. S. Variations on the theme of Ṛgveda X. 95. *SP*, 8 WSC, Wien, 1990.

..see 3. 104 above..

72. PAHARI, Ananda Sankar. A brief survey of some of the creation legends of the extant *Brāhmaṇas. SP*, 32 AIOC, Ahmedabad, 1985; p. 48.

73. PATIL, Narendranath B. The legend of Hanumān. *JASBom* 54–55, 1979–80 (1983); 118–127.

..personal traits and other characteristics of H. of the epic can be traced back to Vedic times — to *RV* hymns to Rudra and Maruts..

74. PRECIADO SOLIS, Benjamin. Kṛṣṇa as the eighth child. *Saṁskṛta-Saṁskṛti*, UNAM, Mexico, 1984; 309-321.

..cf. myth of Mārtāṇḍa (*RV* X. 72); *ŚPB* 3 1. 3–4, *TA* 1. 13. 1; *AV* 8. 9. 21..

75. RIHANI, Vasundhara. Indra dvārā Dadhyan kī asthiyon se Vṛtravadha (Hindi).

..see 50. 61 above..

76. SHARMA, Baldev Raj. Indian tradition of symbolism. *D. N. Shastri Comm. Vol.*, 1989; 270–280.

..*vāk* symbolism (*vāk* = 1. the ultimate cause, Brahman; 2. power, i. e., *tapas, kāma, māyā*, 3. the expressed existence).. symbolism in diff. ages — IVcivil ; *Saṁhitā, Br., Ār., Up* ; epics..

77. SHARMA, U. C. The legend of Trasadasyu. *AJOS* 1 (2), 1984; 109–116.

..*T. was a legendary hero of the Pūru tribe of the Indo-Aryans*; he and his kinsmen were ranged against the mighty forces of Sudās and Tṛtsu-Bharatas; his father Purukutsa died in one of the battles of *Dāśarājña* war.. see 53. 78 below..

78. SHARMA, U. C. The legend of Purukutsa. *AJOS* 5 (1-2), 1988; 71–76.

. (also *SP* 32 ICANAS, Hamburg, 1986, p 275) . P. belonged to the Pūru-tribe of the Indo-Aryans, was father of Trasadasyu; was leader of *daśa rājānah* in the *Dāsarājña* war.. see 53 77 above.

79. SHASTRI, B R. The expanding universe. *JIDVP* 3 (2), June 90, 207–219.

ref. to Purūravas Urvasī legend P = atmospheric phase of 'cosmic fire', U = a particular phase of the divine power of Almighty..

80 SHASTRI, Dharmendra Nath. Rgvede Cyavanākhyānam uttaravaidikasāhitye 'sya vikāsaś ca. *D. N. Shastri Comm. Vol*, Parimal Publications, Delhi, 1989; 31–54.

. Cyavana-legend in *RV* and its development in later Vedic lit (*ŚPB, JB, AitB, Nir*., etc) .

81. SHENDGE, Malati J Some Vedic myths in a new light. *QJMS* 82 (1–2), 1991.

82 SREEKRISHNA SARMA, E. R Keśin Dālbhya and the legend of his *dīksā*. *ABORI* 48-49, 1968; 241–245.

82A. SWAHANANDA, Swami *Hindu Symbology and Other Essays*

. see 48 304 above

83. THIEME, P. [Mythos von Pauruna (*Yt.* 5 61 ff.)] *Acta Iranica* 6 (Monumentum Nyberg III), 1975, 325–354.

. compares Vedic myth of Paura rescued from sea (T 's view is rejected by J KELLENS, *IIJ* 19, 90 ff, and in *VBD* IV. 50 87) see 53 62 above

84. TOKUNAGA, Munco. Sources of the Apālā-legend in the Brhaddevatā *Indo shisoshi kenkyu* 1, Kyoto, 1981; 1–6.

85. TOPOROV, V N Zur Rekonstruktion des Mythos vom Welt-Ei. *Semiotica Sovietica* 1, 1986, Aachen

. Brahman in the waters of the cosmic ocean..

86 TRIPATHI, G. C. The legend of the dwarf-incarnation of Viṣṇu : history of its development *JGJKSV* 36 (1–4), 1980 (1984); 111–120.

English resumé of *VBD* III 53 127 . (the study clearly shows that the structure, motifs and char of the legend are constantly modified in the light of contemporary currents of rel thought) . Vedic references to Visnu and his strides .

87. TRIPATHI, G. C The legend of the destruction of Tripura and its Vedic origin *Amrtadhara* (*RND Fel. Vol*), 1984; 445–455

..the picturesque descriptions of the chariot, horses, charioteer, and weapons used in the episode are but later embellishments of apparently simple ritualistic references in *YV-Saṁhitas* and some *Brahmanas* nucleus of the story *TS* 6 2.3, *MS* 3 8 1; *KathaS* 24 10, *KapiṣṭhalaS* 38 3 *AB* 4 6–8 *ŚPB* III 3 5 3–20 . author interprets the word *upasad* occurring in these contexts as 'siege" (sit round', 'besiege) .

88 TRIVEDI, Asha. Prācina Bhārata men apsarāon kī sthiti (Hindi). *Kosala* 3 (1–2), 1980–81, 105–108

..A in Vedic lit.

89 TSUJI, N. *Legends of Ancient India from the Brahmana literature* (Jap) Shunjūsha, Tokyo, 1978, xiii + 197.

. some 30 episodes from the *Brahmanas* copious bibliographical notes

90. UPADHYAY, G P Reappraisal of the myth of Tripuradahana. *Proc. 30ICHSANA* : South Asia 3, Mexico, 1982, 14–21.

. certain rain-charm developed in *RV* as the myth of Indra-Vṛtra or even the older s ory of Trita Āptya of the same text In the later Vedic period of ceremonialism it was restructured and developed into a ritual techn que to control and regulate seasons. Finally, in the accounts of *MBh* it was again transformed into the magnificent myth of Tripuradahana duly asserting the greatness of Śiva over other gods. In this version, the symbol c phenomena of death of the old year marked by the destruction of the 3 cities by Śiva and the start of the new agricultural year signalised by the rainfall are more than conspicuous .

91. UPADHYAYA, Baladeva Nāciketopākhyānasya vedetihāsapurāneṣu vikāsah (in) *Vimarśacintamaṇih*, Sharada Samsthan, Varanasi, 1985, 17–32.

. legend of Nacikelas in Veda, Itihāsa, and Purānas

92 UPADHYE, P M Symbols in Hindu philosophy and their interpretation *SP*, Symp Intern de la langue Sk, National Univ, Mexico, 1982, 41-42

considers *om akasa aśvattha dra suparna* etc occurring in *Up*

93 VEDAPAL, Vidyabhaskar Tripura evam unakā bhedana (Hindi) *MUSRJ* 10 (1-2), 1985, 9-14

ref *AB ŚPB MS Kathaka-Samkalana KathaS* discusses *upasad*

94 VEDAPAL, Vidyabhaskar Vāmanasambandhi akhyayika samājaśāstrīya vivecana (Hindi) *VJ* 34 (6), Sept 85, 19-20

legend of Vamana imp of *samgathana*

95 VEDASRAMI, Virasena Hariścandra evam Rohita kathānaka ka vaijñanika dṛstikona (Hindi) *Vedapradipa* 2 (7), Jan 88, 27-29

scientific interpretation of H R-legend

96 VISHVA NARAYANA SASTRI Indro halyāyai jarah *Paramarthasudha* 11 (1), 1988, 29-35

new light on the *Ramayana*-legend Vedic evidence

97 VON SIMSON, Georg Rsyaśrnga Ursprung und Hintergrund

see 3 187 above

98 VON SIMSON, Georg Remarks on the Suparna / Garuda myth (later Vedic period) *Ind Taur* 15-16, 1989-90, 353-360

(also *SP* 7 WSC Leiden 1987 p 167) the background of the Suparṇa myth seems to be the new moon period — rather the new moon perhaps at the turn of the year

99 WERNER, Karel Symbolism in the Veda and its conceptualization (in) *Symbols in Art and Religion the Indian and the Comparative Perspectives* (ed Karel WERNER), Durham Indological Series 2, 1990, 27-45

, considers Aditi Varuna see 53 100 below

100 WERNER, Karel *Symbols in Art and Religion The Indian and the Comparative Perspectives* Mot. Ban , Delhi, 1991, xiii + 221 + fig , glossary

. see 53 99 above

101 WHITE, David Gordon Śunahśepa unbound

see 32 80 above

102 WITZEL, Michael On the origin of the literary device of the ' Frame Story ' (Rahmenerzahlung) in old Indian literature *Schneider Fel Vol*, 1987, 380–414

(also *Proc 31 ICHSANA* Tokyo 1984 p 534) Frame-stories in middle Vedic lit (= *YV* and the *Brahmanas* of the 4 Vedas) discusses Cyavana legend (*JB* 3 120 28)

103 WITZEL, Michael The case of the shattered head. *SII* 13/14, 1987, 363–415

104 YADAV, Babu Ram *Evolution of Urvaśi* Vijnana Prakashan, Aligarh, 1986, 72

105 YORK, Michael Romulus and Romus, Mars and Quirinus *JIES* 16 (1–2), 1988, 153–172

a pair of divine twins appears throughout several IE daughter cultures e g. Aśvinau [also Arjuna Indra Bhīma Vāyu Nakula (warrior) – Sahadeva (domestic)]

106 ZIMMER, Heinrich *Abenteuer und Fahrten der Seele Ein Schlussel zu indogermanischen Mythen* Diederichs Gelbe Reihe – 67, Eugen Diederichs Verlag Koln, 1987, 327

3 ABHAYADEVA Yajñavidhi ki vikrtiyān (Hindi) *Veda-Savitā* 11 (2), Sept 90, 45, 55

wrong practices in ritual (mentioned by Swami MUNISHVARA NANDA SARASVATI of Gaziabad).

4 ABHYANKAR, S R Pratikapathamule mantravibhagani sambandhicā nirnaya (Mar) *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug 85

decision re the division of *mantras* owing to *pratikapatha* *TS* I 7 8

5 ACHARYA, Kala Dhanajay Lamp as symbol of lustre in ritual *HSAJIS* 3 (1-2), 1988 (1990), 28-31

lamp can be looked upon as a device of sympa hetic magic

6 ACHARYA, Kala Dhananjay Co-relation in Vistārīyajña, Nr yajña, and Annadāna *SP*, 34 AIOC, Visakhapatnam, 1989, p 310

Vistarīyajna and Nṛyajna mentioned in *AV*

7 ACHARYA, K C Influence of Vedic rituals in Kālidasa's *Raghuvamśam*

see 33 1 above

8 ACHARYA, N N Human sacrifice in Assam *SP*, 32 AIOC, Ahmedabad, 1985, p 29

9 ACHARYA, N N Vedic rites and rituals of ancient Assam with special reference to horse-sacrifice *SP*, 33 AIOC, Calcutta, 1986, 1-2

10 ACHARYA, Ramakrishna Bharatiya samskrti men yajña kā vaiśistya (Hindi) *Lakshmanadatta Chaturveda Comm Vol*, Delhi, 1986, 113-116

significance of sacrifice in Indian culture

11. AITHAL, P *Prayogaratna* of Nrsimhayajvan (Manuscript notes) (in) *Sanskrit and World Culture* (Proc 4 WSC), 1986, 431-434

12 ALPER, Harvey P (ed) *Understanding Mantras*

..see 34 13 above.. includes, among others, (1) Ellison Banks FINDLY, "*Mantra kaviśastā* : speech as Performative in the *RV*"; (2) Frits STAAL, "Vedic Mantras", (3) Wade T. WHEELOCK, "The Mantra in Vedic and Tantric ritual"..

13. ANANTACHARYA, E Aryan idea of yagna *Viśvātmā* 12 (10), Feb. 88; 52–55.

. serially, to be contd .

14. APTE, Prabhakar. Āgamic vaiṣṇavisation of Vedic sacrificial tradition. *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug. 85

..ref. to Sātvatavidhi (*MBh* 6 37 9). erection of *yajñaśālā* in a temple, fire-worship included in Catuḥsthāna-arcanā; Viṣṇuyāna with various shapes of *kuṇḍas*, etc ..

15. AQUILAR, H *The Sacrifice in the Ṛgveda*. Bharatiya Vidya Prakashan, Delhi, 1976.

16 AROLE, Meera. Significance of the tortoise in sacrifices and its archaeological correlation. *Indica* 24 (1), Mar. 87; 15–17.

..Vedic evidence . *kūrma* and *kaśyapa*..

17. *Ārṣa Pitṛyajña*. Vaidika Yantralaya, Ajmer.

18. ARYA, Ashuram. Yajña kī vyākhyā Yajurveda men (Hindi). *Vedavāṇī* 36 (5), Mar. 84; 1–3.

..*devasya tvā savituḥ prasave . pitṛṣadanāḥ pitṛṣadanam asi*..

19. ARYA, Kusum Lata Aśvamedha — eka vivecana (Hindi) *SP*, 32 AIOC, Ahmedabad, 1985; p. 29.

. many meanings of *aśva*..

20. ARYA, Kusum Lata. Avimedha tathā Ajamedha – eka vivecana (Hindi) *SP*, 33 AIOC, Calcutta, 1986; 2–3.

..four sacrificial animals and four *varṇas* – their relationship... *avi* of the Vaiśyas, *aja* of the Śūdras .

21. ARYA, Vedharam. Maharṣi Dayānanda aura pañca mahāyajña (Hindi). *Vedavāṇī* 36 (3), Jan. 84; 3–7.

22 ARYABANDHU, Yashapal Devayajña-mahimā (Hindi) *Vedavani* 36 (7), May 84· 7–10

23 Atirātra yajña *MLBD Newsletter*, June 90, p 7

report on the *yajna* performed at Kundur (a small village in Trichur dist) study of its impact on plants, animals, humans, and atmosphere with ultra modern scientific gadgets

24 BAG, Subimal The Sautrāmani sacrifice and its bearing on the Rāmāyana *SP*, 32 AIOC, Ahmedabad, 1985, p 30

special characteristic features of Sautramanī revealed in the Rajasuya performed by Rama after his victorious return to Ayodhya

25 BAGHARI, Mehri The legend of Syavas, interpreted in the light of the *aśvamedha* ritual *SP*, 33 ICANAS, Toronto, 1990

Asvamedha and its Roman counterpart the ' October Equus ', are both a reflection of an IE ritual of horse sacrifice the same ritual in one form or another must have also been current among other IE peoples

26 BAHULKAR, S S The role of Brahman in the Sthālipāka *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug 85

role of Brahman — obligatory in the Sthalīpāka

27 BANDOPADHYAYA, Udaya Chandra Katipayakatīya-yāgānām samiksa *SP*, 33 AIOC, Calcutta, 1986, 5–6

e g *Sarvasvābhidheyo yagah – maranakamenaiva puruṣeṇa ayam anuṣtheyah | agnim praviśya mrtyuvaranam atra vihitam*

28 BANERJEE, Biswanath Sacrifice in the Buddhistic tradition *SP*, Seminar on Sacrifice in India, Bombay Univ , 1986

29 BANERJEE, Santi Purusamedha . its symbolical implications in the Śatapatha Brahmana

see 17 10 above

30 BANERJEE, Santi Gṛhya rites in the Satapatha Brāhmana.

..see 17 11 above..

31 BAPAT, P V *Sammapasa* and other allied sacrifices in Pali literature *JUPHS* I, 1952, 78-83

see *VBD* II. 54 8

32 BHAGWAT, V B Vyākaranamahabhāsye yajñavisayakā ullekhah

see 43 7 above

33 *BHANDARE, V V Sacrifice from the epics SP, Seminar* on Sacrifice in India, Bombay Univ, 1986

34 BHANDARI, V S Avabhrtha and the people *JASBom* 54-55, 1979-80, 1-5

see *VBD* IV 54 23 sacrifices were not individualistic (not the monopoly of kings and rich people) but they were performed for the welfare of the entire community common people participated in the Avabhrtha cf *martyaih martyakrtam*

35 BHARATIYA, Bhavanilal Vaidika karmakānda aura viniyoga (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 65

main purpose of the Vedic lit is not *karmakanda*, but the varied education of the society-awakening society to its duties.

36 BHAT, G K Affection motive in animal sacrifice *DRB Birth Cent Vol*, Calcutta Univ, 1982, 187-190

humane consideration in the procedural details and *mantras* used during the performance of an animal-sacrifice-mostly concerned with the conception of mother or 'mother and father' of the animal victim ref to Asvamedha

37 BHAT, J K Trirāyusyam *SP*, 34 AIOC, Visakhapatnam, 1989, p 335

discusses the three *mantras* employed in *karmakanda* in order to secure long life for the *yajamana* (1) *na tad raksamsi*, (2) *dirghayus ta osadhe* (3) *yadabadhnan daksayanah*

38 BHATE, Saroja. Bhartrhari and ritual *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug 85

references to ritual in the *Vākyapadiya* bearing of ritual on philosophy of grammar

39 BHATKHANDE, S M Sacrifice in the Bhagavadgita *SP*, Seminar on Sacrifice in India, Bombay Univ, 1986

BG places sacrifice on a philosophical footing

40 BHATTACHARYA, D ' Hooykaas' text of the Balinese fire ritual and its Indian parallels *SP*, 8 WSC, Wien, 1990

the Śiva Buddhist fire ritual indicates its midway position bet the Vedic and Tantric (10th cent) developments

41 BHATTACHARYA Nitin The ritual tools *SP*, 34 AIOC, Visakhapatnam 1989, 8-9

consideration of Vedic ritual tools from the view pt of the socio economic set up of the Vedic society

42 BHATTACHARYA, Ram Shankar The puranic definition of yajña *Pur* 29 (1), Jan 87, 92 106

43 BHAVSAR S N Indian sacrificial system and dimensions *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM Poona Aug 85

44 BHIDE V V *The Caturmasya Sacrifices* (with special reference to Hiranyakesi Śrautasutra)

= *VBD* IV 54 29

Rev B B CHAUBEY *VIJ* 21 289-94 T N DHARMADHIKARI *ABORI* 64 281-82 W RAU *OLZ* 79 (1984) 6 588 89 H SCHARFE *IF* 89 310

45 BHIDE, V V Development in ritual practices *SP*, 32 AIOC, Ahmedabad 1985, p 33

from *Samhitas* to *Prayogas* see 54 46 below

46 BHIDE V V Srautaparamparetila sthityantare (Mar) (in) *Bharatiya Itihasa ani Samskrti Paryalocana*, 1985, 19-21

vicissitudes in the *Śrauta* ritual practice see 54 45 above

47 BHIDE, V V Darsapurnamasayāgatila eka praisa (Mar) (in) *Prajñanjali* (Lakshman Sastri Joshi Fel Vol), 1985, 22-26

about a *praisa* in Darsapurnamasa *prokṣaṇir asadaya* (*TB* 3 2.9)—this *praisa* recited by the Adhvaryu and the correl-

ponding action also done by the Adhvaryu (cf *BaudhŚS* 1.11).. alternatively, the Āgnīdhra acts views of other *Śrautasūtras* (and their commentators) mentioned and discussed..

48. BHIMASENA SARMA. *Darśapaurnamāsapaddhatiḥ* (*Sarvaśrauteṣṭi-prakṛtiḥ*). Bahalgarh, 1981; 16 + 124.

..(ed by YUDHISTHIRA MIMAMSAKA)

49. BHUTESHANANDA, Swami. The importance of mantra diksha. *Pr Bh* 90, May 85; 217-224.

..meaning of *dīkṣā*, power of *mantra*; role of *guru*..

50. BIARDEAU, Madeleine. The śamī tree and the sacrificial buffalo. *CIS* 18 (1), Jan.-June 84.

51. BISWAS, Didhiti. The place of rituals in the Upaniṣads.

..see 22.18 above

52 BISWAS, Didhiti. Concept of the Vedic *dīkṣā*. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 48.

53. BOCK-RAMING, A. The use of Vedic mantras in the final chapters of the *Ahirbudhnya-Samhitā*. *SP*, 8 WSC, Wien, 1990.

..ritual texts of the Vaisnavas as well as those of the Śaivas often include a limited no. of traditional Vedic *mantras*, altho' in their general outlook they are certainly non-Vedic.. the Vaikhānasas show a marked tendency to integrate Vedic material into the descriptions of their non Vedic ritual, in most cases, however, the *mantras* selected for a special Vaiṣṇava purpose have almost nothing to do with the ritual act itself, the link bet. *mantras* and ritual is tenuous. in *Ahirbudhnya Samhitā*, there are mentioned: *Puruṣasūkta*, *Gāyatrī-mantra*, hymn to Jātavedas (*RV* I. 99), hymn to Maruts (*RV* VII 59 12), and *Caturhotr*-formulas from *TA*. *Ah Sam.* interprets each single word of a *mantra* in terms of its own theological system..

54. BODEWITZ, H. W. The fourth priest (the Brahman) in Vedic Ritual. (in) *Selected Studies on Ritual in the Indian Religions*, Studies in the History of Religions 45 (Suppl. to *Numen*), Brill, Leiden, 1983; 33-68.

. Brahman's silence, southern position, complete knowledge, and expiatory function are to be associated with the fourth and final

item of the classification wh is *i a* characterized by totality and indistinctness the singular *brahman* with wh the Brahman priest is connected seems to have cosmic or rather supracosmic aspects the fourth position of B may be based on a later systemization, the priest as such does not seem to be due to a late development his connections with the south (= moon = fourth world) may also point to a binal opposition from the singular one who had a particular knowledge of the *brahman* he became the generalist in the classical Vedic ritual in distinction to the specialist

55 BODEWITZ, H W Virāj and krta in Sāmavedic ritualistic arithmetics *ABORI* 68, 1987, 207–214

(ref H FALK *Bruderschaft und Wurfelspiel* 1986) discusses *JB* I 235 and I 256 and FALK (pp 124–25) how numerical symbolism of Agn stoma is applied in the *Brahmanas*

56 BODEWITZ, H W The black spot in the moon, salt, seed, and the devayajana (in) *Navonmesa* (G Kaviraj Comm Vol), Varanasi, 1987, E 307–313

the *devayajana* and the black spot in the moon are equated salt ground has been explained to be a product of the moon the equation of salt ground and the black spot in the moon is hardly acceptable

57 BODEWITZ, H W *The Jyotistoma Ritual Jaiminiya Brahmana I 66–364* Orientalia Rheno Traiectina 34, Brill, Leiden, 1990, X + 334

Introd , transl comm *JB* gives esoteric explanations of the role of the *SV*-chanters see 15 16 above

Rev Klaus MYLIUS *OLZ* 86 (1991) 77–80, J C WRIGHT *BSOAS* 54 (3) 596–97

58 BOLLE, K W A world of sacrifice *Hist Rel* 23 (1), 1983 37–63

59 CANNADINE, David, PRICE, Simon (ed) *Rituals of Royalty, Power and Ceremonial in Traditional Societies* CUP, 1987, xi + 349 + maps, fig , etc

collection of essays by various authors

Rev , Thomas BARGATZKY, *Anthropos* 84, 262–63

60. CHAKRABARTI, Samiran Chandra. Vedic sacrifice and psychology with reference to human desires SP, Second Seminar on Inst. of Sacrifice, VSM, Poona, 1986

. sacrifice is supposed to establish a relation bet the human beings and the deities, generally for the fulfilment of human desires, and sometimes for mutual benefit

61. CHAKRABARTI, Samiran Chandra A study of the Pāriplava.

. see 53 19 above

62. CHAKRABORTY, Poushali The Sārasvata Sattras. *SP*, 33 AIOC, Calcutta, 1986; p 9.

. described in *PB* XXV, *LŚS* X *ĀpŚS* XXIII, *ŚŚS* XII, *KŚS* XXIV, *ŚŚS* XIII *Sārasvata Sattras* are localized and (so to say) mobile sacrifices also *Darṣadvata Sattras* imp for ritual and geographical aspects

63. CHANDRATREYA, G L Yajña and life *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM Poona, Aug 85

64. CHATTOPADHYAYA, Amar Kumar Vaidikayajñāh. *SSPP* 60-61, 1978-79.

. serially

65. CHATURVEDI, Manik Govind Bhāratiya saṁskṛti kā sanātana lakṣana "yajña" (Hindi). *Lakshmanadatta Chaturveda Comm. Vol*, Delhi, 1986, 165-168.

68 CHAUBEY, B B. What does the Asuras' performance of sacrifices allude to in Vedic literature? *VIJ* 23 (1-2), 1985 (1988), 71-78, *HSAJAS* 3 (1-2), 1988 (1990), 1-7

(also *SP* 33 AIOC Calcutta 1986 p 12) ref to Asuras sacrifices in *KYV* and almost all *Brahmaṇas* Asuras method of performing sacrifices was diff from that of the Devas no mention of Asuras having obtained the fruit of sacrifices in early Vedic period Asuras not associated with non sacrificing people Ṛgvedic Indra Vṛtra fight differs from Brahmanic Devāsurasamgrama — the former is mythologization of natural phenomenon and the latter of hist struggle Asuras described in the *Brahmaṇas* as performing sacrifices committed many mistakes in the procedure and therefore did not get the desired fruit

69 CHAUBEY, B B Vādhula's treatment of Agnyupasthāna

see 24 73 above

70 CHEMBURKAR, Jaya Pitṛyajña - a study (in) *Sacrifice in India*, Viveka, Aligarh, 1987, 99-106

(paper presented at Seminar Bombay Univ, 1986) *pitṛyajna* originated from *devayajna* one of the daily duties of a householder one of the five *mahayajnas* three modes of performing *pitṛyajna* *baliharana* *tarpona* *śraddha* *asramavyavastha* - a peculiar feature of Vedic social life

71 CIMINO, Rosa Maria Un altare domestico indiano dell antico Museo Borgia di Velletri *AIUNON* 44 (3), Naples, 441-450 + pl

72 CLOONEY, F X Sacrifice and its spiritualization in the Christian and Hindu tradition *Paper*, Meeting of the Boston Theological Society April 85

73 CLOONEY, F X Jaimini s contribution to the theory of sacrifice as the experience of transcendence *Hist Rel* 25 (2), 1986, 199-212

(revised version of paper presented at 6 WSC, Philadelphia 1984) tries to show how the problem of transcendence is dealt with in Pūrva Mīmāṃsā which focuses on the idea of sacrifice being arranged to downgrade the imp of the gods and other supernatural or unseen realities and nevertheless insisting that the sacrificial performer gets beyond himself in the

sacrificial action in a definitive fashion (in FN 9, the author comments on STAAL's view re "Meaninglessness of Ritual" [*VBD* IV 54 281] saying that one shd not "assume from the lack of explicit ref to questions of meaning that the Śrauta authors thought the rites were 'meaningless as if they were blind actions mindless, the authors seem rather to suggest that the meaning is intrinsic self evident and not explicable in terms of external, ordinary standards of meaning ') Jaimini s demythologization of sacrifice, J asserts the inherent meaningfulness of sacrifice the material presented in this paper is expected to contribute to the construction of a theory capable of incorporating the experiences and conceptualizations of ritual found in various cultures

74 COGNI, Giulio From *Pranagnihotra* to Eucharist. (in) *Sanskrit and World Culture* (Proc 4 WSC), 1986, 237-242.

75. DANGE, Sadashiv A *Sexual Symbolism from the Vedic Ritual*

. (= *VBD* IV 54 54)

Rev , D K GUPTA *IIJ* 20 259-61, P D NAVATHE, *ABORI* 64, 294-97

76 DANGE, Sadashiv A Ajamitā and speech-coupling. *JGJKSV* 36 (1-4), 1980 (1984), 77-85

considers *ajami* (procreative) type of concept of *mithuna* . *jami* is a simple pair and hence nonproductive, Vedic ritualism emphasizes the *ajami* type of *mithuna*

79. DANGE, Sadashiv A. "Ukhā" — variations from the Satapatha-Brāhmana

. see 17 15 above

80 DANGE, Sadashiv A Some ritual variations from the *Aitareya Brahmana*

see 13 8 above (intra school variations and evolution, also variations among diff schools).

81 DANGE, Sadashiv A Ritual variation and the principle of 'Sampad' (from the Aitareya Brāhmana).

see 13 9 above.

82. DANGE, Sadashiv A The Yatis and Uttaravedi. *HSAJIS* 1 (1), 1986, 66–71.

. ref BODEWITZ, "What did Indra do with the Yatis?" (50 44 above) (where he doubts DANGE's suggestion re rel suicide in the Vedic period – *Ind Taur* 8–9, 113–121). *uttara-vedi* – 'higher' *vedi* to the east – distinct from *uttarā vedi* (northern altar).

83 DANGE, Sadashiv A Sacrifice and the cult of the mother godders (in) *Sacrifice in India*, Viveka, Aligarh, 1987; 165–176

(*paper* Seminar on Sacrifice in India, Bombay Univ, 1986). the concept of mother goddess arises prominently out of the actual sprouting experience and gets developed in agricultural societies however, the concept often grows irrespective of the society being matriarchal m g trait was dimmed by the Vedic rel in course of time, no rel or social organization can be away from m g in the course of its development, m g traits effaced in the gathering of the cult of Prajāpati see 53 22 above

84 DANGE, Sadashiv A. The Vedic altar – evolution *SP*, 33 AIOC, Calcutta, 1986, 13–14

size and shape of the Vedic altar show variation, and a trend of evolution

85. DANGE, Sadashiv A. The Prayaniya and Udayaniya Isis (A study in variation and evolution). *J Dept. Sk*, Univ. Calcutta, 1987; 27–37.

. (variation without disturbing the general set up).

86. DANGE, Sadashiv A. The double altar (evolution). *ABORI* 68, 1987; 349–358.

> ..two types of Vedic altars (1) Darśapūrṇamasa type – 'single'; (2) Nirūḍhapaśubandha and Somayāga type – two altars with one extra, there is a third type – three altars (Varuṇapraghāsa, Sākamedha, Sautrāmaṇī), with two extra.. author suggests an order of the evolution of the various altars..

87. DANGE, Sadashiv A. The yūpa — images and evolution. *VIJ* 25 (1–2), 1987 (1992); 12–19.

> ..the Vedic *yūpa* was not only the "banner of the sacrifice" (*RV* III. 8 8d); it was also a divine zoo-morph, in addition to its being the symbol of the cosmic tree.. see 54 90 below..

88. DANGE, Sadashiv A. The *Audgrabhana* offerings. *AJOS* 5 (1–2), 1988; 57–65.

> ..*Aud* obtations prescribed at the consecration of Agniṣṭoma, Aśvamedha, and Agnicayana the symbolism of these offerings.. there is the probability of *Aud.* oblations and the formulas relating to them being originally known as *Vaiśvadeva*

89. DANGE, Sadashiv A. Devālaya āṇi 'viṣṇūce śirṣa' (Mar.). *VSMV* 1987, 1988; 10–19.

> ..temple architecture and Vedic ritual .

90. DANGE, Sadashiv A. The yūpa — two images from the Ṛgveda.

> . see 4 13 and 54 87 above

91. DANGE, Sadashiv A. The ultimate in the ritual of Soma. (in) *Ultimate*, Bombay Univ., 1991; 197–206.

92. DANGE, Sadashiv A. The bones of Dadhīci.

> . see 53 24 above..

93 DANGE, Sadashiv A. Mahāvedītīla pratikatva (Mar.). *Vedaprabhā*; 37–45.

> . symbolism in Mahāvedi .

94. DANGE, Sadashiv A. The havirdhāna maṇḍapa. *R. M. Sharma Fel. Vol.*

95 DANGE, Sindhu S Mirror in ritual symbolism *JASBom* 54–55, 1979–80 (1983), 31–34

GS rituals employ a mirror (at the first glance of a child at the moon or the sun wedding ceremony, *indramala*) the belief about the reflection being the soul seems to have played a great part in giving the mirror its imp in rituals

96 DANGE, Sindhu S Pistamaya bali (Mar) *VSMV* 1983, 1984, 1–7

pu o lasa as *piṣṭamaya ah ui* also considers *karan bl a apupa*

97 DANGE, Sindhu S Some non Vedic rituals in the Vedic tradition *SP*, 32 AIOC, Ahmedabad, 1985, p 36

rauh na fire-altar etc ritual details borrowed by the Vedic ritualists from people different from them see 54 104 below

98 DANGE, Sindu S Samavartanavidhi āni snatakadharma (Mar) *VSMV* 1984, 1985, 7–16

based on *GS*

99 DANGE, Sindu S *Hindu Domestic Rituals, A Critical Glance* Ajanta Publ, Delhi, 1985, 117

(an attempt to see the meaning underlying the domestic rituals) collection of essays

100 DANGE, Sindhu S Sacrifice and the metres *SP*, Seminar on Sacrifice in India, Bombay Univ, 1986

see 37 14 above see 54 101 102 and 105 below

101 DANGE, Sindhu S Metre magic in the Vedic ritualistic tradition *AJOS* 3 (1), 1986, 1 6

imp of metres and the *sama s* as means of magic aimed at and worked out by the sacrificial ritual see 54 100 above and 54 102 and 105 below

102 DANGE, Sindhu S Vaidika yajniya paramparetila chandāmce sthana (Mar)

see 37 13 above see 54 100 and 101 above and 54 105 below

103 DANGE, Sindhu (ed) *Sacrifice in India Concept and Evolution* Viveka Publ, Aligarh, 1987, xvi + 220

. Proc. of Seminar, Bombay Univ, 1986

104 DANGE, Sindhu. Some non-Vedic rituals in the Vedic tradition. *HSAJAS* 2 (1-2), 1987; 1-7.

. see 54 97 above Rauhina myth (*ŚPB* II 1 2.13-17) different methods of Soma pressing

105 DANGE, Sindhu Vaidika yajñavidhitila 'chandas-sampad' (Mar). *VSMV* 1987, 1988, 1-9.

..see 54 100, 101, and 102 above

106 DANGE, Sindhu Vasatkāra – symbolic significance. *Pūrnatrayī* 16 (1) Govt Sk College, Tripunithur, Jan 89, 33-39.

. the word *vaṣaṭ* (as old as *RV*) does not seem to denote any specific meaning 'mystic'

107. DANGE, Sindhu. *Sampad* s of metres (as seen in the Kausītaki-Brāhmana).

. see 13 10, 37 15, 54 105 above

108. DANGE, Sindhu The ultimate in the aspects of speech (in the Vedic ritual) (in) *Ultimate*, Bombay Univ, 1991, 97 ff

. *om him, vaṣaṭ*

109. D'AQUILI, E G, LAUGHLIN, C D MCMANUS, J. *The Spectrum of Ritual* Columbia Univ Press, New York, 1979.

. ritual is a form of formalised behaviour that is specialised for its commnicative functions

110 DAS, R. Yajna its meaning and value *Hinduția* 8 (7), Oct 77; 10-20

111. DAS, Umesh Prasad Āpastamba Śrautasūtra men Darśapaurṇamāsayāga (Hindi) *SP*, 33 AIOC, Calcutta, 1986; 14-16

HUBERT and Marcel MAUSS (*VBD* III 54 77) is deficient because it fails to recognize that deities function in diff ways in diff sacrificial systems, in the Indian context and in relation to the Vedic sacrifices the *devatas* are a part of the overall sacrificial event and are not higher entities to whom the sacrifice is offered in praise, thanks-giving, out of fear etc in India, at least, the gods need not be at the center of the conceptual realization of sacrifice a truly universal theory of sacrifice can t simply presuppose the conventional, deity-oriented model that has been generally accepted in the West

113 DAS, Veena *Structure and Cognition Aspects of Hindu Caste and Ritual* OUP, 1987

second ed of *VBD* IV 66 22

114 DASH, Umesh Prasad Haviryajñon men agnihotra (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, 35-36

115 DATE, Ranjana S The interpretation of *Agnigodana* *BDCRI* 50, 1990, 183-187

(also *Proc 31 ICHSANA*, Tokyo, 1984, 146-147) based on *GS* *godana* = *cudakarana* (shaving the hair of a boy on all parts of the body in the 16th year (from birth) *agnigodāna*= *godana* after the completion of the study of the *Agnicayana*-*mantras*

116 DAVIS, Richard H Cremation and liberation the revision of a Hindu ritual *Hist Rel* 28 (1), 1988, 37-53

Hindu ritual in relation to its Vedic antecedents Vedism and Hinduism – various views (1) Hindu ritual is a long story of degeneration from Vedic ritual, (2) the two types of ritual represent two distinct racial groups, (3) synchronic approach recent stud es of Indian rituals of cremation postulate a continuous orthodox ' tradition of crematory practices, from the *RV* through *GS* to Dharmaśastra commentators author concludes in Śaiva hands, crematory ritual is substantially altered from its Vedic model and is given a new significance Neither passive recipients of a handed-down Vedic ritual trad nor Dravidian renegades working outside and unaware of the r Vedic predecessors the Śaiva ritualists are purposeful revisionists reformulating ritual forms available to them in the light of new and (to their minds) superior knowledge

117 DAYA KRISHNA Yajña and the doctrine of karma a contradiction in Indian thought about action *JICPR* 6 (2), 1989

118 DESHPANDE, Indu Significance of some specifications among the Śrauta ritual *SP*, 33 AIOC, Calcutta, 1986, p 17

119 DESHPANDE, Indu Jamitva in the Sāma chanting
see 37 17 above

120 DESHPANDE, Indu Prāyascitta and its psychological implications *Samamnaya* 1 (1), 1992, 91-96

P = psychological defence to overcome the sin of violation of rule in ritual or social life

121 DESHPANDE, Madan, POTDAR, Manohar Madhavji. *Agnihotra* Inst for Studies in Vedic Sciences, Shivpuri, Akkalkot, 1990, 38

process of purification of the atmosphere

121A DE SMET, R Fleeting time and sacrificially produced continuity in Vedic Brahmanism and early Christianity *Boletin de la Asociaeion Española de Orientalistas* 17, 147-166

122 DHADPHALE, M G The Buddhist reaction to and against the Brahmanical sacrifice *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug 85

in keeping with his doctrine of the 'Middle Path' and 'Analytical reasoning' (*vibhajyavāda*) Buddha did not condemn sacrificial system, he only condemned 'violence in it, he advocated a more enlightened form of sacrifice with emphasis on social welfare (he reinterpreted many old ritualistic terms), he utilized the popularity of Vedic sacrifice to the service of the *samgha* (community)

123. DHARMADHIKARI, T. N Epithets of Agni as considered in rituals

see 50 4 above

124 DHARMADHIKARI, T N Kāmya sacrifices and dharma *SP, Seminar on Sacrifice, Vedic and Avestan*, VSM, Poona, Aug 85

. do Vedic sacrifices aim at achieving *preyas*?.. considers this question in the light of *Pūrva-Mīmāṃsā* 1.1 2 and Śabara's *bhāṣya* .

125. DHARMADHIKARI, T. N. Gavām-Ayanam (A constructional and conceptual development of sacrifice) (in) *Sacrifice in India*, Viveka, Aligarh, 1987; 29–36

. (also *SP*, Seminar on Sacrifice in India, Bombay Univ., 1986).. Gavāmayana is a *sattra* (Somayāga) extending over 361 days and is regarded as *prakṛti* of *sattra*.. the *ahaḥkḷpti* of G. in a tabular form appended. G. = a combination of *ekāhas* and *ahīnas* performed in succession and inverted order..

126. DHARMADHIKARI, T. N. (ed.). *Yajñāyudhāni*. VSM, Poona, 1989.

. an album of photographs of sacrificial utensils (with descriptive notes).. *yajña* utensils described.. abbreviations; botany; measures; index of entries and sub-entries

127. DHARMADHIKARI, T. N. Puruṣamedha – a critical study. *SP*, 35 AIOC, Haridwar, 1990; p. 147.

. Purusamedha is often misunderstood as a sacrifice in which a human being is offered as oblation; actually P. is performed with a view to becoming one with Purusa, the Supreme Being, the Soul of the Universe.. the humans are tied to the *yūpa* but are later released and not annihilated and offered as oblations..

128. DHARMADHIKARI, T. N. Reconstruction of a *pratīka-mantra* in its full form. (in) *Prasannapārijāta* (D. Kaveeshwar Fel. Vol.), Pune, 1990; 65–68.

.. *MS* IV. 9.1 : *iyatyagra āsīt* and *ato devī*.. (earth dug by a bore is utilized at two places – *ādhāna* rite and preparation of *mahāvīra* in Pravargya) .

129. DHARMADHIKARI, T. N. Vājapeya (ultimate principle in it). (in) *Ultimate*, Bombay Univ., 1991; 109–114.

.. Vājapeya revolved round Prajāpati.. sacrificer linked up with creator..

130. DIKSHIT, Asvini Kumar. Samdhyā aura gāyatrījapakā mahattva (Hindi). *Kalyāṇa* 65 (7), 1991; 616–619.

(to be contd , serially)..

131. DOTY, William G *Mythography. The Study of Myths and Rituals*

see 53 28 above

132 DRURY, Naoma *The Sacrificial Ritual in the Śatapathabrahmana*

see 17 17 above (= *VBD* IV 17 14, 54 87)

133 DVIVEDI, Bhojraj, DVIVEDI, Lekhraj *Sasvara Rudrabhiseka Prayoga eka mimamsa* (Hindi) Jodhpur, 1982; 6 + 2 + 156

134 DVIVEDI, Kailashnath Pañcamahāyajñavimarśah. *Saganka* 23 (4), 1983, 71–77, (also in) *Lakshmanadatta Chaturveda Comm Vol*, Delhi, 1986 107–112

ref to 5 *Mahayajñas* in *ŚPB TA ĀśvGS* Bhūta yajna (*bali*), Manusya- (*atithi pujana*) Pitr- (*tarpana*) Deva- (*homa*) Brahma- (*adhyāpana*) non performance of these five *yajñas* is condemned as being *malimluc*

135 DVIVEDI, K D *Vaidika Samdhya evam Agnihotra*. Vishva Bharati Res Inst, Gyanpur (Varanasi), 1990, 96

mantras (in Devanagarī and Roman scripts), transl in Hindi and English

136 DVIVEDI, Lalta Prasad Tryambakesti anusthāna *SP*, 35 AIOC, Haridwar, 1990, p 73

T in Sakamedhaparvan of Caturmasya

137 EINOO, Shingo Studien zum Srautaritual I *IIJ* 25 (1), Jan 83, 3–16

138 EINOO, Shingo Review of J GONDA, *The Mantras of the Agnyupasthana* (*VBD* IV 54 105), *OLZ* 79, 1984; 589–594

139 EINOO, Shingo Studien zum Śrautaritual II 6 *Nigada*. *IIJ* 28 (4), 1985, 263-273

nigada was so far identified with *praisa* or *sampraisa* or both.. on the basis of analytical study of various occurrences of *nigada*, it has been concluded that *nigada* is a prose *mantra* wh can be

distinguished from *saṃpraiṣa* *pra ṣ* and *ni d n gada* s spoken (mostly) by the Hotṛ as an injunction directed to the pr ests as well as to the deities

140 EINOO, Shingo Altindische Getreidespeisen *MSS* 44 1985, 15–27

141 EINOO Shingo The interpretation of the Caturmasya sacrifice according to the ancient Indian Brahmana literature (Jap) *Kokuritsu Minzokugaku Hakubutsukan Kenkyu Hokoku* 10 (4), 1985, 1001–1068

see 54 142 below

142 EINOO, Shingo *Die Caturmasya oder die altindischen Tertialopfer dargestellt nach den Vorschriften der Brahmanas und der Śrautasutras* Monumenta Serindia 18, Inst for the Study of Lgg and Cultures of Asia and Africa, Tokyo Univ of Foreign Studies, 1988, xxii + 383

see 54 141 above

Rev Francis X CLOONEY *JAOS* 109 (3) 457 58 H FALK *IIJ* 34 210–12 K MYLIUS *OLZ* 85 (1990) 3 341–42

143 EINOO, Shingo Who is the performer of the samdhyopasana? *SP*, 8 WSC, Wien, 1990

a *brahmacarin* or a *gṛhastha*? s mplest form of *sandhyopasana* (*KathakGS*) recitation of *sa itri* verse preceded by *o n* and followed by *vyahṛtis* (*bhuh, bhuvah s ah*) *Vaikhanasasmartasutra* gives a more complicated form

144 FALK, Harry Die Legende von Śunahśepa vor ihrem rituellen Hintergrund

see 53 32 above

145 FALK, Harry Zum Ursprung der *Sattra*-Opfer *ZDMG*, Suppl VI (22 Deutscher Orientalistentag), Steiner, 1985, 275–281

the *sattras* continue the traditions of the festive occas ons dur ing wh the greater part of the *suktas* of *RV* were composed

146 FALK, Harry *Bruderschaft und Wurfelspiel* (*Untersuchungen zur Entwicklungsgeschichte des vedischen Opfers*) Hedwig Falk, Freiburg, 1986, 216

considers texts from *RV* to *ŚS* and *GS* distinguishes (1) ritual gambling associated with animal sacrifice involving dicing with large cohorts of *vibhīdaka* (2) profane gambling (uniformly envisaged in *RV* and *AV* otherwise, and drawing terminology and allusions from the ritual) and (3) possible stray references to a wholly secular conception of play with a pair of numbered dice wh. some wd want to associate with Harappan attestation and wh may have influenced the numerology of *RV* and *SV* introductory ch deals with the mythology of sodalities relationship bet the Vratyas and the game of dice Vratyas were not converts in the rel sense but were a product of social reform '

Rev J L BROCKINGTON *JRAS* 1988 (1) 203–04, M A MEHENDALE *ABORI* 71 386–92 J C WRIGHT *BSOAS* 53 (2), 358–59

147 FALK, Harry Vedische Opfer in Pali kanon *BEI* 6, 1988

148 FUJII, Masato The *bahispavamana* ritual of the Jaiminiyas *Machikaneyama Ronso* 20, Osaka Univ, 1986, 3–25

English transl of *JUpBr* 1 10–14

149 FUJII, Masato The Gāyatra and ascension to heaven.

see 15 26 above

150 FUJII, Masato The Brahman priest (Jaiminiya Upanisad brahmana 3 15–19) *JIBS* 39 (2), Mar 91, 1054–1050

151 FUSHIMI, Makoto On the Vajapeya festival (Jap) *JIBS* 38 (1), Dec 89, 440–438

152 GOHLER, Lars *Zu philosophisch methodologischen Grundlagen der Erforschung des vedischen Opferrituals Eine religionshistorische Studie* Verlag Peter Lang, Frankfurt / a M, 1990, 142

(DD Univ Leipzig) attempts interpretation of Vedic ritual in terms of modern Religionswissenschaft traces the development of the cult sets ritual in the framework of Vedic culture in general deals with hist of research re ritual, hist of Vedic ritual, rel science and ritual, methodology of ritual research, classification of ritual

153 GANGESHVARANANDA, Swami *Śraddha kya, kyon, kaise?* (Hindi) Varanasi, 1983, 8 + 80

(ed by GOVINDANANDA)

154 GARGE D V Purva Mimamsā in relation to the institute of sacrifice *SP*, 2nd Seminar on Inst of Sacrifice, VSM, Poona, 1986

in the expos t on of Vedas *PM* not only compares well w th the six *Vedaıgas* but excels them in some respects *PM* is a *Darsa a* but also a *Vedaıga* par excellence

155 GAUTAM, Mulachanda *Dainika samdhya - yajñopasana vidhi evam parvapaddhati* (Hindi) Sad Jnana Prakashan, Delhi, 1991, 96

156 *Gayatripuraścaranavidhi* Bombay, 1983, 16

157 GOKHALE, M V On Adhvarakalpā isti *SP*, 32 AIOC, Ahmedabad, 1985, p 39

Adhvarakalpa is one of the *iṣtis* connected with the Darsa pūrnamasa

158 GOMBRICH, Richard F (ed) *Indian Ritual and its Exegesis* OU Papers on India, Vol 2, Part 1, OUP, 1988, xvii + 175 (Indian ed, Mot Ban, Delhi, 1988)

includes Ch MALAMOUD Paths of the kn fe carv ng up of the vict n in Ved c sacrifice (1 14) (see 54 268 below), The contractual body of the gods remarks on the Ved c rite of *Tānunaptra* (15–31) (see 54 269 below)

159 GONDA, J Triads in Vedic ritual *Ohio Journal of Rel Studies* 2, 1974, 5–23

see *VBD* IV 52.11

160 GONDA, J Notes on the ritual use of *RV* 10 121 10

see 3 53 above

161 GONDA, J The Śatarudriya

see 11 25 and 50 111 above

162. GONDA, J *The Mantras of the Agnyupasthana and the Sautramani*

(= *VBD* IV 54 105)

Rev S Einoo *OLZ* 79 (1984) 6 589–94

163 Gonda, J *Vedic Ritual The Non Solemn Rites*

(= *VBD* IV 54 106) mater al from *GS*

Rev K Mylius *OLZ* 79 (1984) 5 493–95

164 Gonda, J *The Vedic Morning Litany* (*Prataranu vaka*)

(= *VBD* IV 54 108)

Rev Steven Collins *JRAS* 1983 (1) 122–23 K. Mylius, *OLZ* 80 (1) 68–69

165 Gonda, J *The Aghara Ritual of the Vaikhanasas.* Publ di " Ind Taur ' –12, Torino, 1981

cf *VBD* IV 54 101

166 Gonda, J Rgveda 7 59

see 3 52 above

167 Gonda J *The Haviryajñah Somah The interrelations of Vedic solemn sacrifices*

(= *VBD* IV 24 103) nterrelations = mod fications wh affect individual components when they are combined in a major ritual ceremony (J C Wright in his rev Soma basically meant any stimulat ng substance rather than a pressing of juice in particular) see 50 207A above

Rev K Mylius *IIJ* 27 (3) 210–11 E. R Sreekrishna Sarma *ALB* 47 239–40 Karel Werner *JRAS* 1984 (1) 155 J C Wright *BSOAS* 47 (3) 570–71

168 Gonda, J Soma's metamorphoses

see 17 19 and 50 208 above

169 Gonda, J Vedic gods and the sacrifice *Numen* 30 (1), 1983, 1 34

170 Gonda, J The concluding bath of the *Varunapraghasa* (in) *D J Hoens Fel Vol* Brill Leiden 1983

171 Gonda J *On the Structure of multipartite formulae in Vedic Rites and Ceremonies* Publ di ' Ind Ṭaur ' – 14, Torino, 1983, 42

172 GONDA, J The redundant and the deficient in Vedic ritual *VIJ* 21 (1-2), 1983, 1-34

considers the occurrences of *ati + ric* and *nyūna*

173 GONDA, J The gods of the *godana* ceremony (*AVŚ* 6 68)

see 6 19 above

174 GONDA, J Rgveda I 36 13-14

see 3 54 above

175 GONDA, J *The Ritual Functions and Significance of Grasses in the Religion of the Veda* VKNAW-Lett -NR 132, North Holland Publ Co, Amsterdam, 1985, 260

trna kusa darbha durva muñja kasa barhis prastara veda kurca brsi

Rev B B CHAUBEY, *VIJ* 24 152 56 K MYLIUS *IIJ* 30 304-06 R S *ZDMG* 138 (1) 197-98

176 GONDA, J A propos of *Śatapatha Brahmana* 2 4 1

see 17 20 above

177 GONDA, J *Rice and Barley Offerings in the Veda* Orient Rheno Traiectina - 31 Brill, Leiden, 1987, ix + 235

an examination of the offerings of *purodāsas* and of the offerings of boiled rice or barely (*carus*) wh often accompany and complement those of *purodasas* discussion of *purodāśas* organized acc to the numbers of *kapalas* used to prepare them references from *Brahmanas* and *Śrautasūtras* considers designations of gods to whom offerings are made deity is characterized by adjective with *mant* or *vant* suffix occasionally with *in* suffix

Rev Joel P BRERETON *JAOS* 110 369-71 J FIŠER *AO* 50 234-35 C G KASHIKAR *ABORI* 69, 309-12, K MYLIUS *IIJ* 32 141-43 Karel WERNER *JRAS* 1988 (2) 426

178 GONDA, J *Prayer and Blessing Ancient Indian Ritual Terminology* Orient Rheno Traiectina - 3 , Brill, Leiden, 1989, X + 200

mainly discusses the word *āśis* (=blessing) in Veda (ritual) shorter chh on *radhas svastyayana*

Rev. Joel P BRERETON JAOS 111 410-11, K MYLIUS, IIJ 34 60-63

179 GONDA, J *The Functions and Significance of Gold in the Veda* Orient Rheno Traiectina – 37, Brill, Leiden, 1991, 266

1 significance of gold in Vedic lit 2 use of gold in rites and ceremonies 3 gold in speculative thought 4 about *hiranyagarbha* see 34 73 above

Rev K. K RAJA *ALB* 55 133-35

180 GUNE, Jayashree A Pasu sacrifice and the Śāstras. *SP*, 2nd Seminar on Inst of Sacrifice VSM, Poona, 1986

concept of *ahimsa* started being prominent from *Up* times (e g *ChUp* 8 15 1 *ahimsan sarvabhutani*) how are *ahimsā* and ritual killing reconciled by *sastras*?

181 GUPTA, Manoharlal Aditi ka asva rupa aura usakā medha

see 50 22A and 53 41 above

182 GUPTA, Rani Agnihotra yaga – eka vivecana (Hindi). *31 PAIOC*, Poona, 1984, 197 206

183 GUPTA, Sudhir Kumar Asvamedha (Hindi) *Veda-Savita* 5 (10–12) May–July 85

serially see 54 184 below

184 GUPTA, Sudhir Kumar Svāmidayānandasarasvatīmatena ṛgvediye 1 162-163 iti suktadvaye 'svamedhasya parikalpah (Sk)

see 3 56 and 54 183 above

185 GURAGAI, Jagannath Daksinapurva esiyaksetrasya trisu desesu vaidikayajñasamsthayāh prabhavah *SP*, 35 AIOC, Haridwar, 1990, p 24

186 HECHS, Peter Mahachamasya and the fourth vyahriti *Advent* 32 (3), Aug 75, 55 57

187 HEESTERMAN, J C Vedisches Opfer und Transzendenz, ,, 73

(= *VBD* IV 54 112) (see *VBD* IV 80 285) sacrifice was a medium bet the human and th transcendental worlds—this idea was later replaced by the notion that sacrifice was know ledge that pointed the way to transcendence, see 54 189 below

188 HEESTERMAN, J C Veda and society Some remarks a propos of the film "Altar of Fire *Stud Or* 50, Helsinki, 1981, 51-64

189 HEESTERMAN, J C Opferwildnis und Ritualordnung

(= *VBD* IV 54 114) (see *VBD* IV 57 146) ritual stands bet the world and transcendence, and bears ambivalence of order and chaos see 54 187 above

190 HEESTERMAN, J C Other folk s fire (in) *VBD* IV 54 283, Vol 2, 76-94

191 HEESTERMAN, J. C Flood story and ritual

see 53 44 above

192 HEESTERMAN, J C Non violence and sacrifice *Ind Taur* 12, 1984, 119-127

the typical fus on of *ahimsa* and vegetarian sm arose from brahman c ritual thought Vedic ritual tho desoc alized and set apart in its own transcendent sphere still recogn zes and ass gns a place albeit a reduced and strictly controlled one, to mundane interest, confli ct and v olence th s paradoxical double orientation may well be dec sive

193 HEESTERMAN, J C The ritualistic problem (in) *Amrtadhara* (R N D Fel Vol), 1984, 167-179

achievement of the Vedic ritual sts was that they f rged a way out from the archaic cycle of destruct ve violence

194 HEESTERMAN, J C *The Inner Conflict of Tradition Essays in Indian Ritual, Kingship, and Society*

see 48 115A above (a collection of 13 art cles already publ shed) Brahm n ritual and renouncer (*VBD* III 54 73) the quest on that occupies rel thought does not appear to turn on brahm n superiority or its rejection but on the po nt of who is the true brahmin on these points both orthodox and heterodox thinkers seem to agree to a great extent

Rev N J ALLEN, *IIJ* 30 306-09, B G GOKHALE, *AHR* 90 (5) 1251, L M YOUNG *Anthropos* 82, 699-700

195 HEESTERMAN, J C. Self sacrifice in Vedic ritual. (in) *Gilgul* (*Numen* 50, Suppl Werblowsky Fel Vol), 1987; 91-106

essential ambivalence of sacrifice wh results from the interplay of self sacrifice and sacrifice by an outside agent

196 HEESTERMAN, J C Somakuh und Danaergabe
see 50 211 above

197 HERRENSCHMIDT, Olivier Les formes sacrificielles dans l hindouisme populaire (in) *Systemes de pensee en Afrique noire le sacrifice* II, 1978, 115-133

198 HERRENSCHMIDT, Olivier Role of sacrifice in Brahmanic and "testamentary' religions (i e Christianity, Judaism, Islam) contrasted (in) *Between Belief and Transgression Structuralist Essays in Religion, History, and Myth* (ed Michael IZARD, Pierre SMITH), Univ Chicago Press, 1982

199 HILLEBRANDT, Alfred *Das altindische Neu- und Vollmondsopfer in seiner einfachsten Form* Akad Druck- und Verlagsanstalt, Graz 1981, xvii + 199

(unaltered reprint of 1879)

Rev I FIŠER *AO* 45 177-78

200 HILLEBRANDT, Alfred *Ritual Litteratur Vedische Opfer und Zauber* Grundriss der IA Philologie und Altertumskunde, III (2), Graz, 1981, 199

(reprint of 1897)

Rev Harry FALK *ZDMG* 133 (2) 458-59 J FILLIOZAT *JA* 271 158 59

201 HOUBEN, Jan E M *Pravargya Brahmana of the Taittiriya Aranyaka* Mot Ban , Delhi, 1991 146

Rev K. K. RAJA *ALB* 55 156-57

202 HUBERT, Henri MAUSS, Marcel *Sacrifice Its Nature and Function* Chicago, 1964

Engl sh transl of the French original (Par s 1898) by W D HALLS

203 IKARI, Yasuke The Agnicayana rite and the old Upanisads (Jap) *Shukyo Kenkyu* 49 (2) Sept 75 51-73

204 IKARI Yasuke The Purusasukta in the Agnicayana rite

see 3 62 above

205 IKARI Yasuke Notes on studies of Hindu rituals (Jap) (in) *Rel and Culture of Sri Lanka* (Jap) (ed Keiji IWATA) Osaka 1982, 93 106

206 IKARI, Yasuke Ritual preparation of the Mahavira and Ukhā pots (in) *VBD* IV 54 283, Part III 168-177

207 IKARI Yasuke The Vedic ritual and its world view (Jap) (in) *Oriental Thoughts Indian Thoughts* 3 Iwanami Lecture Series Vol 7, Tokyo 1989 49-64

208 IKARI Yasuke The development of mantras of the Agnicayana (1) on the place of bahvrca mantras and their recensions IWVS, Harvard Univ June 89

(1) *Sam dl enī* vss for a spec al *pasi ba dha* (2) *Ip ī* hymn for a spec al *pasubandl a* (3) *Yajyanuvakya* vss for a special *paśuba idl a* (to be rec ted at hree main offerings for Prajāpati) (4) *Aprat ratha* hymn to be rec ted at carry ng the f re to *Agn c ti* see 54 209 below

209 IKARI Yasuke The development of mantras in the Agnicayana ritual (1) — on the treatment of *hautra* mantras — *Zinbun* 24, Inst for Res in Humanities Kyoto Univ, 1989 1-11

see 54 208 above [th e redactors of *YVs* regarded the *hau a* elements as a kind of supplemental materials wh do not constitute the indispensable portion of their *yajus*- corpus] the characteris ic treatment of *hautra* elements of Agn cayana in *TS* leads us to the supposit on that the Agn cayana ritual was relatively n w component in *TS*

210 ITTIRAVI NAMBUTIRI Yaga and Agni (Maly) *Mathrubhumi Daily*, 17 4 1975

211 JAGADISHVARANANDA SARASVATI, Swami, OMPRAKASH (ed) *Adarśa Nityakarma Vidhi* Satyananda Smaraka Trust, Arya Samaj, Hindaun City, 14 + 190 + 42

based on Swami Dayananda s *Pancamahayajnavidhi aura Samskaravidhi*

212 JAGADISHVARANANDA SARASVATI, Swami (ed) *Pañcayajñapradipika* Delhi, 1986, 224

(comm by J)

213 JAIN, Kunwarlal *Vaidika yajñavidya* Delhi, 1991, 359 + 8

214 JAMISON, S W *The Ravenous Hyenas and the Wounded Sun Myth and Ritual in Ancient India*

see 53 47 above

215 JAMKHEDKAR, A P Vedic sacrifices in archaeological findings (in) *Sacrifice in India*, Viveka, Aligarh 1987 159–164

(paper at Seminar on Sacrifice in India Bombay Univ) in early hist period epigraphical evidence

216 JHA, Damodar Pasubandhavimarsah *SP*, 35 AIOC, Haridwar, 1990, p 40

pasubandhe pasuśabdo na catuspadpaśumatravacakah api tu bahirupena upahrtah pranivisesah iti asya arthah

217 JHA, Lakshminath Maithilanrpadvārā karmakandasya samraksanam *SP*, 32 AIOC, Ahmedabad 1985 40 41

218 JHA Lakshmishvar Śudranam adhane 'dhikarah (in) *Lakshmanadatta Chaturveda Comm Vol*, Delhi, 1986, 148 152

ŚYV 26 2 permits Sudra s participation prohibition of Śudra is a later phenomenon

219 JHA, Raghavendra Pancamahayajnanam āvasyakatvam *SP*, 32 AIOC, Ahmedabad, 1985, p 41

220 JOG K P Vedic sacrifice and Kalidasa *SP*, 2nd Seminar on Inst of Sacrifice, VSM, Poona, 1986

221 JOG K P Sacrifice in the Gṛhya tradition (in) *Sacrifice in India* Viveka, Aligarh, 1987, 88 91

gṛhya ritual having connection with Agni gṛhya ritual wh. does not have any connection with Agni (e g Saṁdhyā vandana) local influences on gṛhya ritual

222 JOGLEKAR, P S Yajña – mental disorders in Āyurveda and neuro physiology *SP*, Seminer on Sacrifice Vedic and Avestan, VSM Poona, 1985

223 JOSHI, G G Some contemporary sacrificial rituals *SP*, Seminar on Sacrifice in India Bombay Univ, 1986

224 KANGA M F Haoma sacrifice in Avesta *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM Poona, Aug 1985

225 KANTAWALA, S G Sacrificial elements in the Purāṇic vows *SP*, Seminar on Sacrifice in India, Bombay Univ, 1986

Purāṇic *vratas* as substitute of Vedic sacrifices see 54 226 below

226 KANTAWALA, S G Sacrificial elements in the Purāṇic vows *SP*, 33 AIOC, Calcutta, 1986, p 17

see 54 225 above

227 KAPUR, Karma Narayan Vaidika – Yajna (Hindi) *Vedavani* 42 (7) May 90, 25–26

228 KARAPATRI Swami Yajnamimamsa (in) *Bhagavan Datta Chaturvedi Comm Vol*, Mathura, 1978

229 KARTTUNEN, Klaus *Jaiminisamaprayoga – South Indian Handbook of Vedic Ritual* (Finn) DD, Univ Helsinki, 1985 (Manuscript)

introd crit ed transl. and comm

230 KARTTUNEN, Klaus Medieval texts on the *gṛhya* ritual of the Jaiminiya Sakha *BEI* 7 8, 1989–90, 141–156

see 8.18 above

231. KASHIKAR, C. G. *Vārāha-Śrautasūtra* I. 7: Cāturmāsyāni – critical and exegetical study.

..see 24. 76 above .

232. KASHIKAR, C. G. *Vārāha-Śrautasūtra* II : Agnicayana – a critical and exegtical study.

..see 24 77 above .

233. KASHIKAR, C. G. *Varāha-Śrautasūtra* III. 1. 1–2.2: Vājapeya and Dvādaśāha– a critical and exegetical study.

. see 24 78 above .

234. KASHIKAR, C. G. Vedic ritualistic studies : a retrospect and prospect. *Ṛtam* 16–18 (G C. Sinha Comm. Vol.), 1984–86; 177–183.

. survey of recent studies

235. KASHIKAR, C. G. The area of Śyenaciti in the Āpastamba tradition. *K. S. Birth-Cent. Comm Vol – Part II*, K. S. R. I., Madras, 1985, 21–26.

. a crit study of the literary sources indicates that Agni to be piled up for the first time must have an area of 7 1/2 *puruṣas*; consequently the trad of the *ekavidha* Agni prevailing among the Āpastambins can't be said to have a sound basis the old trad. of *saptavidha* Agni wh. was in vogue in all other recensiors since the beginning was thus set aside

236. KASHIKAR, C. G Introduction (Sanskrit) to *Gṛhyāgnisāgara*, Gokarna, 1986

237. KASHIKAR, C. G A structural analysis of Agnihotra. (in) *Sacrifice in India*, Viveka, Aligarh, 1987, 16–28

. (paper, Seminar on Sacrifice in India, Bombay Univ , 1986).. (1) Vedawise distribution, (2) accommodation of rites, (3) stages initial, principal, concluding, (4) three constituents : *dravya, devatā, tyāga* (offering), (5) agents sacrificer, his wife, priests; (6) medium of offering fire, other substances (e g. footprint of the cow or stump of a tree) (7) recitation of *mantras* · *Yajurveda* (recitation and muttering), *Ṛgveda* (low tone, middle tone, high tone, graded speed), *Sāmaveda* (chanting by resorting to notes), (8) philosophy and psychology, spirituality, magic, combination of spirituality and magic, (9) sociology

and economics individual worship, collective worship, social solidarity economic distribution

238 KASHIKAR, C G, PARPOLA, Asko Śrauta traditions in recent times (in) *VBD* IV 54 283, Part III, 199–251

239 KASHIKAR, Mandakini Samdhyā worship of the Atharvans – a comparative study

see 7 13 above

240 KLOPPENBORG, Ria (ed) *Selected Studies on Ritual in the Indian Religions* (*Numen* Suppl – 45), Leiden 1983, vi + 208 + 1 pl

(Essays presented to D J HOENS) contains an 'Index of ritual terms', H W BODEWITZ, 'The fourth priest (the Brahman) in Vedic ritual' (see 54 54 above)

241 KNIPE, David M *Sapiṇḍīkaraṇa* the Hindu rite of entry into heaven (in) *Religious Encounters with Death* (ed F E REYNOLDS, E H WAUGH), Penn State Univ Press, 1977, 111–124

(see *VBD* IV 47 104) with few exceptions the Hindu rites at the time of death and the procedures for cremation (*antyeṣṭi*) are fairly uniform throughout the regions of India this supposed ritual inertia contrasted with the profound philosophical developments of classical thought

244. KOLHATKAR, Madhavi. About the redressing rites after the Rājasūya. *SP*, 32 AIOC. Ahmedabad, 1985; 43–44.

> ..the performer of R becomes deprived of strength, valour, glory, etc. *AitB* description of R ; Ksatriya sacrificer becomes a Brāhmaṇa for the performance of R by making certain offerings before *dīkṣā*, by means of certain offerings at the end, he again becomes Ksatriya

245. KOLHATKAR, Madhavi Surā as medicine in the Sautrāmaṇī. *BDCRI* 44, 1985, 75–78.

> . *surā* was used in popular medicinal rites — as a remedy for vomiting and evacuation when the rites of Ksatriyas were accepted in the Vedic ritual, *surā* was also included in it .

246. KOLHATKAR, Madhavi The relation between the Agnicayana and the Sautrāmaṇī. *ABORI* 67, 1986; 109–115.

> ..[two types of S (1) Caraka-S (performed as part of Rājasūya, (2) Kaukili S (either *nitya* or *naimittika* or *kāmya*)] ..in *TS* S is eulogistically connected with *cayana*, it is Caraka-S . Mīmāṁsakas have connected S with *cayana* as part of it.. in all likelihood, it is due to the influence of *Pūrvamīmāṁsāsūtra* that, in *KātŚS*, Kaukili S is connected with *cayana*

247. KOLHATKAR, Madhavi. The method of preparing surā according to the Vedic texts *BDCRI* 46, 1987, 41–45.

> ..ref to diff *ŚS* mention of Sautrāmaṇī knowledge of Vedic ritualists about preparation of *surā* seems to be quite advanced..

248. KOSKIKALLIO, P. Jaiminibhārata and aśvamedha. *SP*, 8 WSC, Wien.

> ..assesses *Jbh* for the study of Vedic ritual and its evolution.. *aśvamedha* is pivotal to understanding this process of change..

249. KRAMRISCH, Stella. The Mahāvīra vessel and the plant pūtika. *Ethnomycological Studies* 10, Yale Univ. Press, 1986.

> . (= IV. 54 147).. see 54 252 below..

250. KRICK, Hertha. *Das Ritual der Feuergründung* (*Agnyādheya*).

> . (= *VBD* IV 54 150) see 54 266 below..

..,.74

Rev G EICHINGER FERRO LUZZI *RSO* 56 219-21 H FALK *ZDMG* 135 (1) 139 41 William K MAHONY *Hist Rel* 23 (4) 392-94 K MYLIUS *IIJ* 27 (3) 211-13 B OGUIBENINE *RHR* 205 (3) 301 05 Karel WERNER *JRAS* 1984 (1) 155 56 J C WRIGHT *BSOAS* 46 (2) 412

251 KRISHNALAL Vedavyākhya men karmakāndasiddhānta kī bhūmikā (Hindi)

see 30 75 above

252 KUIPER, F B J Was the Putika a mushroom? (in) *Amrtadhara* (R N D Fel Vol) 1984, 219-227

refutes Stella KRAMRISCH s view (see 54 249 above)

253 KULKARNI, R P The *śyena citi* of peculiar shape *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug 85

ref to a manuscript drawing (Prajna Pathasala Wai) wh indicates dimensions of a *śyena citi* of one square *puruṣa* area

254 KULKARNI, R P Difference in arrangements of fire places, Vedi and Mandapa for Darśapurnamāsa sacrifices according to different Śrautasutras *SP*, 2nd Seminar on Inst of Sacrifice, VSM, Poona, 1986

255 KULKARNI, R P Management of sacrificial ceremonies of ancient India *JOIB* 36 (1-4,) 1986-87, 45-54

256 KULKARNI, R P Critical path method applied to Aśvamedha sacrifice *JOIB* 39 (1-2), 1989, 5-14

crit path method is a powerful dynamic tool for the planning and management of all types of projects applied to the activities related to the preparations for the performance of Aśvamedha 14 items connected with critical path method charts and calculations given

257 KULKARNI, V M Sacrifice in the Jaina tradition *SP*, Seminar on Sacrifice in India, Bombay Univ, 1986

258 KUNWARLAL, Vyasasisya *Apastambakalpa men Yajña vidya* (Hindi)

see 24 7 above

259 KUNWARLAL Vyasasısya *Ārsayajñavıdya* (Hındı). Itihasavıdya Prakashan, Delhı, 1988, 67 + 200

260 KUNWARLAL Vyasasısya *Vaıdıkı Yajñavıdya* (Hındı). Itihasavıdya Prakashan, Delhı 1991 6 + 359 + 8

DD comparatıve study of *ĀpŚS* and *KatŚS*

261 LAL, S K Female dıvınıtıes vıs a vıs Srauta rıtes. (ın) *A G Swaın Fel Vol* Utkal Unıv Bhubaneshwar, 1985; 129–136 (also) *HSAJIS* 2 (1 2) 1987, 68 ff

(also *SP* 32 AIOC Ahmedabad 1985 44–45) such female d vın tıes are purely Ved c ın the r provenance no trace of ınd genous and Śıva rel d v n t es

262 LAL S K Ghṛtakambala rıte ın the Atharvaveda Parısısta 53

see 5 26 above

263 LIDOVA, Natalya Rıtual sources of Sanskrıt drama

see 38 10 above

263A LYSENKO V The rejectıon of Vedıc rıtual and God-Creator ın ancıent Indıan tradıtıon (ın) *Free thınkıng and Atheısm ın Antıquıty* Myal Pnblıshers Moscow 1986

264 MAHADEVA SASTRI Yajnasıstaśınah santah (ın) *Lakshmanadatta Chaturveda Comm Vol* Delhı 1986, 125–132

ımp of *pan a mahayajnas* n the l fe of a *dv ja*

265 MAHATA K V Vedasvārasyam adhvare paryavasyatı no kratau (Sk) *SP* 32 AIOC Ahmedabad 1985, p 470

adhva a — sacrıfice wıthout *h msa* *kratu* = sacrıfice characte-r zed by *h msa*

266 MAHONY Wıllıam K A new descrıptıon and ınter-pretatıon of the Vedıc Agnyadheya rıtual *Hist Rel* 23 (4), 1984, 392 94

re 54 250 above

267 MALAMOUD C Exegèse de textes exegèse de rıtes

see 30 80 above

268 MALAMOUD, C Paths of the knife carving up the victim in Vedic sacrifice (in) 54 158 above, 1–14

pasoh vibhaktih the authors of the Vedic treatises on sacrifice appear overridingly preoccupied with how best to proceed so that the parts resulting from the division of the body reconstitute themselves so as to form a living whole recomposition specially addressed in the hermeneutics and apologation of the *Brahmanas* the treatises on sacrifice are like a laboratory of discussive thought with rites as their working material the authors of the *Brahmanas* and the *Śrautasutras* provide an outline and in some cases even a precise formulation of some of the essential categories in grammar

269 MALAMOUD C The contractual body of the gods remarks on the Vedic rite of tanunaptra (in) 54 158 above, 15–31

cf *VBD* IV 54 162 modelled on a contract among the gods in order to defeat the demons the gods stopped acting in isolation and formed themselves into a group whose cohesion was guaranteed by each of them depositing their most precious bodies with a witness to their oath author reflects on (1) the multiplicity of bodies peculiar to the same divine person (2) scission within an individual as a precondition for establishing the polity and (3) the difference in Indian theory bet. political bond and social organization

270 MALAMOUD, C *Cuire le Monde Rite et pensee dans l'Inde ancienne*

see 34 112 above (see C MALAMOUD Cuire le Monde *VBD* IV 73 54 M interprets every sacrificial and allied act as cooking, physically or symbolically)

271 MALIECKAL Louis Sacrifice core of Vedic religion and Christianity *Journal of Dharma* 14 (4) Bangalore Oct Dec 1989

272. *Mantras et diagrammes rituels dans l Hindouisme*

see 48 165 above

273 MATSUNAMI Yoshihiro The relationship between the Vajasaneyi Samhita and Mahabharata with reference to a *mantra* recited in the Rajasuya (Jap)

see 11 29 above

274 MEHRA, Baldev Singh The srauta sacrifices described in the Kausika Sutra

see 24 44 above

275 MICHAELS, Axel *Ritual und Gesellschaft in Indien Ein Essay* Neue Kritik, Gutschow, Frankfurt, 1986 142+illustr

Rev A B *ZDMG* 138 (1) 198

276 MINKOWSKI, Ch Z *The Maitravaruna Priest* DD. Harvard Univ, 1986, 395

see 54 281A below

277 MINKOWSKI, Ch Z Janamejaya's *sattra* and ritual structure *JAOS* 109 (3), 1989, 401-420

the architectural regime of the Vedic sacrifices can be said to be one of embedding in that it makes use of a hierarchical principle in building up larger rites that include distinct even 'episodic sobrites this helps us to see the rationale behind the choice of the setting of the *MBh* in Janamejaya s *sattra* *MBh* drew its inspiration for using a sustained frame story from the embedding structure of the Vedic ritual

278 MINKOWSKI, Ch Z Rgveda Prose Khilas (Nivids and Praisas) and their relation to Vedic texts and schools

see 4 33 and 33 44 above

279 MINKOWSKI, Ch Z The Udumbara and its ritual significance *WZKSA* 33, 1989, 5-23

physical characteristics of U (*Sam* and *Br*), botanical information significance of U (*Sam* and *Br*) etymology, ritual uses

280 MINKOWSKI, Ch Z The Rathakāra's eligibility to sacrifice *IIJ* 32 (3), 1989, 177-194

(ref *TB* I 1 4 8) evidence from *ŚS GS Mimamsa Dharmasastra Vyakarana* h st records other Vedic evidence modern theories about Rathakara Ṛbhus as mythological embodiment, the locus for the system of symbols associated with crafting chariots crafting praise and crafting sacrifice Ṛbhus as devatas of Rathakara at Agnyadhana

281 MINKOWSKI, Ch Z The Sarasvati in Vedic ritual and epic pilgrimage *SP*, 8 WSC, Wien 1990

Late Vedic texts describe an unusual type of *Sattra* wh is to be performed while moving upriver along the east bank of Sarasvatī, the *Sattra* concludes at Plaksa Prasravaṇa where the river emerges from the mountains and the *avabhṛtha* is p rfor-med at Karapacava in the Yamuna compared with Balarama s *tīrthayātra* described in the *Śalyaparvan*

281A MINKOWSKI, Ch Z *Priesthood in Ancient India A Study of the Maitravaruna Priest* Publ of the De Nobili Res Library – 18, Wien, 1992, 272

see 54 276 above M s duties in animal sacrifices, in Agni stoma, Upavaktṛ, Prasastr, M, the two divine Hotṛs, M s *danda* crit ed of *Praiṣadhyaya*, The M *prayogas*

282 MISHRA, Madhusudan Sacred thread origin and development Does it have any Vedic sanction ? *JOIB* 39 (1-2), 1989, 15-23

represents only a popular belief, later Smṛtikaras mystified a cord of thread, has no Vedic sanction, need not be the pivot of *upanayana*

283 MISHRA, Raiendra Prasad Āpastambiyādhanaviveca-nam (Sk) *Sagarika* 23 (3), 1983-84, 63-80

284 MISHRA, Rajendra Prasad Pandita Madhusudana Ojhākṛtam Nirudhapasubandhavivecanam (Sk) *Paper*, A S Vidvat Sammelana (M Ojha), R P V P, Jodhpur, 1990, 6

285 MISHRA, Ramakrishna Yajña bahujanahitāya bahujanasukhāya *SP*, 35 AIOC, Haridwar, 1990, p 58

286 MISHRA, R C Paippalādiya Naksatrakalpa rite a brief survey *SP*, 33 AIOC, Caclutta, 1986, p 21

see 5 29 above

287 MISHRA, Umesh *Yajña-karma paddhati* Varanasi, 1988, 6 + 240

288 MISHRA, Yugal Kishor Yajñatattvadarsanam (Sk) (in) *Navonmesa*, G Kaviraj Comm Vol, Varanasi, 1987, Sk. 118-124.

also *SS* 39, 1984-85 93-100 *Yajña-vaidika śrauta smarta* – d ff kinds in each category

289 MISRA, S N Vedic philosophy and ritual of nomadism and settlement *Typescript of paper*, 32 AIOC, Ahmedabad, 1985, 7

MS 3 2 2 *yajavarah* (*prajah*) and *kṣemyah* (*prajah*) — not two types of people but two ways of life *MS* 5 2 1 *yogakṣema* concept two modes of divine creation *viṣnukrama* and *vatsapra* (*ŚPB* 6 7 4 7) *vatsapra* part of ritual marks the cessation of the nomadic and the beginning of the settled life

290 MISTREE, K P The Zoroastrian concept of sacrifice. (in) *Sacrifice in India*, Viveka, Aligarh, 1987, 66–72

paper Seminar on Sacrifice in India Bombay Univ 1986

291 MODAK B R Aspects of ritual in the Atharva-Parisistas

see 5 30 above

292 MOHAPATRA, Gopinath The cow sacrifice in the tradition of India as referred to by Kālidāsa (in) *Sk and World Culture* (Proc 4 WSC), Berlin, 1986, 462–466

ref *Meghaduta* (*Purvamegha*) 51 47 river Carmanvatī (Kalidasa does not mention Carmanvatī but Mallinatha *rantidevasya gavalambheṣu ekatrasambhrtat raktanisyandat carmaraśeh*)

293 MONE Neelima Arising out of *KauśS* 75 23 *Bh Vid* 44 (1–4), 1984, 76–83

ref to the rite of *veṣta vicartana* – a part of *vivaha*-ceremony with the *mantra pra tva muñcami* (*veṣta* = a band that is tied around the hair of the bride) two *mantras* beginning with *pra tva muncami* (*AV* 14 1 19 and 14 1 58) author suggests that *KausS* implies two rites of untying (of hair and girdle)

294 MONE, Neelima Water as a means of pacification *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug 1985

evolution of the function of water in Vedic and Avestan ritual

295 MOODY, T F *The Agniyadheya establishment of the sacred fires* DD, McMaster Univ, Toronto, 1980, 312

Rev H FALK ZDMG 135 (1) 139–41

296 MOORE, R J *Tradition and Politics in South Asia* (= *VBD* IV 82 352) discussion is essentially on the Hindu Great Trad (Rev HEESTERMAN in his paper argues that the sacrificial ritual relates to a pre state system and that a dichotomy bet power and authority was not possible)

Rev Romila THAPAR and S GOPAL *IHR* 5 342–43

297 MOORE, S F, MAYERHOFF, B G (ed) *Secular Ritual* Amsterdam, 1977

298 MUKHOPADHYAY, Biswanath On the recitation of the 'Sāmidhenī' verses

see 37 49 above

299 MUKHYANANDA, Swami *Om, Gayatri, and Samdhya* Sri Ramakrishna Math, Madras, 1989, 88 + x

300 MULAY, R A Yajurvedagranthoktā agnihotraprayascittayah (Sk) *SP*, 34 AIOC, Visakhapatnam, 1989, p 2

301 MULAY, R A Agnihotrāce samanya svarupa (Mar) *Vedaprabha*, 161 169

302 MUNISHWARANANDA SARASVATI, Swami Yajñon men patnī yajamana aura ṛtvijon kā paridhana kevala śveta vastra (Hindi) *Vedavani* 37 (11), Sept 85, 5–8

only white garment in sacrificial ritual for sacrificer his wife and priests (also in *Vaiśvanara* ed Swami DIKSANANDA)

303 MUNISHWARANANDA SARASVATI, Swami Havirdravya se āhutiyan (Hindi) *Vedavani* 44 (5) Mar 92, 12–14

304 MYLIUS Klaus Acchavākiya und Potra Vergleich zweier vedischer Opferpriesteramtes *Altorient Forschung* 9, 1982 115–131

(see *VBD* IV 54 180) also cf K MYLIUS Acchavakīya und Potra ein Vergleich (in) *Sk and World Culture* (Proc 4 WSC) 1986 471–474 Acchavaka and Potṛ belong to the Hotṛ group hist chronological position of A in old Indian ritual cult the role of A. in Agnistoma P is connected with

Rtu yajas and the Maruts – he is already mentioned in *RV*, Potrs show greater uniformity and continuity than A Accha-vakIya came later from the pt of view of social status, A and P were not significantly diff from each other however P had a longer trad than A and therefore had a higher status

305 NARAYANAN, K P Vedic way (Agnihotra) to beat pollution *AH* 3 (20), Jan 86 27-28

306 NARAYANA SARMA *Śriśuklayajurvedīya madhyandina-vajasaneyinam ahnika sutravali*

see 12 12 above

307 NAVARE, S K Pindapitryajña independent rite or subordinate to Darsa sacrifice? *SP* 32 AIOC, Ahmedabad, 1985, p 48

TB I 3 10 *amavasyayam aparahne pindapitryajnena caranti* acc to Jaimini this *yajna* has a separate existence, acc to Katyayana it is to be regarded as a part of Darsesti these views are discussed

308 NAVARE, S K Yajnavisayaka vividha bhumika (Mar) *SP*, 2nd Seminar on Inst of Sacrifice, VSM, Poona, 1986

various attitudes re sacrifice

309 NAVATHE, P D agnavaisnavam havih, *Nirukta* 7 8 *ABORI* 66, 1984, 141-154

—explanation of Skanda Mahesvara and Durga Agnavisnū to be understood not as dual divinity but as mentioning Agni and Visnu together concept of the dual-divinity Agnavisnū not much developed *mantras* relating to Agnavisnū do not occur in the available *RV Samhita* (possibly the *RV Sam* known to the *Brahmanas* did contain Agnavisnū hymns) Agnavisnū-*mantras* in *TS* if a suitable *mantra* is not available in the Veda of a particular school it may be freely taken over from the Veda of another school

310 NAVATHE, P D Anusangapatha *SP*, Seminar on Sacrifice, Vedic and Avestan VSM, Poona, Aug 1985

anusanga extension of the elliptical *mantras* in elliptical form to be recited at the *svadhyaya* to be recited in extended form at the time of their employment in ritual *anusanga* – an exclusive feature of *yajurmantras*

311 NAVATHE, P D Some observations on the Darśa-Purnamāsa sacrifices of the Katha Śākhā (in) *Sacrifice in India*, Viveka, Aligarh, 1987, 37-40

paper presented at the Seminar on Sacrifice in India Bombay Univ 1986

312 NAVATHE, P D The offering of agnīsomiya purodāśa at the Full Moon sacrifice *SP*, 7 WSC, Leiden, 1987, p 104

313 NAVATHE, P D On the *prasthitam havih* *ABORI* 68, 1987, 645-651

ŚPB 3 8 2 26 27 (animal sacrifice to Agnīsomau after the last *pra argya* and *upasad* rites of Agnistoma) the word *prasthita* not to be used in Adhvaryu s call to Maitravaruna for the *yajyas* procedure prescribed in diff *ŚS* discussed peculiar linguistic feature reflected in the use of *prasthita* noticed in Panini s system of grammar

314 OGUIBENINE, B Identity and substitution in Vedic sacrificial ritual Essay on a case of figurative disguisement of the formal scheme *Semiotica* 47, 1983, 165-179

314A OGUIBENINE, B From a Vedic ritual to the Buddhist practice of initiation into the doctrine (in) *Buddhist Studies* (ed P DENWOVEL, A PIATIGORSKY), Collected Papers on South Asia 4, London, 1983, 107-123

315 OGUIBENINE, B Le sacrifice du porc chez les Indo Iranians et quelques questions annexes (in) *Etudes indo europeennes* (G Dumezil Comm Vol) I 1987, 45-53

316 OGUIBÉNINE B La religion du sacrifice vedique et le sort de l officient et tu guerrier dans l'Inde brāhmarique (in) *Mito storia societa* (ed Mario GIACOMARRA, Elio MARCHETTA), 1987, 193-209

317 OGUIBENINE B *Le deesse Usas, Recherches sur le sacrifice de la parole dans le Rgveda*

see 4 36 and 51 4 above

318 OGUIBENINE B La genuflexion dans le rituel vedique et en indo europeen *Paper*, IWVS Harvard Univ, June 89

319. ORANSKAJA, T. I. A secred drink *iḍā* – what is it? *Papers by Soviet Scholars,* 6 WSC, Philadelphia, 1984, 104–108.

..(*iḍā* has a wide spectrum of lexical meanings) in Vedic ritual, *iḍā* is the name of offered butter milk . constant connexion bet *iḍā* and Mitravaruṇau emphasized in Vedic texts, particularly the *Brāhmaṇas* (*āmikṣā* and *payasyā* also considered) .

320. PANAINO, Antonio An aspect of sacrifice in the Avesta. *EW* 36 (1–3), Sept 1986 (1988); 271–274

..clear connection bet sacrifice and strengthening in *Avesta* confirmed by Vedic evidence ref to *mahas*–broad semantic range.. however, Vedas do not record any examples of an enhancing sacrifice performed by a god to benefit a champion of his

321. PANDEY, H. S. The evolution of Paurāṇika *vratas* in place of Vedic sacrifices *SP*, 34 AIOC, Visakhapatnam, 1989; 325–326.

. Aryo-Dravidian rel to counteract non-Vedic rel .. *vratas* and *tīrthas* originated out of this rel

322 PANDEY, Ram Suresh. A teleological appraisal of the principal rituals of Hindu marriage. *SP*, 34 AIOC, Visakha-patnam, 1989; p. 365.

. *RV* (cf. X 85) testifies to the fact that the credit of the earliest knowledge of marriage, based on various rites, goes to the Hindus . *AV* and *GS* . *GS*, while maintaining the Vedic structure of marriage rituals, have added *janapadadharma, deśācāra, grāmavacana,* and *kulācāra* *mantras* correspondingly adjusted..

323. PANDEYA, Om Prakash. Gavāmayanāntargatamahā-vratavimaśah (Sk). *SP*, 33 AIOC, Calcutta, 1986; 24–25.

324. PANDHARIPANDE, Rajeshvari. Metaphor as ritualistic symbol.

. see 36 25 above

325. PARDOUX, André. Mantras – what are they? (in) *Understanding Mantras* (ed. H. P. ALPER), SUNY, Albany, 1989.

326. PARKHE, M. S. *Agnihotra. The Vedic Solution for Present-day Problems.* Poona, 1982; iv + 138.

327 PARPOLA, Asko Domestic rituals of the Jaiminiya Sāmaveda (1) Nambudiri brahmins of Kerala *Paper*, 6 WSC, Philadelphia, 1984

328 PARPOLA, Asko Jaiminiya texts and the first feeding of solid food (in) 47 97 above, 68–96

329 PARPOLA, Marjatta On the language of dress and personal appearance in Indian domestic rituals (in) 47 97 above

330 PATHRIYA, Sandhya Vaidika sandhyā kī viseṣatā (Hindi) *Vedavani* 37 (1), Nov 84, 2–4

331 PATIL N B Sacrifice and fulfilment of human desires. *SP*, 2nd Seminar on Inst of Sacrifice, VSM, Poona, 1986, *SP*, 7 WSC, Leiden, 1987, p 116

> seeks to trace the basic human psychology which is at the root of the concept and practice of sacrifice studies some of the types of Vedic sacrifice and the symbolism inherent therein association of sacrifice with creation and well being of society–

332 PATYAL, Hukam Chand Anguli parigraha *BDCRI* 44, 135–136

333 PATYAL, Hukam Chand Significance of the plant *apamarga* in the Veda *ABORI* 69, 1988, 205–215

> (paper 33 AIOC) significance of *apamarga* (*Achyranthes aspera*) from the points of view of ritual myth and rel the plant wh 'wipes off evil it is a symbol of good fortune' and prosperity

334 PATYAL, Hukam Chand Vedic sacrifices are desire-fulfilling *BDCRI* 49, 1990, 339–342

> (paper at Seminar on Sacr fice Vedic and Avestan VSM, Poona Aug 1985) Vedic sacrifices performed with an aim to gain some positive results and fruits

335 PATYAL, Hukam Chand Pigeon in the Vedic mythology and ritual

> see 49 87 above

336 POTDAR, Manohar Madhavji *Agnihotra* Inst. for Studies in Vedic Sciences, Shivpuri, 1990, 26

337 PRASHASYAMITRA SASTRI Yajñesu pasuhimsāvidhānasya bhranteh kāranam tasya ca vāstavikam svarupam *Parijatam* 4 (1-2), Aug Sept 1985, 11-21

animal slaughter in Vedic sacrifice – its real significance see 54 338 below

338 PRASHASYAMITRA SASTRI Vaidika granthon evam yajñon men paśuhimsāvidhana ki bhrānti ka karana aura usakā vāstavika svarupa (Hindi) *Veda Pradipa* 2 (3) Sept 87, 22-25

synopsis in Hindi of 54 337 above

339 RAGHAVACHARYA, V S V *Rgvedi–Purva Prayoga*

see 2 9 above

340 RAHURKAR, V G *Vedic Priests of the Fire Cult*

see 32 54 above

341 RAMANATHAN P S Rg–, Yajur–, Sāma vediya samdhyāvandanam

see 49 94 above

342 RAMANUJACHARYA, T S Arunādhikaranavicārah, *V R Comm Vol*, Chowkhamba, Varanasi 1982, 35-38

rel to Jyotistoma

343 RANADE, H G Nature of the *Śrauta* (Vedic) sacrifice and related terminology *Samskrta Samskrti* UNAM, Mexico, 1984, 115-123

problems posed by the technical vocabulary in the description of *śrauta* sacrifices discusses *parigraha ankadharana, adharamula adhahpindam barhistarana*

344 RANADE, H G (ed) *Brahmatva–Mañjari Role of the Brahman Priest in the Vedic Ritual* Poona, 1984, iv + 34 + 36 + x

text and English transl

345 RANADE H G Some terms and concepts in the Śrauta ritual *SP*, 32 AIOC, Ahmedabad, 1985 p 81

considers (words) *śamyaparidhi* (*BaudhŚS* 14 17) *vrthagni* (*BaudhŚS* 13 43 etc) *anguli parigraha* (*MānavaŚS*) *carman*

tions.. regular tendency of the ritualists to practise black magic thro' Vedic ritual .

354. SAHOO, P. C. Priestly *abhicāra* in the Śrauta ritual. *JOIB* 38 (1–2), 1988; 7–15.

..how Vedic priests cd practise *abhicāra* against the *yajamāna* (his person, sacrifice, family, kingdom, etc) .

355 Saṁksipta-yajñopavīta-dhārana-vidhiḥ. *Vrajagandhā* 2 (4), Jan. 87; 143–144.

356. SAMUDRA, K. D Concept of sacrifice in the Manusmṛti and the Yājñavalkyasmrtit. *SP*, Seminar on Sacrifice in India, Bombay Univ, 1986.

357. SANKARA RAMA SASTRI, C (ed). *Sāmaveda Sandhyā-vandana, Sāmaveda Upākarmaprayoga, Sāmaveda Śrāddhaprayoga.*

..see 8 20 above..

358. SANYAL, Lalita. The role of Purānas in the religious rites and services (*adhyātma-sādhanas*) of Śruti. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 344.

. *Śrutis* (Vedic and Tantric) are the source of all rel practices and rituals in India

359. SARADA, Sohanlal, *Nityasandhyāyajñopāsanavidhih.* Shahpura; 20.

360 SARASVATI, R *Brahmanic Ritual Traditions in the Crucible of Time.*

Rev : A JENNIE, *Anthropos* 76 (3–4)

361. SARASWATI, Baidyanath. *Ritual Language: A Trans-anthropological Perspective.*

..see 46 49 above..

362. SARMAH, Thaneswar. Veda āru karmakānda (Assam.). *Srsti* 7 (3–4), Gauhati, 1984.

363. SATHE, Jayashree Oblation of the remnants in the procedure of Lājāhoma *BDCRI* 47–48, 1988–89; 307–310.

(occurring as a non initial cpd in *ghrta-carman* etc. *BaudhŚS* 15 16) (concepts) *ajavaśa* (*BaudhŚS* 14 15) *svadham sam bharanti* (*BaudhŚS* 14 7) *kikkitakaram juhoti* (*BaudhŚS* 14 15) *apam samyaja* (*BaudhŚS* 14 1)

346 RANADE, H G Vaidika yajña-itihāsa va svarupa (Mar) (in) *Prasannaparijata* (Kavishvar Fel Vol), Poona, 1990, 80–84

Vedic sacrifice-history and nature *BaudhŚS* 24 1 *pancatayena kalpo jneyah—chandasa brahmanena pratyayena* (direct experience) *nyāyena* (general doctrine) *samsthavaśena* (tradition)

347 RANADE, H G *Dravyam, devatā, tyagah* in historical perspective (in) *Ultimate*, Bombay Univ, 1991, 23–27

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348 RAO, S R Concept and evolution of sacrifice in the Indus civilization and Vedic period (in) *Sacrifice in India*, Viveka, Aligarh, 1989, 1–15

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349 RAVI NAMBUTIRI, M K Soma yaga and Agni (Mal) *Mathrubhumi Weekly*, 24 4 1955

350 RAWAL, Indravadan Vasordhara mantro yajñani vibhāvana ane karmayoga (Guj) *Svadhyaya* 25 (3–4), 1988, 237–242

351 RIES, Julien, LIMET, Henri (ed) *Les rites d initiation* Centre d'hist des rel, Homo religiosus–13, Louvain, 1986, 559

352 SAHAROV, P D Vedic sacrifice and extra-Vedic deities a form of theogenesis in epic and Purānic mythology *SP*, Soviet Scholars, 6 WSC, Philadelphia, 1984, 121–124

353 SAHOO, P C A discussion of *samsava* *VIJ* 24 (1–2), June-Dec 86 (1989), 30–36

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tions regular tendency of the ritualists to practise black magic thro' Vedic ritual

354 SAHOO, P C Priestly *abhicara* in the Śrauta ritual. *JOIB* 38 (1-2), 1988, 7-15

how Vedic priests cd practise *abhicara* against the *yajamana* (his person sacrifice, family kingdom etc)

355 Samksipta yajñopavita-dhārana-vidhih *Vrajagandha* 2 (4), Jan 87, 143-144

356 SAMUDRA, K D Concept of sacrifice in the Manusmṛti and the Yajñavalkyasmrtit *SP*, Seminar on Sacrifice in India, Bombay Univ, 1986

357 SANKARA RAMA SASTRI, C (ed) *Samaveda Sandhyavandana*, *Samaveda Upakarmaprayoga*, *Samaveda Śraddhaprayoga*

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358 SANYAL, Lalita The role of Puranas in the religious rites and services (*adhyatma sadhanas*) of Sruti *SP*, 34 AIOC, Visakhapatnam, 1989, p 344

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359 SARADA, Sohanlal, *Nityasandhyayajñopasanavidhih.* Shahpura, 20

360 SARASVATI, R *Brahmanic Ritual Traditions in the Crucible of Time*

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361 SARASWATI, Baidyanath *Ritual Language A Trans-anthropological Perspective*

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364. SATYAKAM VEDALAMKAR (ed.). *Sandhyā-Agnihotra.* Bombay, 1986; 134.

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365. SATYA PRAKASH SARASVATI, Swami (ed.). *Vedic Saṁdhyā · Our Prayer Book.* Dr. Ratna Kumari Svadhyaya Samsthana, Allahabad, 1983; 56.

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375 SHARMA, D D Divine message for the performance of Havan Yagya (Agnihotra) *The Vedic Path* 46 (2), Sept 83, 45-48

376 SHARMA, Hridaya Ranjan The spirituality of Vedic sacrifice (in) *Encyclop History of Religious Quest,* U S A

377 SHARMA, Hridaya Ranjan Yāgahomayor vailaksanyavicarah *Pracyavidya,* Samvidhavisam, BHU, 1985

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378 SHARMA, Jawharilal Srāddhamīmāmsā *Kalyana* 64 (5), Aug 90, 550-555

379 SHARMA, Narayanadatta Agnistoma kī visesatāen evam usakā mahattva (Hindi) (in) *Lakshmanadatta Chaturveda Comm Vol,* Delhi, 1986, 103-106

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380 SHARMA, Narayanadatta Agnistoma yajña *SP,* 2nd Seminar on Inst of Sacrifice, VSM, Poona, 1986

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381 SHARMA, Ram Murti Sacrifice in the philosophical perspective *SP,* Seminar on Sacrifice in India, Bombay Univ, 1986

382 SHARMA, Vijay Kumar A study of mantras cited in Pindapitryajña *JGJKSV* 87 (Baladeva Upadhyaya Fel Vol), 1983, E 163-167

these *mantras* are imp not only from the ritualistic view pt but also from the view pt of the thinking and ways of Vedic society

383 SHASTRI, Dakshina Ranjan *Origin and Development of the Rituals of Ancestor Worship in India* Bookland, Calcutta, 1963

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384 SHUKLA, D Semiotics of ritual language in the context of Hindu *puja* ritual *SP*, 8 WSC, Wien, 1990

tries to find out the relationship bet the meaning of the *Purusasukta mantras* and their corresponding application in the 16 stages of a Hindu *puja* primary meaning of the *mantras* and symbolic significance of each of the 16 *upacaras* deals with the common ground covered by Vedic and Tantric rituals thro varying forms but aiming at a single purpose

385 SINGH Mahesh Vikram A Soma sacrifice signifying assimilation in the Vedic fold *48 PIHC*, Goa Univ, 1987, p 141

attempts to depict the rel procedure of assimilation of non Aryan or non Vedic into the Vedic fold as *dvijas* in the form of a Soma sacrifice called Agnistoma *ŚPB* shows that a non Aryan cd undertake this sacrifice in the hope of finding a place among the *dvijas*–for this he had to discard his dialect in favour of Sk

386 SINGH, S P Sacrificial symbolism in the Upanisads

see 22 114 above

387 SIVAKUMARASWAMY, M Ritualism in some South Indian cults (Śaiva and Viraśaiva) *SP*, Seminar on Sacrifice in India, Bombay Univ, 1986

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388 SMITH, Brian K *Ritual, Resemblance, and Hierarchy The Case of Vedic Sacrifice* DD, Chicago Univ, 1984

389 SMITH, Brian K Gods and men in Vedic ritualism Toward a hierarchy of resemblance *Hist Rel* 24 (4), 1985, 291–307

how are we to understand claims of equivalence bet the human and the divine? despite first appearances men and gods were kept ontologically distinct within a hierarchical order of mutually resembling but fundamentally separate forms the divine self and the heavenly world constructed for men by sacrificial work were but resembling counterparts to unconstructed prototypical models, not true equals of them

390 SMITH, Brian K. Sacrifice and being: Prajāpati's cosmic emission and its consequences

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391 SMITH, Brian K The unity of ritual The place of the domestic sacrifice in Vedic ritualism *IIJ* 29 (2), April 86; 79–96

one major assumption made in *Sutras* is that there was *kalpaika-tva* (unity of ritual) bet the three great classes of sacrifice (*grhya srauta soma*), the purpose of this paper to elucidate some of the guiding principles of the ritual classificatory scheme as it is found in the *Sutras* more specifically to explore those principles that underlie the fundamental division made bet *grhya* (*paka* domestic) sacrifice and *srauta* ('public', 'solemn') sacrifice *grhya* ritual – largely undocumented before *Sūtras*. some of *grhya* rites were *complementary* to and / or prerequisites for *śrauta* sacrifices discusses char of *grhyayajna pāka* = einfach, arglos (simple innocent) = most basic and hierarchically inferior *grhya / srauta* = domesticated / extended, simple / complex, inferior / superior also the relationship bet. *grhya* and *srauta* might be one of *equivalency* the Vedic ritual system — the 'unity of ritual —is hierarchically ordered on the basis of relative complexity of form modulated by the principle of resemblance whereby higher and lower are made to conform... when in relation to *srauta* ritual *grhya* sacrifice takes its place as the simple and basic form of Vedic ritualism, a formally resembling but impoverished and incomplete manifestation of its superior ritual expression at the *śruta* level

392 SMITH, Brian K Ritual, knowledge, and being: initiation and Veda study in ancient India.

see 34 170 above

393 SMITH, Brian K *Reflection on Resemblance, Ritual, and Religion*

see 47 121, 48 286 and 49 108 above classical Vedic texts dealing with sacrificial ritual in general and those dealing with domestic ritual bear close relation with each other, they have similar conceptions of man, cosmos, life after death, etc... a kind of continuity in them author establishes connections bet. Vedism and Hinduism .

Rev . M P MARATHE, *ABORI* 71, 351–52.

394 Sᴍɪᴛʜ, Brian K , O'Fʟᴀʜᴇʀᴛʏ, Wendy Doniger Sacrifice and substitution : ritual mystification and mythical demystification *Numen*, 1989

395 Sᴍɪᴛʜ, Frederick M Names of Agni in the Vedic ritual

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396 Sᴍɪᴛʜ, Frederick M *The Vedic Sacrifice in Transition A Translation and Study of the Trikandamandana of Bhaskara Miśra* BO Series 22, BORI, Poona, 1987, xxxii + 520

(some time bet 1000 and 12°0 A D , B M gathered in this work all the modifications in the Vedic sacrificial rites approved up to his time in order to consolidate the Āpastamba ritual practice) introd continuity, elaboration, and decline of sacri fice, its Hinduisation especially with ref to Viṣṇu and Śiva ritual theory was based on ritual practice and not vice versa sacrifice taken up and recast by *Up* thinkers authors of *ŚS* failed to express partiality towards one or other opinions ex pressed sacrificial ritual as an hist entity that traversed the millennia as a more or less coherent institution of unique dyna mism – later influence by the rel and philos currents

Rev Francis X Cʟᴏᴏɴᴇʏ, *JAOS* 109 (3) 458–59, T N Dʜᴀʀᴍᴀᴅʜɪᴋᴀʀɪ *ABORI* 69 323–25, Shingo Eɪɴᴏᴏ *IIJ* 34 63–78, S R Sʜᴀʀᴍᴀ, *IHR* 13, 186–88, Brian K Sᴍɪᴛʜ *Hist Rel* 29 (2), 190–91, E R Sʀᴇᴇᴋʀɪsʜɴᴀ Sᴀʀᴍᴀ *ALB* 52 260–61.

397 Sᴍɪᴛᴍ, Frederick M Agni's body

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398 Sᴍɪᴛʜ, Frederick M Financing the Vedic ritual · the Mulyadhyayaparisista of Kātyāyana

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400 Sᴏʜᴏɴɪ, Y B Some scientific aspects of Agnihotra. *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug 85

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401 SPARREBOOM, M , HEESTERMAN, J C *The Ritual of Setting up the Sacrificial Fires according to Vadhula School.* Verlag O AW, Wien, 1989, 148

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Rev J C WRIGHT *BSOAS* 54 (1), 237 38

402 SREEKRISHNA SARMA, E R The Agnihotra in the Brāhmanas *SP*, 2nd Seminar on Inst of Sacrifice, VSM, Poona, 1986

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403 SREEKRISHNA SARMA, E R Winning over the worlds through the Agnihotra *ALB* 55, 1991, 32–39

ref to Bhṛgu-episode in *JB* I 42–44 see 54 402 above

404 SRIDHARA BABU, D Yajña-Visnu identity
see 50 187 above

405 SRIRAM SARMA, C Devanāmṛṣinam ca bhagadāvadhikaravicārah *SP*, 34 AIOC, Visakhapatnam, 1989, p 34

406 Śri ṛgvedīya pratahsandhya *Vraja gandha* 2 (4), Jan 87, 137 142

407 SRIVASTAVA, Sumanalata Vaidika yajñon ke ṛtvijon ke laksana *SP*, 35 AIOC, Haridwar, 1990, p 71

considers such *lakṣanas* of the Vedic ritual priests as *arṣeya, anuyana sadhucarana vagmi anyunanga anatikṛṣna-anatiśveta, anatiriktadvayasama*

408 STAAL, Frits Report on Vedic rituals and recitations
see 37 77 above

409 STAAL, Frits The concept of scripture in the Indian tradition (in) *Sikh Studies* (ed M JUERGENSMEYER, N. GERALD BARRIER), Graduate Theological Union, Berkeley, 1979; 121-124

410. STAAL, Frits. Ritual syntax. (in) *D. H. H. Ingalls Fel Vol*, Dordrecht, 1980; 119–142.

..(see *VBD* IV 54 280) syntax has a ritual origin and is older than semantics . there is an independent level of syntax in linguistics . lg is unlogical and–pace Novalis–lg pictures the world in a roundabout fashion . see 54.421 below..

411 STAAL, Frits (ed.) *Agni – the Vedic Ritual of the Fire Altar*

. (= *VBD* IV, 54 283) .

Rev. : J. L BROCKINGTON, *JRAS* 1985 (2), 208–10, C G KASHIKAR, *ABORI* 65, 277–81, David M KNIPE, *JAS* 45 (2), 355–58, S LIENHARD, *AO* 47, 238–41; K. MYLIUS, *OLZ* 81 (5), 496–501, Richard SCHECHNER, *JAS* 45 (2), 359–63.

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..see 37.78 above..

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..see 34 13 and 54 12 above..

416. STAAL, Frits Language and ritual. *K. S Birth-Cent. Comm. Vol.*, Part 2, KSRI, Madras, 1985; 51–61.

..man, during most of his existence, was engaged in rituals and started to speak only relatively late . a very interesting feature of the use of lg in ritual is that it consists of things that are often meaningless (e g *stobhas*), the meaning of the *mantra* is not part of the ritual with wh it is connected, its ritual meaning is its *viniyoga* . concept of *brahman* (*anirvacanīya*) goes back to a pt. wh is before words, i.e, to a prelinguistic state of development, ritual belongs to that same domain; therefore, ritual and meaningless *mantras* may have rel. significance, wh. is diffe-

rent from the ordinary linguistic meanings that philosophers are generally looking for The reason is simple lg came later than ritual or *mantras*

417 STAAL, Frits Mantras and bird songs

see 37 80 above

418 STAAL, Frits *The Fidelity of Oral Tradition and the Origins of Science*

see 38 12 above

419 STAAL, Frits *Rules without Meaning Ritual, Mantras, and the Human Sciences* Peter Lang, New York, 1989

420 STAAL, Frits *Jouer avec le fau Pratique et theorie du rituel vedique* Publ de l Inst de Civil Ind – 57, Paris, 1990, 114 + pl fig, tab

(summary in English 103–107) (1) theoretical orientations philology orientalism linguistics anthropology (2) elementary structures of Vedic ritual *GS* (rites of daily life) *ŚS* (solemn rites) (3) Hermeneutics and structuralism interpretations of the *Brahmanas* philosophy vs science of ritual and science of grammar (4) Vedic mantras origin of lg and rel, men and migratory chanters (birds) bibliography, index, technical terms

421 STAAL, Frits Syntax and semantics of ritual *SP*, 7 WSC, Leiden, 1987, p 181

see 54 410 above

422 SUNITH, Vedapal *Darśapūrnamasestirahasyaprakaśa* Prācyavidyanusandhāna Kendra, Ajmer, 1991, 8 + 36

423 TACHIKAWA, Musashi *An Ancient Indian Homa Ritual. Pavitresti, a modified form of Darśapūrnamasa* Studia Asiatica 8, Nagoya Univ, Dept of Ind Philos, 1985, VIII + 91

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427 TAKAHASHI, Akıra Śulagava (1) Studıes on Gṛhya rıtuals VI (Jap) *JIBS* 35 (2), Mar 87, 997–995

428 TAKAHASHI Akıra Sulagava (2) Studıes on Gṛhya rıtuals VII (Jap) *JIBS* 37 (2), Mar 89, 980–977

429 TAKAHASHI, Akıra Pañcayajña (1) Studıes on Gṛhya rıtuals (Jap) *JIBS* 39 (2), Mar 91, 976–973

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432 TARALEKAR G H Some pecularıtıes of Saman chants ın connectıon wıth the fulfilment of desıres

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434 TATACHARYA, Nrısımha *Yajñopavıtatattvavımarśah* Laghu Grantha Mālā 41, Varanasi, 1986, *ta* + 39

435 THACIL Jose *Vedıc and the Chrıstıan Concept of Sacrıfice* Pontıfical Inst Publ 41, Alwaye, 1985, xxı + 363 + xxxıı

436 THANGASWAMI SARMA, R Mımāmsavyakaranādısu śāstresu yajñasıddhāntah *SP*, 2nd Semınar on Inst of Sacrıfice, VSM, Poona, 1986

437 THAPAR, Romıla The archaeologıcal background to the Agnıcayana rıtual (ın) 54 411 above, 3–40

438 THATTE R P Agnı Soma Vıdya and yajña svarupa *SP*, Semınar on Sacrıfice, Vedıc and Avestan, VSM, Poona, Aug 1985

..(acc. to the view-pt. of Madhusudan OJHA and Motilal SHARMA) *in the context of the Ig of yajña, based on Agni*-Soma, the unalterability of the *artha* of a Vedic word..

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440. THITE, G. U. (ed.) *Yajña : Āśaya āṇi Āviṣkāra* (Mar.) Yajnavalkya Ashram, Poona, 1979; 200.

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Rev. : T N. DHARMADHIKARI, *ABORI* 69, 323.

441. THITE, G. U. Vaidika karmakāṇḍa : Kāṇva paramparā (Mar.) (in) *Agnisakhā*, Pune Kāṇva Sangha, 1985.

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..*vijñāna* (in Veda) = divination, also the terms *adṛṣṭa-darśana, jñāna, utprekṣā* are used in that sense .

445. THITE, G U. Agnyavabhṛtha. *IISAJIS* 3 (1–2), 1988 (1990); 19–20.

..*agnyavabhṛtha* means *avabhṛtha* rite performed in fire (instead of water) . 2 alternatives (1) to perform *avabhṛtha* after the dead performer's cremation in that fire; (2) first perform *avabhṛtha* in water and then burn the dead performer's body and continue the sacrifice..

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459. TSUCHIYAMA, Yasuhiro Some notes on ritual ideas in the Brāhmana texts (Jap). *HJIBS* 6, Oct. 91; 117-127.

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461. TYULINA, E V. Cosmological notions in the memorial ritual of Ekoddista śrāddha (Russ) *Peoples of Asia and Africa* 3 (Russ), 1983, 44-53

acc. to the *Garuda Purāna* ref to *BAU* one of the oldest descriptions of the way to the world of forefathers

462 UNITHIRI, N V Extant śrauta sacrifices and variations in Kerala tradition (in) *Sacrifice in India*, Viveka, Aligarh, 1987; 58-65

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464. UPADHYAYA, Kala *Antyesti : eka aitihāsika vivecana* (Hindi). Varanasi, 1990; X + 136.

465. UPADHYAYA, Kamalakant Pañca mahāyajñāh. *Lakshmanadatta Chaturveda Comm Vol*, Delhi, 1986; 87-91.

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466. UPADHYAYA, U. N Contribution of Yajñas in the evolution of ancient cities. *VIJ* 22 (1-2), 1984 (1987); 56-60.

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469 VANDYOPADHYAYA, Udaya Chandra Utsannayajña-vimarsah *SP*, 35 AIOC, Haridwar, 1990, p 46

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473 VEDABHUSHAN Sandhyopasanā (Hindi) *Veda Savita* 9–12, 1988 91

serially

474 VEDALAMKARA, Ram Nath Sautrāmanyām surapanam *JIDVP* 2 (1), April 89, 115–117

this wine is not censured nor is it intoxicating it is a sacred drink rite of its production *ma tras* for *s t apana*

475 VEDIA, D G The funeral rites in the Vedas *SP*, 34 AIOC, Visakhapatnam, 1989, p 10

(*ṚV* X 14–19 154, *YV* 19 32, 35 *Sāmavidhana Br* mentions *Sāmans* 80 114, 415, 528 529 530 as *Pitryasamhita*, *AV* XVIII)

476 VERPOORTEN J M Unite et distinction dans les speculations rituelles vediques *Archiv fur Begriffsgeschichte* 21 (1) 1977, 59-85

about *samanya nona, ja ni*

477 VERPOORTEN J M La terminologie du sacre' dans la litterature rituelle vedique (in) *L expression du sacre dans les grandes religions* II Louvaine 1983 165-188

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(cf *VBD* IV 54 319) (Foreword by R PANIKKAR) cooked mater al alone offered in Ved c r tual author traces on the bas s of Ved c ev dence the beg nn ng and development of the dea of cooking as t ansform ng energy Part I emergence and development of the first inst tut ons wh the Ṛs s had of their use of F re as God of energy Part II cons ders four emble mat c rituals where heat s espec ally prom nent d scusses how the presence of h at has worked n shap ng thos r tuals and the sp ritual ty that has arisen from them

Rev K CHANDRA *Ved c Path* 48 (3 4) 73-74 Ivo FISER *AO* 50 230-31 P NAGARAJA RAO *Dharmaprakash* 15 (6) 57 S K RAMACHANDRA RAO *Pr Bh* (Mar 87) 117 18 K. V SARMA *IHR* 11 185-86 Jayashree SATHE *BDCRI* 46 211 12 S G SHANKARAN *Folklore* (Sept 86) 202 E R SREEKRISHNA SARMA *ALB* 50 641-42

479 VESCI Uma Marina *Sacrifice and its Sublimation through the Word* Delhi 1991 80

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ŚPB Kanda 1 6 (Agn cayana) d scusses the h stor city of Śyaparna Sakayana and Salvas

481 VIJAY NATH Ritual symbolism and status-conferring role of dana *50 PIHC* Gorakhpur Univ 1989 90 80ff

RV ev dence early Ved c economy as g ft economy *Yajna* based g ft system served the purpose of red str bution of tr bal wealth in the subsequent per od (marked by NBPW phase), the red str buting role of *dana* became more or less redundant,

the new agricultural techn ques based on animal husbandry eroded the very bas s of yajña dana is found to be more closely associated with grhya ritua s (all rel rituals are symbol c acts expressive of some spec al value or concern of a group) various words g ven in Nighai tu to express dana their sign ficance needs to be properly understood in the present context

482 VIPASH Bahalgarh men abhutapurva srautayaga samaroha (Hindi) *Vedavani* 41 (1), Nov 88, 26–27

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scient fic expos tion of 17 sacrifices

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(transl into Engl sh by Harihar LAHARI)

486 VIRASENA, Vedasrami Usefulness of the yajña for the health of the universe *Vedapradipa* 2 (8), Feb 88, 8 12 (also *Viśvatma* 14, Nov 88)

487 VISHVANATH, Vidyalankar *Satapathabrahmanastha-Agnicayanasamiksa*

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491 VYAS, R T Sacrifice · symbol of cosmic evolution *HSAJIS* 2 (1-2) 1987, 22-29

(*SP* 33 AIOC Calcutta 1986 35-37) *RV* X 130 X. 90 Purusa sacrifices its status of unitary Self aware Being, its absoluteness – thereby gives rise to a condition wh may cause differentiation manifestation and creation sacrifice is the law that requires the voluntary giving up of any prevailing status or condition in order to attain the next level of evolution

492 VYAS NANDAN, Brahmachari Vaidika yajña paryāvarana parisodhana vijñana (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 60

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493 WADHWANI SHAH Yashodhara Sacrificial ritual and the Upanisads

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495 WERLEN, Iwar *Ritual und Sprache Zum Verhaltnis von Sprechen und Handeln in Ritualen* Narr, Tubingen, 1984; 411

496 WHEELOCK, W T Problem of *mantra* use in a Vedic ritual *Numen* 32, 1985, 169-193

497 WHEELOCK, W T Mantra in Vedic and Tantric ritual (in) *Understanding Mantras* (ed H ALPER), SUNY Press, Albany, 1989

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498 WHITE, David G *Dakkhina* and *Agnicayana* an extended application of Paul Mus's typology, *Hist Rel* 26 (2), Nov 86 188-213

For Mus the key Indian symbol system from wh early Buddhism (and much of Hinduism) took its inspiration was that manifested in the Brahmanic altar and sacrifice. This altar and

its associated ritual were soon to be recreations of the (self) sacrifice of the orig nal cosmic Purusa from whose body the universe both phenomenal and invis ble came into be ng Thro the ritual reenactment of this cosm ogon c event the sacri ficer maintained the order of the universe and h mself became acc to the symbol c understanding of th s trad homolog zed with the pr mal sacrificed sacrificer who is Purusa three con cepts of primary imp are stated s mbol c significance of *agni cayana* three levels *adhyatma* (protocosm) *adhiyajña* (meso cosm) *adhidaivata* (metacosm)

499 WHITE, David G "Dogs die" *Hist Rel* 28 (4), 1989, 283–303

studies the ritual killing of a four eyed dog (*caturakṣa śvan*) in Aśvamedha (*ĀpŚS* 20 3 6–14 *BaudhŚS* 15 4–6 *Katyayana-ŚS* 20 1–5 *ŚankhŚS* 16 1 9 *ŚPB* 13 1 2 9 *TB* 3 8 4 5) in the wealth of ritual detail that surrounds the sacrifice of the four eyed four dice dog every possible counterstroke to the royal horse — n the year of wandering that is to follow – is played out and neutral zed in advance, the greatest player in the kingdom is assured of the victor ous conclus on of h s sacrifice because he has already realized it thro his pre-sacr fice he has beaten and bound the dog of death the dice of death and the dog of dice

500 WITZEL, M JB *palpulani* the structure of a Brahmana tale

see 15 22 and 38 17 above (author points to the structural affinity bet ancient Ind an ritual and narrative)

501 WITZEL M Agnihotra-Rituale in Nepal (in) *Formen kulturellen Wandels und andere Beitrage zur Erforschung des Himalaya* (ed B KOLVER), Sankt Augustin, 1986, 157–187

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506 YUDHISTHIRA, Mimamsaka, VIJAYPAL *Agnihotra se lekara Aśvamedhaparyanta Śrautayajñon ka Samksipta Paricaya* (Hindi) Ramlal Kapur Trust, Bahalgarh, 1984, 164

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507 YUDHISTHIRA, Mimamsaka (ed) *Śrautapadartha-Nirvacanam*

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508 YUDHISTHIRA, Mimamsaka Somayāge vrstivijñānam. *ALB* 50, 1986, 540-547

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509 YUDHISTHIRA, Mimamsaka. *Śrautayajñamimamsā* (Sk and Hindi) Calcutta, 1987 8 + 256

510 YUDHISTHIRA, Mimamsaka Srautayāga kā prayoga (Hindi) *Vedavani* 40 (12), Oct. 88, 23-25

re Śrautayaga performed at Bahalgarh Oct 25-26 1988. (Y clarifies the position in the light of Swami Dayananda's teaching) see 54 482, 505 above

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2 DANGE, Sadashiv A Sacrifice and the cult of the Mother-Goddess

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3 DANGE, Sadashiv A. Vārūla – prācīna saṁketa (Mar). *VSMV* 1988, 1989; 1–7

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Rev P SCHREINER, *OLZ* 83 (1988) 4, 476–77

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pre Aryan tribes called Vṛtras — their de fied hero was Vṛtra, the r constant enmity with Indra worshippers they lived in the fort grit cities and controlled waters of rivers and canals in later *Sam* and *Br* we see Vṛtra-cult to have been devoured up by the Indra Agni-cult (some of the Vṛtras m ght have belonged to the serpent-cult) see 49 76 and 50 57 above

11 PANDEY V P *Vedic cult Applied Science to Human Health Happiness and Longevity* Varanasi 1987 xx + 542

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preta p sacas ment oned in Veda *RV* ref to the r presence at the tim of *p trmedha-karma – mrtakadāhasamskara* ref in *ṚV* to *amīva piśaci*

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15 SIVAKUMARASWAMY M Ritualism in some South Indian cults (Śaiva and Virasaiva)
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[In the Rev among other th ngs *agrahaiṇam* (*AB*) – *aggahesum* (Pali) *h ṇma* (*RV*) contd in *Gāndhāri-Dharmapada* Vedic *panna* fallen in Pali *indrasya bahur asi dakṣiṇah* (*TS* I 1 9 1) – *Jataka* VI (212) *indassa baharasi* relation bet. Panini taught lg. and Pali

Rev O v HINUBER, *IF* 88 307-12

3. BHANDARI, Santilal. Vaidikāṁcī Gāyatrī āṇi Jaināṁcī Padmāvatī (Mar.).

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5. DANGE, Sadashiv A. Features of Tantrism and the Veda.

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9. DIKSHIT, Jagadish Datta. *Brāhmaṇa tathā Śramaṇa Saṁskṛtiyon kā Dārśanika Vivecana* (Hindi). Delhi, 1984; 223.

..philosophical discussion re the Brahmanic and the Śramaṇic cultures..

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11. FARUKH KHAN, Muhammad. *Veda aura Kuraāna.* Markaji Maktab Islami, Delhi.

12. GOLZIO, K.-H. Die Verwendung indologischer Literatur in Max Webers Studie uber Hinduismus und Buddhismus. (in) 56. 32 below, 1984.

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>
> Rev J W DE JONG *IIJ* 32 239-42

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15 KANTOWSKY, D Die Rezeption der Hinduismus und Buddhismus Max Webers in Sudasien ein Misverstandnis *Arch. europ Sociol* 23, 1982, 317-355

16 KANTOWSKY, D Die Fehlrezeption von Max Webers Studie uber Hinduismus und Buddhismus in Indien Ursachen und Folgen (in) *Max Weber e l India*, CESMEO, Torino, 1986, 121-136

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18 MEHENDALE, M A *Avesta rendered into Sanskrit.* Poona, 1982, 23

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20 MUKHOPADHYAY, Ashok Kumar Asha Vahishta—the Truth - the keynote of Zoroaster's new religious system *Gopikamohan Bhattacharya Comm Vol*, Kurukshetra, 1991, 447-450.

21 NARTEN, Johanne *Die Ameša Spentas im Avesta*

see 50 24 above

Rev St ZIMMER *OLZ* 80 (5) 496–500

22 OBERHAMMER, Gerhard (ed) *Transzendenzerfahrung Vollzugshorizont des Heils Das Problem in indischer und christlicher Tradition* Publ of the De Nobili Res Library–5, Wien, 1978, 253

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Rev R N D *ABORI* 69 399 400

23 OBERHAMMER, Gerhard (ed) *Epiphanie des Heils Zur Heilsgegenwart in indischer und christlicher Religion* Publ of the De Nobili Res Library, Wien, 1982, 256

HEESTERMAN Sacrifice wilderness and ritual order (ritual stands bet the world and transcendece and bears the ambivalence of order and chaos)

Rev R N D *ABORI* 62, 400–401

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25 OGUIBÉNINE, B From a Vedic ritual to the Buddhist practice of initiation into the doctrine

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26 OLDENBERG, Hermann *The Doctrine of the Upaniṣads and the Early Buddhism*

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27 PANDE, G C The Upanisads and Buddhavacana,

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27A PANDYA, Harinarayan U Vaidika Jaina yogapranali o (Guj) *Svadhyaya* 26 (3–4), May–Aug 89, 157–162

28 PARRINDER, Geoffrey *Avatar and Incarnation - A Comparison of Indian and Christian Beliefs* OUP, New York, 1982; 296

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Rev Harold COWARD *PEW* 36 (2) 189-90

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(considers *aša*, *rta*)

32 SCHLUCHTER, Wolfgang (ed) *Max Webers Studie uber Hinduismus und Buddhismus, Interpretation und Kritik*

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34 SHANMUKHA MUDALIAR, A *Śiva Āgamas and their relationship to Vedas* Kapaleeswarer Temple

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36 SHASTRI, Y S Upanisadic influence on *Mahayana sutralankara* of Asanga

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37 SHUKLA, Acharya Ganesh A comparative study of the Veda and Iranian theology with special reference to rituals and ceremonies

see 54 383A above

38 SHUKLA Chandrakant Prārambhika bauddhamata aura upanisad (Hindi)

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39 SINGH, Lalan Prasad Tantra and Veda in Hindu cultural context *Samskrta Samskrti*, UNAM, Mexico, 1986, 359–366

RV speaks about the Aryan sentiment and lg the *YV* represents the age of transition n it speculation subord nated poetic wonderings the *AV* was composed in present Ind a by that t me the Aryans were greatly influenced by non Aryan Tantra the name M sra among the Brahmanas reflects the blend ng of Ved c and Tantric traditions

40 SIVAPUJAN SIMHA Veda aura cakrankita vaisnava sampradāya (Hindi) *Vedavani* 36 (9), July 84, 6–13

(*RV* IX 83 1 *ataptatanuh* ref to the first of the 5 *samskaras* of *cakrankita vaisnavas*

41 TABYAH, T Isaac *Comparative Study of Hinduism Buddhism, and Christianity*

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42 THAPAR, Romila The Hindu and Buddhist traditions

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> --no one had ever known what plant it was, we now know that like Soma it was a mushroom, but a common mushroom--

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> adolescent gods endowed with dual char – benignant and malignant, their power of possession often partake of both singularity and plurality it is not unlikely that the non or pre- Aryan idea of gods is reflected not only in the concepts of demigods but also in those of adolescent gods of the pan Indian pantheon

XIII PHILOSOPHY

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>
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4 ANANDA ACHARYA, Sri *Tattvajñanam or the Quest of Cosmic Consciousness* VVRI, Hoshiarpur, 1985, xvi + 435

5 ARAPURA, John G *Gnosis and the Question of Thought in Vedanta* Martinus Nijhoff Publishers, Dordrecht, 1986, 211.

> three approaches wh philos thought can take thought can be approached from human consciousness as ground, as in the case of speculative thought, intuition and imagination, and logic, it can be approached from the ground of being (as in the works of Heidegger), and it can be approached from the gnosis as the ground A seeks to philosophize' keeping the revealed knowledge (gnosis) contained in *RV*, *Up* *BG* and *Brahmasūtra* as the ground of thought A s aim is to bring *RV* and *Prasthanatraya* into the purview of modern thought thro a hermeneutical approach ch 1 discussion of gnosis and philos thought in *RV* the Veda, when used as a singular, refers to transcendent and eternal knowledge (to be distinguished from the individual Vedas) A discusses a no of *mantras* of *RV* ch 2 *Up* gnosis Ultimate Reality *brahmajnana*
>
> Rev Michael COMANS *IIJ* 32 (4) 313–20

6 BANERJEE, Hiranmay Coomaraswamy on philosophy of aesthetics (in) *Ananda Coomaraswamy A Centenary Vol* (ed Kalyan Kumar DASGUPTA), Calcutta Univ, 1981, 71–79

> C s conception of 'Vedic exemplarism" by exemplarism, C means the doctrine of relation both cognitive and causal bet the one and the many, being and becoming in this connection he adopts the symbol of wheel used in the Vedic lit. including the ancient *Up*, this symbol, acc to C, represents

the universe in the cross-section, here the hub stands for the supreme principle and each spoke represents an individual, while the two outer rims represent the two levels of consciousness of the individual, the *adhyatma* and the *adhidaivata*, the human and the angelic

7 BARNETT, L D *Brahma Knowledge* Asian Publication Services, New Delhi, 1984 (reprint); 112

. sketches the most imp elements in the series of ideas wh., under the general name of Vedānta, have been in one form or another, the basis of all Indian thought worthy of the name.. the philosophical weakness of these is obvious, no less patent is the intensity of the longing for an intellectual resting place, a "Rock of Ages", which has driven millions of the most thoughtful Hindus to drown their disquiet in the utterly blank abstraction of "Brahman ' in the main the Vedānta agrees with the teachings of Parmenides and the early Eleatics of his school, and has many points of contacts with Plato's idealism . but Vedanta has always had a deep practical significance like the early Christian Church, it preached as the highest consummation the renunciation of the world and of self, passing in some of its phases into a rel surrender fully equal in completeness, if not superior, to that of European monasticism also incalculable influence as a purely intellectual force in nearly every station of civil zed life of the Hindus

8. BELARDI, Walter *Filosofia, grammatica e retorica nel pensiero antico* Lessico intellettuale europeo 37, Ateneo, Rome, 1985, 289.

9. BENNETT, Allan *Wisdom of the Aryas* New Delhi, 1984 (reprint), xxix + 197

10 BERNARD, Theos *Hindu Philosophy*. Mot. Ban, Delhi, 1985, xi + 207.

. reprint of *VBD* IV 57 14

Rev J VACEK, *Arch Or* 55 82–83

11. BHATTACHARYA, Kamaleswar Two notes on the interpretation of Indian philosophy. *ABORI* 68, 1987, 305–308.

12. BHATTACHARYYA, Krishnachandra. *Studies in Philosophy*. Mot. Ban, Delhi, 1983, xliii + 722.

(ed Gopinath BHATTACHARYYA, 2 vols in one, 2nd rev ed)–
Rev E R SREEKRISHNA SARMA, *ALB* 49, 239

12A BHATTACHARYYA, Krishnachandra Review of *The Origin of Subjectivity in Hindu Thought* (Univ of Chicago Press) *IPQ* 11 (4), 1984, 401–410

(reprint of *MR* Feb 21) see 57 51 below

13 BHATTACHARYYA, Sibajiban The Indian philosophical systems their basic unity and relevance today *BRMIC* 41 (4), April 90, 75–81

(serially to be contd) brief outline of the conditions under wh the Vedas specially *RV*, developed

14 BILIMORIA, Purusottama What is meant by Vedānta? *Dar Int* 22 (2), April 82, 1–4

15 BOSE, Ram Chandra *Hindu Philosophy Popularly Explained The Orthodox Systems* Asian Educational Services, New Delhi, 1986 (reprint), vi + 420

Chh I and II The sources of Hindu philosophy, Ch III The age of Hindu philosophy .

16 BOWES, Pratima *Hindu Intellectual Tradition* Allied Publishers, New Delhi, 1978, vii + 218

(= *VBD* IV 82 83) the heart of the Hindu intellectual trad is constituted by a particular intellectual attitude to the world wh combines perception of the unity of all existence at one level with relativism and truism at the other author draws on Vedic and Up sources as well as practices of the Hindus throughout their long history ref to plural stic structure of Hindu rel contrary to a fashionable opinion the Hindu culture has a strong sense of realism and commonsense about it concept of Dharma is ambiguous—ref to nature of a thing *as it is* and as *it ought to be* individual Hindus are far less concerned with the treatment of everyone on a just and fair basis see 57 1 above

17 BROWN, Brian (ed), *Wisdom of the Hindus Philosophies and Wisdom from their Ancient and Modern Literature*, Albuquerque, 1981, xxvi + 293

18 CALLICOTT, J Baird Conceptual resources for environmental ethics in Asian traditions of thought A propaedeutic. *PEW* 37 (2), 115–130

18A CHAKRAVARTY, Nilima *Indian Philosophy The Pathfinders and the System Builders (700 B C to 100 A D)* Allied Publishers, New Delhi, 1992, xxxv + 358

includes Uddalaka Yajnavalkya among 16 thinkers

19 CHANDRASEKARAN, Rajkumari The philosophy of Indian culture *BITCM* 1989–90, 174–184

indications of a developed form of material culture in IV civil and *RV* civil abundant optimism in *RV*-culture positivistic and dynamic *Up* truth is emphasized as Central Truth by the Physical Sciences in the 20th cent to both of them Man is the greatest mystery who holds the key to all our mysteries

20 CHATTERJEE, Asoke *Spiritual Thoughts of Ancient India* Mot Ban , Delhi, 1991, xiv + 223

21 CHATTOPADHYAYA, Debiprasad God in Indian philosophy *Mainstream* 8 (21–22), 1969, 43–45

22 CHATTOPADHYAYA, Debiprasad (ed) *Studies in the History of Indian Philosophy*

(= *VBD* IV 57 28) two methodological approaches to the study of Ind philos (1) metaphysical, (2) dialect co-historical these vols. generally represent the second approach

Rev Suman GUPTA, *IHR* 9 238–40

23 CHATTOPADHYAYA, Debiprasad (ed) *Global Philosophy for Everyman* Navakarnataka Publications, Bangalore

in 8 vols Philosophy in India by M K. GANGOPADHYAYA (see 57 39 below) (The Beginnings China India Ancient Greece From Bacon to Marx Europe up to Hegel, 20th Century Philosophy and Future)

24 CHATURVEDI, Vasudeva Krishna. *Brahmasutra, Upanişad, and Śrimadbhagavatam*

see 22 26 above

34 DERRETT, G Duncan M Unity in diversity – the Hindu experience *Bhm* 5 (1), Varanasi, 1979, 21–36

35 DEUTSCH, Eliot, LARSON, Gerald James (ed) *Interpreting Across Boundaries New Essays in Comparative Philosophy* Delhi, 1989, ix + 316

(includes New Essays on Ind Philos.)

35A DIKSHIT, Jagadish Datt *Brahmana tatha Śramana Samskrtiyon ka Darśanika Vivecana*

see 56 9 above

36 DROIT Roger Pol *L'oubli de l'Inde Une amnesie philosophique* Presses Univ de France, Paris, 1989, 262.

lack of interest in Indian philosophy of professional philosophers of the West

Rev Maurizio TADDEI, *EW* 40 359–60

37 FILLIOZAT, J *Le filosofie dell India* La Salamandra, Milano, 1983 147

(Italian transl by G DETTORI of Vol 2 of *L Inde classique*)

Rev G R FRANCI *SOL* 1 317 18

38 FRAUWALLNER, Erich *History of Indian Philosophy* Mot Ban , Delhi, 1984

(reprint of *VBD* IV 57 60)

39 GANGOPADHYAYA, M K *Philosophy in India* Vol 3 in 57 23 above, Bangalore, 1990 viii + 182

40 GUPTA, Sudhir K Ultimate in Vedic thougt and discipline (in) 57 29 above, 1–17

41 HALBFASS Wilhelm Anthropological problems in Classical Indian Philosophy

(= *VBD* IV 65 62) man as thinking, planning future-oriented animal rationale is not at all completely absent in Indian thought (as wd superficially appear) however this theme has never been developed and explicated in a way comparable to what we find in Western trad

25. CHAUDHARY, A. K. *Spiritual Thoughts of Ancient India.* 1990.

26 COWARD, Harold G (ed.) "*Language*" *in Indian Philosophy and Religion.*

see 48 72 above .

27. COWARD, Harold G (ed.) *Studies in Indian Thought.* Collected Papers of Professor T R. V. Murti. Mot. Ban , Delhi, 1983; xvi + 410

" Rise of philosophical schools"

28 DANDEKAR, R G Bhāratiya tattvajñāna - eka vicāra (Mar.) *Parāmarśa* 7 (2), Aug 85, 9-15.

29. DANGE, Sindhu S. (ed) *Ultimate in Ancient Indian Thought and Discipline.* Bombay Univ , 1991; iii + 2 + 2 + 275

Proc. UGC National Seminar, Nov 1987 ref to in this *Bibliography* as *Ultimate*

30. DASGUPTA, Surendra Nath *A History of Indian Philosophy.* Mot. Ban , Delhi, 1988 (1st Indian ed.)

. (1st ed , CUP, 1922) . five vols, Vol I: Vedas, *Br*, and earlier *Up*. . .

31. DAVE, Mahesh. Real is un-real. *Yoga-Mīmaṁsā* 29 (3), Oct. 90; 62-76.

. Indian philosophy's approach.. what is real to one reference system becomes unreal to the other reference system and both systems belong to one and the same entity .

32 DAYA KRISHNA. Indian philosophy and *mokṣa* : revisiting an old controversy. *JICPS* 2 (I), Autumn 84; 49-67.

. see 57 93 below.

33. DAYA KRISHNA *Indian Philosophy : A Counter Perspective.* Mot. Ban , Delhi, 1991; xiv + 217

..*mokṣa* as central concern ?.. Vedas and *Up* s are the source six orthodox and three heterodox systems.. see 57.93 below..

34. DERRETT, G. Duncan M. Unity in diversity – the Hindu experience. *Bhm* 5 (1), Varanasi, 1979; 21–36.

35. DEUTSCH, Eliot; LARSON, Gerald James (ed.). *Interpreting Across Boundaries : New Essays in Comparative Philosophy.* Delhi, 1989; ix + 316

..(includes New Essays on Ind. Philos.)..

35A. DIKSHIT, Jagadish Datt. *Brāhmana tathā Śramana Samskṛtiyon kā Dārśanika Vivecana.*

..see 56. 9 above..

36. DROIT, Roger Pol. *L'oubli de l'Inde : Une amnésie philosophique.* Presses Univ. de France, Paris, 1989; 262.

. lack of interest in Indian philosophy of professional philosophers of the West..

Rev : Maurizio TADDEI, *EW* 40, 359–60

37. FILLIOZAT, J. *Le filosofie dell'India.* La Salamandra, Milano, 1983; 147.

..(Italian transl. by G. DETTORI of Vol 2 of *L'Inde classique*)..

Rev. : G R. FRANCI, *SOL* 1, 317–18.

38. FRAUWALLNER, Erich. *History of Indian Philosophy.* Mot. Ban., Delhi, 1984.

. (reprint of *VBD* IV. 57 60) .

39. GANGOPADHYAYA, M. K. *Philosophy in India.* Vol. 3 in 57. 23 above, Bangalore, 1990; viii + 182.

40. GUPTA, Sudhir K. Ultimate in Vedic thougt and discipline. (in) 57. 29 above; 1–17.

41. HALBFASS, Wilhelm. Anthropological problems in Classical Indian Philosophy.

. (= *VBD* IV. 65. 62).. man as thinking, planning, future-oriented animal rationale is not at all completely absent in Indian thought (as wd. superficially appear) . however, this theme has never been developed and explicated in a way comparable to what we find in Western trad, ..

42 HALBFASS, Wilhelm Human reason and Vedic revelation in the philosophy of Śaṅkara (in) *Studies in Kumārila and Śaṁkara* (ed W H) Verlag fur orientalistische Fachpublikationen, Reinbek, 1983 140 ff

author firmly rejects any separation bet *yukti / tarka* and *śruti / śāstra* in Śaṅkara s philosophy *yukti / tarka* has its legitimate role under the guidance of and cooperation with *śruti*

43 HALBFASS, Wilhelm *India and Europe* (*An essay in philosophical understanding*) Mot Ban , Delhi, 1990, xviii+604

(Indian ed of SUNY ed 1981 cf *VBD* IV 57 74)

Rev K K RAJA *ALB* 55 165

43A HAYASHIMA, Kyosho, TAKASAKI, Jikudo, HARA, Minoru MAYEDA, Sengaku *History of Indian Philosophy* (Jap) Tokyo daigaku shuppankai, Tokyo, 1983, viii + 269 + xxiii

2nd ed ch I the formation of philosophical thought (pp 9–81)

44 HIRIYANNA, S *Bhāratīya Darśana kī Rūparekhā* (Hindi) New Delhi 1987, 420

(Hindi transl of English original – *VBD* IV 57 81)

45 *A History of Early Vedānta Philosophy*, Part I Mot Ban , Delhi, 1983, 566

Rev Arvind SHARMA *PEW* 37 (3) 325–331

46 IYER, B R *Rambles in Vedanta* Delhi, 1991 (rev ed) xxi + 864

47 JAIN, Jagadish Chandra *Bhāratīya Darśana Eka Nayī Dṛṣṭi* (Hindi) Chowkhamba Rastrabharati Granthamala 8, Varanasi, 1985 8 + 239

from protohistoric period to modern times

48 JAI SINGH *Verbal Testimony in Indian Philosophy* Indo Vision, Ghaziabad, 1990, xvi + 208

śabdapramāṇa

49 KAR, Bijayananda *Indian Philosophy an analytical study* Delhi 1985, 148

50. KASHIKAR, C. G Veda-vedāntāsaṁbandhī thoḍese (Mar.)

—see 34 94 above .

51. KITCH, Ethel May Introduction : *The Origin of Subjectivity in Hindu Thought* (Univ of Chicago Press). *IPQ* II (4), 1984; 395–399

. Ch 1 . early tendency toward an objective development of nature and the person Chh 2–3 transition to a philosophical interest and the rise of a subjective interest thro emphasis upon *the class-consciousness of the Brahmana and the function of* this group class-consciousness developed thro' *yajña* and *brahmacarya* Ch 4 social system and rel formation arrived at a condition of arrested development first attempt to express the individual desire for new function and meaning comes in the Ksatriya doctrine of the se f as the knowing subject see 57 12A above .

52 KOLLER, John M. *Oriental Philosophies* Charles Scribner's Sons, New York, 1985, viii + 369

(2nd rev ed) (Introduction one of the most urgent tasks is to construct a philosophy of life that reflects the wisdom of the Eastern as well as the Western trad) Indian philos considered the situational cultural, or pragmatic char. of Oriental philosophies has two implications (1) cultural activities in Asia are philosophically relevant, (2) the mode of doing philosophy is ph losophically s gnificant (this is distinguishable from Western pragmatism which is a special theory of truth what works in actuality is true) KOLLER (first ed) intimate connection of Indian philosophies with rel [Rev . if Western philosophy is the queen of sciences, and Chinese *philosophy is a pragmatic speculation about cosmic humanism,* then Indian philosophy is a handmaid of rel elucidating and helping to implement our ultimate dream for salvation from suffering . The religious function of Indian ph losophies explains why they probed into the origin of things, the unity of the Self with the original Cosmic Self (Brahman is Ātman) and death and suffering as mere shadows of temporary existence The rel significance of Indian ph losophies also explains some incoherences among several doctrines For, the philosopher s job here is more to eluc date our rel project of salvation from l fe's suffering than to tie together diverse speculations on various fronts and points] . pervasive rel s gn ficance of Indian philosophies .

.. 80

Rev KUANG-MING WU, *PEW* 36 (3) 299–301

53 KRISHAN, Y Doctrines of *karma*, of *moksa*, of *niskama karma*, and the ideal *Bodhisattva* *ABORI* 70, 1989, 163–180

Indian philosophy and religions exhibit two conflicting trends in the exposition of the doctrine of *karma* role of *karma* in shaping an individual s destiny and in the achievement of the goal of *mokṣa* or *nirvāna* *Up* s discount the utility of rel activity detachment (*tyaga*) desirelessness (*akama*) as the means of escape from *samsara* ethical doctrine of *karma* was the means of preserving society against ruthless and unrestrained selfishness and uninhibited hedonism of man

54 KRISHNAMURTHY, Radha Modes of expression in Indian philosophy *SP*, 33 AIOC, Calcutta, 1986, p 580

symbolic, metaphoric enigmatic

55 KUMAR, Vagish *Bharatiya Darśanon men Antarnihita Samarupata* (Hindi) Delhi, 1990, xvi + 168

the inherent uniformity of Indian philosophical systems

56 KUMARAPPA, Bharatan *Realism and Illusionism in Hinduism* Delhi, 1986 (reprint), xv + 356

57, KUPPERMAN, Joel J Investigations of the self *PEW* 34 (1), Jan 84, 37–51

ref to *Up* *ChU* and *Maidūkya* two major alternatives of the view of self substance view of self and no substance view *Up* and *ad aita vedanta* on substance s de

58 KUPPUSWAMI SASTRI, S Compromises in the history of Advaitic thought from the earliest times to the days of Brahmananda Sarasvati *K S Birth Cent Comm Vol*, Part I, Madras, 1981, 74–88

see *VBD* II 57 212

59 LARSON, Gerald James The aesthetic and the religious in Hindu spirituality *Pr Bh* 83 (3) Mar 78, 131–136

60 LYSENKO, V G The rejection of Vedic ritual and God Creator in ancient Indian tradition

see 54 263A above

61 LYSENKO V G Darsana, Anviksiki, and Dharma : the philosophy and religion in India (in) *Metodologičeskia problemy izučenija istorii filosofii zarubeznoyo vostoka*, Nauka, Moscow, 1987, 94–116

62, LYSENKO, V G , ISAAVA N History of ancient and medieval Indian philosophy in the works of Soviet scholars – a review *Peoples of Asia and Africa* 4, 1989, 174 187

63 MANN Rattan *Critique of Indian Philosophy, History, and Culture* Delhi, 1988, 104

64 MARSETTA, Anthony J , DE VOS, George, HSU, Francis. *Culture and Self Asian and Western Perspectives* Tavistock Publications, New York, 1985, 321

65 MATILAL Bimal Krishna *Logic, Language, and Reality : Indian Philosophy and Contemporary Issues* Mot Ban , Delhi, 1990, xvi + 447

Rev Roy W PERRETT *JAS* 46 191–93

66 MAYEDA Sengaku (et al) *A History of Indian Thought* (Jap) Tokyo Daigaku Shuppankai, Tokyo, 1982, viii + 266 + xxiii

66A MEHLING, J (*Compendium on Vedic and Buddhist Thought*) Insel Verlag, Leipzig

coll ct on of texts in German transl from *RV Br Up* etc — see 57 72 below

67 MEHTA, J L *Philosophy and Religion Essays in Interpretation* ICPR Series in Contemporary Indian Philosophy, Delhi, 1990, xi + 292

see 48 175 above

68 MISHRA, Ajad (Madhukar) Vaiyakarananām satt-dvaitavadah *JGJKSV* 42 (1–4), 1984 (1990), 269–276

69 MISHRA, Jayamant Gitāyā jñanavijñānayoh samīkṣā, *SP*, 34 AIOC, Visakhapatnam, 1989, 384–385

..*Gītā* · *paramātmapuruṣaviṣayakam* *samyag-jñānam* = *jñāna*, *prakṛtyātmakam viśiṣṭam jñānam* = *vijñāna* *jñāna* = *parā vidyā* (*Muṇḍaka*), *vidyāmṛtam* (*Śvetāśvatara*), *vidyā* (*Īśa*).. *vijñāna*= *aparā vidyā* (*Muṇḍaka*), *avidyā* (*Śvetāśvatara, Īśa*)..

70. MISRA, Banismita Śābda pramāna. *IPQ* (Students' Suppl), 14 (4). 1987; 18-32

71. MISRA, S. D. Vedānta : tradition, philosophy, and contemporary significance. *Kosal J. of Ind. Res. Soc. of Avadh* 3 (1-2), Faizabad, 1980-81; 183-190.

..(1) earliest phase : *Nāsadīyasūkta* in *RV* and other Vedic mantras, (2) *Up.* (8th-5th cent. B C) represent second phase; *Up* = fulfilment of Veda..

72. MODE, Heinz. Ancient Indian thought. (in) *Deyadharma* (D. C. Sircar Comm. Vol.), Satguru Publications, Delhi, 1986; 137-145.

. (Inrod to 57.66A above)..

72A. MODI, P. M. *Aksara : A Forgotten Chapter in the History of Indian Philosophy.* Garib Dass Or. Ser. 30, Indian Books Centre; Delhi, 1985

. (reprint of *VBD* I. 121.37)

73. MOFFIT, John. *Reflections on Hindu Spirituality.*

. (= *VBD* IV. 58 29) .

Rev *Rel and Soc* 21 (3), 87-91, *Triveni* 47 (1-2), 85-87

74. MOHANTY, J. N. A fragment of the Indian philosophical tradition—theory of *pramāṇa. PEW* 38 (3), July 88; 251-260.

. it is not uncommon to insist that Indian philosophy is deeply spiritual, that its goal is not simple intellectual jugglary, but spiritual transformation of one's nature, that philosophy is a means to the attainment of *mokṣa* or spiritual freedom.. such claims are highly misleading. there is no doubt that the *Up* exhibit a strong spiritual motivation· but it is a mistake not to distinguish bet. the spirituality of the *Up* and the alleged spirituality of *Darśanas* even tho' the latter trace their ideas and doctrines back to *Up* . secondly, *thinking* about spiritual matters is not itself spiritual.. thirdly, althó *Darśanas*, at least

some of them recogn ze *śabda* as a *pramaṇa* they do not necessar ly ident fy *śabda* with experience of some sort fourthly none of the *Darsanas* uses a *pramana* wh suffers a rendering into intuition' (as against intellect)

75 MOHANTY, J N Sense, reverence, and the ineffable in Indian philosophy *J Chinese Philos* 14 (4), Honolulu, 401–418

76 MOHANTY, J N The concept of spirit *VBQ*, NS 2 (1–4), 1991–92, 39–51

in what sense is Ind philos spiritual ? concept — Indian and western

77 MUKHYANANDA, Swami The unique space time and historical sense of the Hindus *Pr Bh* 87, April 92, 170–176

serially to be contd

78 MULLENS Joseph *The Religious Aspects of Hindu Philosophy* Classical Publishing Co , New Delhi, 1991 (first ed , 1860), viii + 295

(from the Christ an pt of v ew) seeks to expose the rel. errors of Hindu ph los the Vedic age (pp 11 29)

79 MUNI, Rakesh Kumar *Bharatiya Darśana ke Pramukha-vada* (Hindi) Rajasthan, 1988, 231

princ pal doctrines of Ind an ph losophical systems

80 NAGARAJAN, V Brahma jagato nimittakāranam ityatra Paninisammatih

see 25 213 above

81 NAKAMURA, Hajime Indian philosophy in the contemporary perspective *Indotatsugaka Bukkyōgaku* 3, Sapporo, 1988; 349–369

82 NAKAMURA, Hajime *A History of Early Vedanta Philosophy* – Vol I Mot Ban , Delhi, 1983 (also 1990); xxiv + 566

(transl into Engl sh by Trevor LEGGETT, Sengaku MAYEDA; Taitetz UNO) Ch. I and II *Upanisads*

Rev A G KRISHNA WARRIER *ALB* 47, 202-206

83 NAKAMURA, Hajime *A Comparative History of Ideas* (Kegan Paul International, London, 1986) Mot Ban, Delhi, 1992 (Ind ed), xx + 572

a concordance like compendium of rel and philos ideas as they developed in India China Japan, Persia and Europe N begins his survey (ch I) with primitive or agricultural societies mainly deals with the Vedic period (nature of Vedic gods, efficiency of ritual awareness of after life and ancestral worship developing search for the 'absolute') ch II ancient world s concern with cosmogonies and related speculations began to disintegrate with the advent of the *Up* and the Ionian period, individual thinkers eventually formulated their own particular systems of thought wh tended to ignore the ancient rituals and mythologies and pursued the quest of first principles by means of either rational investigation or intuition philosophy with distinctive char in contradistinction to previous purely rel pursuits discussion re *Up*

Rev Tadeusz SKORUPSKI *BSOAS* 51 (3) 580-81

84 NAKAMURA, Hajime, WIENER, Philip P (ed) *Ways of Thinking of Eastern Peoples India China Tibet Japan* Mot Ban, Delhi, 1991, xx + 712

85 *New Dimensions in Vedanta Philosophy* Aksharapurushottam Sanstha, Ahmedabad, 1981, Part I xv + 220 + 56 + 60 + 164 (with glossary), Part II 245 + 117 + 76 (with glossary)

Swaminarayana Bicentenary Comm Vol 1781-1981

86 OBERHAMMER, Gerhard (ed) *Epiphanie des Heils*

see 56 23 above

87 PAJIN, Dushan The legitimacy of the term "philosophy" in an Asian context the beginnings of Indian philosophy *JIP* 15 (4), 1987, 349-362

88 PANDEY, Sangam Lal *Pre Śamkara Advaita Philosophy* Allahabad Philosophical Series - 2 1983 (2nd ed), xvi + 475

from *RV* to Bādarāyaṇa Maṇḍanamiśra

89 PAPPU, S S Rama Rao, PULIGANDLA, R (ed). *Indian Philosophy Past and Future* Mot Ban, Delhi, 1982; xvii + 434

=(collection of essays) (1) What is Indian about Indian philosophy? (2) What is the goal of Ind philos ? (3) What is the responsibility of Ind philosopher? (4) What is the future of Ind philos ?

Rev *Dar Int* 22 (2) 82 85

90 PATHAK, Divakar, SRIVASTAVA, Avinashkumar. *Bharatiya Darśana ki Mula Samasyaen* (Hindi) Janaki Prakashan, New Delhi, 1984, 2 + ii + 131

the basic questions of Ind philos

91 PHILLIPS Stephen H *Aurobindo's Philosophy of Brahman* Brill, Leiden, 1986, 200

Rev K K RAJA *ALB* 53 213–14

92 PLOTT, John C *Global History of Philosophy*, Vol I

(= *VBD* IV 57 156) Appendix short sketches of some eminent philosophers of China and India (Vedic and non-Vedic) (*Up* belong to the period c 100 B C – c 100 A D) Rev P D NAVATHE *ABORI* 67 283–84 PRATAP CHANDRA, *IHR* 6 287 88

93 POTTER, Karl H Indian philosophy's alleged religious orientation *Philosophic Exchange* 1 (3), SUNY, 1972, 159–174

(also see *Encycloped a of Ind Philos* Vol II) ref DAYA KRISHNA *VBD* III 57 48 three questions (1) Is Ind philos spiritual in the sense in wh western philos can t be characterized as such? (2) Is the concept of *mokṣa* distinctive of Ind philos in the sense that no analogous concept is to be found in the western philos ? (3) Even if such an analogous concept can be found in western philos trad is it a fact that *mokṣa* occupies such a central pivotal place in Ind philos trad that the latter can t make sense or even be possibly understood without ref to it? see 57 32 33 above

94 POTTER Karl H *Presuppositions of India's Philosophies* Mot Ban, Delhi, 1991, xi + 276

(first Ind ed of *VBD* III 57 159)

95 PULIGANDLA, R *Fundamentals of Indian Philosophy*. Univ Press of America, Lanham, Maryland, 1985; 364

96 RADHAKRISHNAN, S *Indian Philosophy* 2 Vols OUP, 1989 (reprint), 738, 807

96A RAJU, P T *Spirit, Being and Self Studies in Indian and Western Philosophy* South Asian Publishers, Delhi, 1982, ix + 285

97 RAJU, P T *Structural Depths of Indian Thought* SUNY, Albany, 1985, xxxi + 599 (also South Asian Publishers, New Delhi, 1985)

> presents a schemata of the Indian schools of thought prompted by life s urge and ideals Ind philos is not only about salvation, but pays full attention to all those intellectual problems wh have preoccupied western thought a brief summary of *Up* ideas
>
> Rev R K ACHARJEE *Pr Bh* (Sept 86) 395–97, Harold COWARD *PEW* 37, 211–14 Karel WERNER *JRAS* 1988 (1) 206–08, Kenneth G ZYSK, *JAOS* 107, 521–22

98 REDDY, V N K *Eastern and Western Philosophy an Introduction* Bharatiya Vidya Prakashan, Delhi, 1980, viii + 217

99 REYNA, Ruth The spirit of Indian philosophy *Swami Abhedananda Comm Vol*, Calcutta, 1971, 38–42

> chief motivation of *RV* philos search for a basic unity underlying the apparent multiplicity and ceaseless change of universe *Up* search for the principle of life and quest for the primal force

100 REYNA, Ruth *Introduction to Indian Philosophy* Tata Mcgraw-Hill

> (= *VBD* IV 57 179)
>
> Rev *Triveni* 44 (1), 79–80

101 RUBEN, W *Die gesellschaftliche Entwicklung im alten Indien IV Die Entwicklung der Philosophie im alten Indien*

> (= *VBD* III 57 189)
>
> Rev S SLUSZKIEWICZ, *Roç Or*, 42, 103–110,

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112 SHARMA, Chandradhar *Bharatiya Darśana Alocana aura Anuśilana* (Hindi) Delhi, 1990, 392

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113 SHARMA, Haridatta Bhāratiya darsana ke vibhājana ki eka mānyatā śrauta evam tārkika (Hindi) *VJ* 33 (5), Aug 84, 34–35

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114 SHARMA, H L Wisdom of Vedanta, G D K Publications, Delhi, 1981, xiv + 140

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120 SINHA, K P *The Absolute in Indian Philosophy.* Chowkhamba Or Res Stud 36, Varanasi, 1991, viii + 292

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123 STONE, James H The problem of canon formation in the Aupanisadavāda (in) *Freedom, Progress, and Society* (Satchidananda Murthy Fel Vol), Delhi, 1986, 217–229

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124 SUKHLALJI, Pandit *Indian Philosophy*

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126 TOLA, Fernando Tres concepciones del hombra en la filosofia de la India *Pensamiento* 42, 1986, 29–46

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128 TORELLA, Raffaele Examples of the influence of Sanskrit grammar on Indian philosophy *EW* 37 (1-4), 1987, 151-164

129 TORWESTEN, Hans *Vedanta - der mystische Weg Indiens* Walter Verlag, Heitersheim, 1985, 200

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131 TRIPATHI, Rajkishor Mani *Bharatiya Darśanaparampara aura Sahityadarśana* (Hindi) Gorakhpur, 1983, 107

132 UDAYAVIRA SASTRI Bharatiya darśana samanvaya (Hindi) *D N Shastri Comm Vol*, 1989, 190 197

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133 UPADHYAYA, Baladev *Bharatiya Dharma aura Darśana ka Anuśilana* (Hindi)

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134 UPADHYE, P M Symbols in Hindu philosophy and their interpretation

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135 VECCHIOTTI, Icilio *La filosofia india* Doncet, Madrid, 1971

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137 VYAS R T Roots of Sankara s thought *JOIB* 32 (1-2), 1982, 35-49

(1 Śankara s *advaita* – thro Gaudapada – to be traced to some Buddhist form of thought, 2 G not Ś, made use of some Buddhist d alectical arguments in support of *Up* non-dualism borrowing of technique rather than of tenets 3 *Up brahman* gave rise to the advaitic turn to Buddh st systems of Madhyamika and Yogacara) Ś s *advaita* traced back thro a series of teachers l ke Govinda Gaudapada Śuka Vyasa Parasara, Śakti, Vasiṣṭha and Padmabhava, to Narayana of the *Puruṣa-sukta* in *RV* unbroken trad of Vedic texts and commentaries maintains that the doctrine of *advaita* first originated with the mystic experience of Vamadeva (*RV – mandala* IV)

138 WAIQUN, Yao Dialectical thinking in ancient Indian philosophy (Chinese) *South Asian Studies* 4, Beijing, 1989, 67–73

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139 WATSON, Ian Kesarcodi *Studies in Hindu Wisdom*. Allied Publ, New Delhi, 136

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140 WHITEFORD BOYLE, John E *The Indra Web the Renewal of Ancient Oriental Concepts in Modern Western Thought* Wheat Forders, Washington, 1983, 249

141, YU, Feng Philosophical Studies in India organization, teaching publications (Chinese) *South Asian Studies* 3, Beijing, 1990, 80 ff

142 YUDA, Yutaka *Indische Philosophie* by O STRAUSS; Jap transl Daito Shuppansha, Tokyo, 1979 xxvi + 350 + 53

143 ZIMMER, Heinrich, *Philosophies of India* (ed Joseph CAMPBELL) Mot Ban, Delhi, 1990 (reprint), x + 687 + 12 pl.

(= *VBD* IV 57 237) (1) The Highest Good, (2) The philosophies of Time, (3) The philosophies of Eternity

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2A ARAPURU, John G *Gnosis and the Question of Thought in Vedanta Dialogue with the Foundations* Martinus Nijhoff Publishers, Dordrecht, 1986, 332

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3 BAHADUR, K P *The Wisdom of the Upanisads* Delhi, 1989, X + 303

4 BALBIP SINGH *Philosophy of Upanishads* Arnold-Heinemann, New Delhi, 1983, 150

5 BALODHI, J P Phenomenology of aggression in ancient Indian thought (an analysis of Rigveda) *The Vedic Path* 46 (4), Mar 84, 14–20

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6 BAPAT, Shailaja The meaning of the term *ananda* in the philosophy of the Upanisads *SP*, 32 AIOC, Ahmedabad, 1985, 332–333

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7 BENEGAL, Som *The Beginning according to the Rig Veda*

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8 BETAI, R S Dr Radhakrishnan on the philosophy of the Upanisads *Sambodhi* 16 1989, 41-57

9 BHARADWAJ, Ishvar Upanisadon men varnita vibhinna yogon men samnyasayoga ka sthāna (Hindi) *SP*, 35 AIOC, Haridwar, 1990 p 63

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10 BHARATIKRISHNA TIRTHA, Swami *Vedic Metaphysics* Mot Ban , Delhi, 1978, xxxiii + 3 + 349 + 1

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11 BHATTACHARYA, Bishnupada Quintessence of the Upanisads *BRMIC* 40 (11) 41 (4) 1989-90

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14 CHAKRAVARTY, Ardhendu Sekhar Riddle of life necessity of supraphysical knowledge *Veda Savita* (ES) 2 (11), Dec 83, 35-36

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16 CHIDANANDA Swami Essence of Vedas and Upanishads *Wisdom Light* 10 87, Dec 87, 9-17

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19 DATE, V H *Upanisads Retold*

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28 DUBE, Gayaprasad Vaidikavānmaye 'dhyātmadarśanam *Surabharati* tṛtiya sopana Mainpuri, 1990–91, 38–41

29 FATAH SINGH, Modern holism and the Veda *Veda-Savita* (ES) 2 (4), May 83, 13–14

the process of ideation

30 FATAH SINGH, Śivasamkalpam manah *Veda Savita* 6 (6), Jan 86, 187–192

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31 FRAWLEY, David *Creative Vision of the Early Upanisads Udgitha Adityasya the Exalted Song of the Sun*, Denver, 1982, Mot Ban, Delhi, 1984 viii + 387

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32 FRAWLEY, David Philosophical thinking in the Rig Veda *The Silent Logos*, New Delhi, 1985, 8–10, 31

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33 GANAPATI, S V *Man's Origin and Destiny* Kalaksetra Publ Press, Madras, 1983, 105

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42. GUANGCHANG, Fang. From the Vedas to the Upanisads. *South Asian Studies* 3, Beijing, 1989; 13–20.

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45, GUPTA, Uma *Materialism in the Vedas* New Delhi, 1987, 236

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46 IKARI, Y Agunichayana saishiki to ko Upanishaldo (Jap) *Shukya Kenkyu* 225, 1975, 52 ff

47 JAYADEVA, Vedalamkar *Vaidika Darśana* (Hindi) Bharatiya Vidya Prakashan, Varanasi, 1991, xii + 651

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48 JOHNSON, Willard *Poetry and Speculation of the Rg Veda*

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49 JOSHI, Shubhada A Upanishadic mysticism – a reappraisal *Pathway to God* 24 (4), Belgaum, July 90, 31–50

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53 KARAN SINGH *The Message of the Upanishads and the Message of the Bhagavad Gita* Sanskriti Sagar Publication, Delhi, 1987, 36

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63 MATSUNAMI, Yoshihiro *Philosophers of the Upanisads* (Jap)

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64 MAYEDA, Sugaku The Upanisadic concept of *avidya* (Jap) *Bukkyogaku* 9–10, Oct 80, 1–20

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65 MAYEDA, Sugaku The concept of *avidya* in the older Upanisads (in) *Satchidananda Murty Fel Vol*, Delhi, 1986, 197–208

(ref *VBD* III 60 100) in the early *Up* the term *avidya* is used in four senses (1) lack of knowledge (*ChUp* I 1 10), (2) the cause wh makes one feel the same fear of an

object in the dream as that of an object in the waking state (*BAU* IV 3 20) (3) the state of being unconscious experienced by Ātman until it takes a new body after death (*BAU* IV 4 3-4) (4) non knowledge i e what is not the knowledge of Brahman or *Karman* (rituals) (*BAU* IV 4 10 *Īśa* 9) see 58 64 above

66 MEHTA Rohit *The Call of the Upanishads* Mot Ban, Delhi, 1990, vi + 320

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68 MILLER, Jeanine *The Vision of Cosmic Order in the Vedas* Routledge and Kegan Paul, London / Boston, 1985, xix + 358

(*Foreword* by R PANIKKAR) *ṛta* as the principle of transformation as the law of becoming *ṛta* refers to the course of things *ṛta* as the dynamic order of reality as the eternal *transformation of the divine life* ' *at the cosmic level ṛta is the* law of harmony at the human level the law of truth righteousness justice at the personal level integrity the manifestation of human consciousness universe as stupendous sacrificial rite

Rev H W BODEWITZ *IIJ* 10 (2) 107-111

69 MIRASDAR, Mangala Sodaśakala Purusa a study: *VIJ* 25 (1-2), 1987 (1992) 90-98

occurs clearly in *Praśna Up* often referred to in other *Up* — 16 *kalās prana śraddha kha vayu jyotis apah pṛthivī indriya, manas anna vīrya tapas mantra karman loka naman* — these 16 *kalas* form the subtle body of a being they have the capacity to reflect the consciousness of Ātman (*Praśna Up* glorifies the *gayatrasaman*)

70 MIRASDAR, Mangala Śrauta and philosophy some conceptual problems *SP*, 35 AIOC, Haridwar, 1990, p 117

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72 MISHRA, Krishna Kumar Vaidiko 'dhyatmavado 'thavā prakrter udattikaranasya phalitārthah *SP*, 32 AIOC, Ahmedabad, 1985, p 45

73 MISRA S N Vedic philosophy and ritual of nomadism and settlement

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77 NIRAKARI Ramdas *Sutratmaka Vedatattvadarsanam* Panjab, 1987, 67

78 PANDEY, G R *Sankara s Interpretation of the Upaṇisads* S N, 1988

79 PANDEYA, Uma *Aupanisadika paramasat evam mulyasiddhanta (paścatya cintana ke paripreksya men)* (Hindi) Varanasi, 1973, 5 + 245

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80 PARAMANANDA, Swami *Plato and Vedic Idealism* Anmol Publications, New Delhi, 1989, 111

81 PATHAK, N S *Veda Rahasya* (Mar), Part I Sri Aurobindo Books Distribution Agency, Pondicherry, 1988

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82. PHILLIPS, S H *Aurobindo's Philosophy of Brahman*. Brill, Leiden, 1986, xii +200

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83. PRABHAKAR, C L The religion and philosophy of the Veda in Rāmāyana

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84 PRABHAVANANDA, Swami The Upanishadic thoughts and essence.

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85 PRAHLAD KUMAR Vaidika samskrti men aupanisada dhārā ke udbhāvaka tattva (Hindi)

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86 PURANI, A B Veda, Upanishads, and Gita *Advent* 22 (2), Aug 65, 22–41

87 RAGHAVAN, V. The Vedas have an active philosophy. *Organiser* 17 (14), 11 11 63, 41–42

88 RAI, M Sundar *Veda and Vedanta* Madras, 1986; xiv +223,

89 RAMAKRISHNA RAO, Vetury *The Upanisads and Modern Thought*

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91 RAMAN, Aparna Śaiva upanisadon men jivatattva (Hindi)

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92. RANADE, R. D. *A Constructive Survey of Upanishadic Philosophy Being an Introduction to the Thought of the Upanishads.* Bombay, 1986 (reprint); xxx + 338.

93. RANGANATHANANDA, Swami. *The Message of the Upanisads.*

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94. RANGANATHANANDA, Swami. The self behind the brain. *Pr Bh* 93. Nov 88; 409–414

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98. SATCHIDANANDA MURTY, K. *Revelation and Reason in Advaita Vedanta.* Mot. Ban , 1974; xix + 365.

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100 SHARMA, U. C The ultimate in the Ṛgvedic philosophical thought. (in) *Ultimate,* Bombay Univ., 1991, 157–177.

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102 SHASTRI, Rupa Kishor *Samavediya Brahmana Darśanika Adhyayana* (Hindi)

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103 SHENDE, N J *The Religion and Philosophy of the Atharvaveda*

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104 SIDDHANTALANKAR, Satyavrata The Vedic philosophy of life *The Vedic Path* 46 (2), Sept 83, 1–5

Iśa Up 1–18 English transl and exposition

105 SIDDHANTALANKAR, Satyavrata Thus proclaimed Prajapati *AH* 1 (5), Oct 84, 11–15

the Vedic view is that both matter and spirit are complementary and not antagonistic tho matter is for the spirit and not the spirit for the matter

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121 TRIPATHI, Jaıdeva *Upanısatsu Karmavadah* Delhı, 1989, vııı + 244

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124 VARENNE, Jean *Cosmogonies vediques* Coll "Le monde Indien", Les belles lettres, Paris, 1982, 322

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125 VARMA, Tilak Upanisadon men darsanikatā eka adhyayana (Hindi) *SP*, 35 AIOC, Haridwar, 1980, p 65

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126 VARNI, Ram Prakash Vedesu adhyatmadarsanam. *Surabharati* – trtiya sopana, Mainpuri, 1990 91, 4-8

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130 YADAV, M R Philosophic perceptions of the Rgvedic seers *SP*, 33 AIOC, Calcutta 1986, 84-86

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131 YASUKE, Ikari The philosophy and world view of Vedic sacrifice

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>
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24 DHAWAN, B D Ethics in Aitareya and Taittirīya Āranyakas

see 19 7 above *Ait Ār* upright life, charity, domestic responsibilities, commonness of the property of the father and the son *Tait Ār* adoption of high ethical values, significance of good deeds in life, universal brotherhood among men, essential observances for leading a happy life, moral uprightness—or means to mystical perfection, purification of entire fabric of life

25 DINANATH *Prācīna Bharata kī Nitiyan* (Hindi) Kitabghar, Delhi, 1982; 280

mainly *rājanīti*

26 FAUSSET, Hugh I A Karma, reincarnation, and the individual *AP* 40 (4), 1969, 281–285

27 GANGADEEN, Ashok Comparative ontology and the interpretation of karma *IPQ* 6 (2), Jan 79; 203–256

28 GEROW, E What is *karma* (*kim karmeti*)? An exercise in philosophical semantics *Ind Taur* 10, 1982; 87–116

(A) *k* in the lexicon, (B) significance of *k* in and to syntax, (C) Kosmos (frequent ref to *VBD* IV 61 6)

29 GLUCKLICH, Ariel Karma and pollution in Hindu dharma distinguishing law from nature *CIS* 18 (1), Jan-June 1984

30. GOKHALE, P P Karma doctrine and freedom *IPQ* 15 4), Oct. 88, 527–544

31. GOLDMAN, Robert P. Karma, guilt, and buried memories public fantasy and private reality in traditional India *JAOS* 105, 1985, 413–425

32 GONDA, J Karman and retributive justice in ancient India *JORM* 40–41, 1970–72, 1–13

33 GOPALAN, S *Hindu Social Philosophy* Wieley Eastern Ltd, New Delhi, 1979, 294

> Hindu social ph losophy is basically a philosophy of values. discusses four *puruṣartl as*

34 GUNARATNE, Neville A philosophical approach to the doctrine of karma *Mahabodhi* 79 (1), 8 13

35 HADDICK, Vern Facing karma the obligatory scene. *Theosophist* 102 (9), June 81, 385–395

36 HANSEN, Virginia Karma and grace *Theosophist* 84 (9), June 63 163–173 85 (10) July 64, 217–227

37 HANSEN, Virginia, STEWART, Rosemarie (ed) *Karma: the Universal Law of Harmony* Theosophical Publ House, 1981, 166

> (repr nt of 1965)
>
> Rev *Theosophist* 99 (4) 117 104 (1) 35–36

38 HARIHARANANDA ARANYA Swami *Karmatattva: Karmavada ka Darśanika aura Vaijñanika Vivecana* (Hindi). Varanasi, 1988, X + 276

> (transl into H ndi by Swami OM PRAKASH ARANYA comm. by Samkhyaprakash BRAHMACHARI and Vivekaprakash BRAHMACHARI) ph losophical and scientific exposition of doctrine of *karma*

39, HERMAN, A L An economic model for the law of *karma* *JGJKSV* 42 (1–4), 1986 (1990), 1–35

> three phases in the development of the theory of *karma* corresponding to three phases in the econom c development of India (1) the trade and barter phase of the early Vedic per od *karma*-theory patterned after the *śraddha* ritual (2) *Up* age *karma*-theory patterned after agricultural model (3) Buddhist *karma*-theory trade and barter *plus* merchant coinage special zation (urban zat on)

40. HINDERY, Roderick *Comparative Ethics in Hindu and Buddhist Traditions* Mot Ban, Delhi, 1978, 308

ethics in *RV* and *U p*

Rev ED, *Dar Int* 19 (2) 88

41 JHINGRAN, Saral *Aspects of Hindu Morality* Mot. Ban, Delhi, 1989, xvii + 241

speaks of 'ritual centric morality of the Vedic Dharmasastric trad' 'amoral nature of Br ritual

Rev R N D *ABORI* 71, 422, Werner F MENSKI, *BSOAS* 54 (1), 182–84 K. K. RAJA, *ALB* 53, 217–18

42 KAPOOR, Satish K Hindu ideal of service *Pr Bh* 96, Nov 91, 463–468

service is a way of life Vedic ref

43 KASHIKAR, C G Voice of morality (in) *Volume on Voice of Morality*, Karachi, 1985

44 KEYES, Charles F, DANIEL, E Valentine (ed) *Karma An anthoropological inquiry* Univ of Calif Press, Berkeley, 1983; ix + 313

by locating *karma* in everyday phenomena as varied as myth, folktales ritual fasting, kinship astrology, etc, the authors have shown how *karma* is integrated into Hindu and Buddhist cultures [WEBER characterized *karma* as the 'most consistent theodicy produced by history", but as a doctrine, *karma* is much more than theodicy, *karma* as a term denotes any volitional act, and doctrinally it refers to a theory of retributive justice (over eons of time) in wh *karma* is cause and moral retribution (good and bad future) is effect *karma* does not connote, let alone denote, fate or destiny not at least in the Western (Greek) meaning of these concepts acc. to doctrine of *karma* one s present fortune is a consequence of one s own action (*karma*) performed in previous lives (and, to some extent, even in one s present life) *karma* is in principle a doctrine of hope]

Rev G B *ZDMG* 135 (1), 203, Daniel GOLD, *Hist Rel* 23 (3), 272–76, Malford SPIRO *AA* 86, 1002–1004

45 KIRAN, Prabha *Samskrta Sahitya men Naitikta vimarśa* (Hindi) Varanasi, 1989, 2 + *gha* + 259,

..ethics in Sk. lit. ..

46. KOLHATKAR, B V. Social and moral thoughts in the Taittirīya Upaniṣad.

. see 20 109 above

47. KRISHAN, Y. The doctrine of *karma* and Ayurveda. *BIIHM* 10 (1-4), 1980; 34-39

48. KRISHAN, Y. The doctrine of karma and Hindu law. *VIJ* 20 (1-2), 1982; 141-147

..a close link bet *karma* and penal laws, human laws were accepted as an operation of the divine retribution embodied in the law of *karma* . penal laws received indirect sanction..

49. KRISHAN, Y. The doctrine of *Karman, Dana,* and *Puruṣārtha*. *ALB* 48, 1984; 119-132.

50. KRISHAN, Y The doctrine of *Karma* and *Śrāddhas*. *ABORI* 66, 1985; 97-115

..evidence (among others) of *Br* and *Sūtras* . conflict bet. the doctrine of *karma* and cult of ancestor worship produced three direct results (1) evolution of the worship of *preta*-during the life-span of wh. *karma-vipāka* is blocked, (2) introduction of the practice of *brāhmana-bhojana* (instead of oblations to Pitṛs). (3) admission of deceased females to the ranks of ancestors entitled to *śrāddha*

51. KRISHAN, Y. Social consequences of the doctrine of Karma. (in) *Essays in IHC*, IHCS, New Delhi, 1986, 151-159.

52. KRISHAN, Y. Doctrine of *karma* and "Hindu" mythology. *JOIB* 37 (1-2), 1987; 1-20.

..doctrine of *karma* had a profound and far-reaching impact on "Hindu" mythology; this is evident in the evolution of cosmogony and cosmology.. evidence of Vedic *sūktas* and other Vedic texts.. *Up* ..

53. KRISHAN, Y. Is karma evolutionary? *JICPR* 6 (1), 1988.

54. KRISHAN, Y. The Vedic origins of the doctrine of *karma*. *Journal of South Asian Studies* 4, Cambridge, 1988.

materialist char of *iṣṭāpūrta* and its relation to *karman*-doctrine

55 KRISHAN, Y The concept of *yugas* and the doctrine of *karma* *R C Agrawala Fel Vol*, New Delhi, 1989, 39-42

56 KRISHAN, Y Doctrines of *karma*, of *mokṣa*, of *niṣkama karma*, and the ideal *Bodhisattva*

see 57 53 above

57 KRISHAN, Y Collective karmas *EW* 39 (1-4), Dec 891 179 194

collective *karmas* are those wh. either are not limited to individuals or are operative in the interactions of individuals in various collectives absence of the concept of collective *karmas* in rel lit the concept of collective *karmas* is foreign to Indian rel trad — in fact, it is a negation of the classical doctrine of *karma*

58 KWIATKOWSKI, Dennis Karma *Rosicrucian Digest* 67 (2), Mar Ap 89, 14 16

59 LOVIN, Robin W, REYNOLDS, Frank E (ed) *Cosmogony and Ethical Order New Studies in Comparative Ethics*

see 59 17A above

60 MALAMOUD, C On the rhetoric and semantics of *puruṣartha* (in) *Way of Life King, Householder, Renouncer* (ed T N MADAN), L Dumont Fel Vol, Mot Ban, Delhi, 1988 (rev new ed), 33 54

considers the words *caturtha* and *turīya* *dharma artha kama* make up a self sufficient whole with its own coherence *mokṣa*, on the contrary can only appear in the background as it were and has meaning only in terms of the functioning of *trivarga*

61 MAZUMDAR, B P The concept of *dharma* in ancient India *BRMIC* 37 (4), April 86, 80-85

from Vedic times onwards

62 MEHTA, Mahesh M Dharma and mokṣa conflict or continuity? *SP*, 7 WSC, Leiden, 1987, p 90

. *dharma* and *saṃnyāsa* may be opposed, but *dharma* and *mokṣa* are compatible and complementary pursuits of life..

63 MEHTA, Vinodbhai P. Concept of 'evil' in Indo-Iranian mythology. *SP*, 33 AIOC, Calcutta, 1986; p. 88.

64 MENSEN, Bernhard (ed) *Schuld und Versühnung in verschiedenen Religionen* Steyler Verlag, Nettetal, 1986, 116

65. MISHRA, Shashilekha *Bharatīya Darśana men Karma-vāda aura Punarjanma — eka alocanātmaka adhyayana* (Hindi). Delhi, 1988; X + 154.

doctrine of *karma* and rebirth in Indian philosophical thought..

66. MISHRA, Virendra Kumar Vaidika vānmaya men paropakāra kī bhāvanā (Hindi) *Vedavanī* 41 (7), May 89; 9-12.

67. NAYAK, G. C. *Evil, Karma, and Reincarnation*. Vishwa Bharati.

68. NIGAL, S G Vedic concept of values *The Vedic Path* 46 (4), Mar 84; 62-66

69. NIGAL, S G Vedic concepts of *artha* and *kama*. *The Vedic Path* 48 (3-4), Mar 86, 14-22

70. NIGAL, S G *Axiological Approach to the Vedas* Mot. Ban , Delhi, 1986, xii + 131

. (DD) presents an integral system of values in the Vedas.. *puruṣārthas* .

71 NEUFELDT, Ronald W (ed.) *Karma and Rebirth, Post Classical Developments*. SUNY, Albany, 1986; xv + 357.

72 O'FLAHERTY, Wendy Doniger *The Origins of Evil in Hindu Mythology* Mot Ban , Delhi, 1988, ix + 411.

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73. O'FLAHERTY, Wendy Doniger (ed.) *Karma and Rebirth in Classical Indian Tradition* Mot. Ban , Delhi, 1991; xxv+342.

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Rev R P ATREYA, *The Vedic Path* 50 (1), 72-73, Daniel GOLD, *Hist Rel* 23 (3), 272-76.

73A O'FLAHERTY, Wendy Doniger. Karma and rebirth in the Vedas and Purāṇas. (in) 61. 73 above.

numerous peculiarities in the classical *karma* doctrine begin to make good sense when viewed as developments or inversions of the process of death and the view of after life implicit in the *śrāddha* ritual .

74. OOMMEN, T. K. Towards reconciling traditional and modern values The Indian experiment. (in) *India and the West*, Goetz Mem. Seminar, Steiner, 1983.

75. PANDA, Narasimha. Vedon men sadācāravisayaka sārvabhauma sandeśa : eka pariśilana (Hindi). *Vedavāṇī* 41 (6), April 89, 3-9

76 PANDURANGI, K T. Indian concept of human values : Rita, Satya, and Dharma. *BJ* 38 (10), 31-12-91; 61-63

77 PANIKKAR, Raimundo. Is the notion of human rights a western concept? *Diogenes*, No 120, 1982

78 PAPPU, S S. Rama Rao (ed.) *The Dimensions of Karma* Mot Ban, Delhi, 1987, viii + 442

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79. PARASHAR, Kanhaiyalal Rgvede pāpapunyayor vimarśah *SP*, 35 AIOC, Haridwar, 1990, p. 38.

80. PRABHAKAR, C. L The idea of sin and virtue in the Yajurveda *QJMS* 60 (1-4), 1969, 28-38.

. see *VBD* III 61 42

81. PRABHU, Joseph Dharma as an alternative to human rights (in) *Studies in Orientology* (Basham Comm. Vol.), Y. K. Publishers, Agra, 1988; 174-179.

. subdivision of righteousness into moral and cosmic aspects helps us to distinguish three diff aspects of "right". (1) cosmic righteousness, (2) social righteousness (Sittlichkeit-Hegel), (3)

rights in the sense of entitlements The first is defined primarily thro' the category of *order* the second thro' that of *norms* and the third thro' that of *rules* in the Indian scheme, the priority runs from order to norms to rules in the western scheme, the priority is exactly reversed *dharma* is the order of the entire reality, that wh keeps the world together and maintains each thing acc to its nature It is the moral internalization of the cosmological notion of *rta* (1) in Indian thought there is no question of rights in any possessive sense (2) the idea of maintaining the world rejects the anthropocentrism inherent in the idea of exclusively human rights (3) the individual is not a substantial category but rather a functional one

82 PRADHAN, Sudhir Chandra The problem of evil and human freedom *IPQ* Students' Suppl 13 (2), 1986, 15-23

83 RAJENDRA PRASAD *Karma, Causation and Retributive Morality* (Conceptual Essays in Ethics and Metaethics) ICPR Series in Contemporary Indian Philosophy, Mun Man, New Delhi, 1989, xiv + 426

84 RAMAN, S *Karma* Writers' Workshop, Calcutta

Rev ED *Triveni* 51 (4) 93

85 RANI, Pratibha *Vaidika Samhitaon men Ācaramimamsa* (Hindi)

see 34 144 above

86 REICHENBACH, Bruce R The law of Karma and the principle of causation *PEW* 38 (4), Oct 88, 399-410

the law of *karma* is variously described as identical with, parallel to or an application of the law of universal causation the relationsh p of the law of *karma* with the law of universal causation is not strict identity (1) whereas the causal law is concerned with results regardl ss of whom they affect, the law of *karman* is concerned with the effects of the action insofar as they mpigne on the doer of the action, (2) whereas acc to the law of universal causation the production of effects does not depend on the intentions cf the agent (except as they are casually related to actions) but on his action the karm c relation depends upon both (*niskama karma* has no karmic consequences *even tho it has causal consequences*), (3) *acc to the* law of *karma* like causes produce like effects, not so in uni-

versal causation, (4) in the law of *karma*, the causal feature wh is central is a moral one, causal law holds irrespestive of moral judgement law of causation relates to *phalas* of *karma* to *samskāras* law of *karma* is a special application of the principle of universal causation

87 REICHENBACH, Bruce R Karma, causation and divine intervention *PEW* 39 (2), April 89

88 SABASTIAN, V T The concept of self realization An approach to the Upanisadic theory of value *IPQ* 15 (3), July 88, 279–294

an analysis of self realization as the highest value concept n the *Up* It is understood that the criterion of the nature of value experience wh the Ṛsis advocate is not a class fication of goods but rether a classifiction of attitudes towards such goods in terms of the degree of reflection and ph losophical insight manifested by the attitude the bas c argument is that the attainment of the highest value is directly proportionate to the degree of insight

89 SARKAR, Kishorilal *Hindu System of Moral Science* Delhi, 1986 (reprint), iv + 219

90 SASAKI, Genjun H Karma and fate *Indo Asian Culture* 18 (4), 1966, 271–281

91 SATCHIDANANDA MURTY, K Ethics and values A Hindu view *ALB* 50, 1986, 314–325

92 SENGUPTA, Anima Rebirth and karma *Dar Int* 12 (3), July 72, 46–54

93 SEN SHARMA, D B Indian theory of karma – a reappraisal *Viśvatma* 34 (4), Aug 88, 54–55, 34 (6) Oct 88 40–42

94 SESHADRI, K The concept of freedom its metaphysical meaning *Ved Kes* 65 (10–11), 1978, 376-377

95 SETH, Surabhi Hindudharmaśāstriya ācaravyavastha (Hindi) *Lakshmandatta Chaturveda Comm Vol*, Delhi, 1986, 92–100

different *acaravyavasthas* in diff *yugas* contemporary well established social practices as governing factor

96 SETUBAI, G The problem of free will and the doctrine of karma *Tattvadipah* 11 (1–2), Acad Sk Res, Melkote, 1989.

97 SHANKARA RAO, K B Karma and human choice. *Ved Kes* 65 (7), July 78, 270–273

98 SHARMA, Arvind *The Purusarthas A Study in Hindu Axiology* South Asia Series Occasional Paper No 32, Asian Studies Centre, Michigan State Univ, East Lansing, 1982, V + 56

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99 SHARMA, Munshi Ram 'Soma' Vaidika samskṛti aura sadācara (Hindi) *Viśvatma* 13 (2), June 87, 17–18

100 SHARMA, U Theodicy and the doctrine of karma. (in) *Man's Religious Quest A Reader* (ed Whitfield FOY), London, 1978

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101 SHEARMAN, Hugh Prayer and karma *Theosophist* 89 (11), Aug 68, 298 303

102 SIDDHANTALANKAR, Satyavrat Can we change the fate? Triad of 'fate', 'free will,' and 'niskāma karma' *AH* 3 25, June 86, 12–14

103 SIVASWAMY AIYAR, P S *Evolution of Hindu Moral Ideas* Delhi, 1986, xix + 242

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104 SMITH, R Morton Sin in India *EW* 33 (1–4), 1983, 125-142

105 SONTHEIMER, G D Die Ethik im Hinduismus.

see 48 291 above

106 SPEZIALE, Arturo *Ethical and Religious Values in Ancient India* Calcutta, 1987, I + 458 + vi

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107 SUNDARARAJAN, S The Purusarthas in the light of critical theory *IPQ* 7 (3), 1980

108 SUNDAR RAJAN, R Approach to the theory of puruṣārthas Husserl, Heidegger, and Ricoeur *JICPR* 6 (1) 1988

109 SWAHANANDA, Swami The doctrine of grace and karma *Ved Kes* 69 (11-12), 1982, 430 433

110 TAHTINEN, Unto *Indian Traditional Values* Humanities Press Atlantic Highlands, 1983, 103

see *VBD* IV 61 89 study of 4 *puruṣarthas*

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111 TIWARI Shashi Rgvaidika niti kā viślesana (Hindi) *D N Shastri Comm Vol*, 1989, 131 143

Ṛgvedic ethics

112 TRIPATHI, Jaideva Upanisatsu karmavādah

see 58 121 above

113 TULL, Herman W *The Vedic Origin of Karma Cosmos as Man in Ancient Indian Myth and Ritual* SUNY Press Albany, 1989, x + 181

acc to author earlier scholars have concentrated on the moral aspect of *karma* taken in isolation from its proper context which is the paradigmatic event of the Vedic ritual this led to lack of proper understanding of the origin of *karma* doctrine author analysis the textual sources for *karma* in hist sequence chief structure underlying all Brahmanic thought is the notion that the cosmos arose from the primordial sacrifice of an anthropomorphic being (*Puruṣasukta*) emphasis on *Brahmaṇas* all the ideas necessary for the fulfilment of the doctrine of *karma* were already in place in the *Brahmaṇas* extended from the ritual world outward to a larger world of experience

Rev Frederick M SMITH *JAOS* 111 173 74 Karel WERNER *JRAS* 1990 (2) 401–02

114 UPADHYAYA, Amrit M Pracina bharatiya mulya vibhavana (Guj) *Svadhyaya* 26 (3–4) 1989, 215–222

concept of values studied from *Up* material

115 UPRETI, Jayadatta. Vaidikadharme karmasiddhāntah. *SP*, 32 AIOC, Ahmedabad, 1985, 419-420

116 VERMA, S P The Indian doctrine of karma – a scientific theory *KURJ* 11, 1977, 173 178

117 VYAS, R T Theory of ethics Indian perspective. *VIJ* 23 (1 2), June Dec 85, 163-175

> ref to *RV KathaUp ChUp BAU Īśa* highest watermark of ethical evolution is the deal of d sinterested action achievable thro three discern ble levels (1) in the Vedic age the world-asserting aspirations with n the fram-work of divine inscrutable law (2) world negating transcendental aspirations affirm.ng the truth of the non dual self (3) synthetic world view in wh. the world is re-asserted as the man festation of the divine principle, in wh. one is expected to live sagely within and kingly without

118 WEERARATNE Amarasiri Evidence for karma and rebirth *Maha Bodhi* 80 (9), Sept 78, 416-419

119 *Workshop on Karma and Rebirth—Minutes* Washington, Oct 22–23, 1976

120 YAGNESVARA SASTRY N Karma and belief *Theosophist* 84 (2), Nov 62, 83 86

62 PSYCHOLOGY EPISTEMOLOGY ESCHATOLOGY . MOKSA

1 AGRAWAL, Madan Mohan Moksa (Hindi) *Pracya-Prajña* 11, Aligarh, 1979, 29–37

2 ANAND, Subhash The lady and the demon. *Vidyajyoti* 50, 454–468

Rev , V. N JHA, *ABORI* 69, 338–39, V RANI, *PJ* 20-21 199-200.

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Rev Arthur W MUNK *Dar Int* 21 (2), 84–88, John E OWEN, *Dar Int* 21 (2) 82 84

5 BASU, Arabinda Historical perspectives of liberation in Hinduism *J Dharma* 2 (1), Jan 77 82–98

6 BHARADVAJ, Ganesh Mana kā svarupa vaidika rsiyon ki drsti men (Hindi) *VJ* 37 (5), Aug 88, 17–19

'mind' acc to Vedic seers

7 BHARATIYA, Bhavanilal Vedatrayi aura Atharvaveda men varnita manovaijñanika evam śastriya sandarbha (Hindi) *Vedavani* 43 (6), April 91, 9–14

psychological contexts in the four Vedic *samhitas*

8 BILIMORIA, Purushottam *Śabdapramana Word and Knowledge* Kluwer Academic Publishers, Dordrecht, 1988, 400

9 BOLLÉE, William Zur Typologie der Traume und ihrer Deutung in der alteren indischen Literatur *SII* 10, 1985, 169 186

ref *AV Par Kauśikasutra Ap ŚS* etc

10 BORMAN, William A *The Other Side of Death Upanisadic Eschatology* Delhi, 1991, xi + 72

11 CHAKRABARTI A Is liberation (*moksa*) pleasant? *PEW* 33 (2), 167–182

12 COLLINS, Steven Indian ideas of the mind (in) *The Oxford Companion to the Mind* (ed R L GREGORY), OUP, 1986

13 DAS, Bhupendra Chandra The advaita theory of liberation *IPQ*, Students Suppl, 17 (4), Oct 90, 1–22

evidence from *Up* and *Vedāntasutras* the distinction bet *jivanmukti* and *videhamukti* is peculiar to *advaita*, but there seems to be l ttle justification for such distinction from the standpo nt of the *mukta*

14 DAVANE, G V Dreaming sleep and deep sleep in the Vedic literature *31 PAIOC*, Poona, 1984, 189 196

traces the develop of the ideas from *Sam. to Up*

15 DAVIS, Richard H Cremation and liberation the revision of a Hindu ritual

see 54 116 above

16 DAYA KRISHNA Indian philosophy and *mokṣa*, revisiting an old controversy

see 57 32 above

17 DESHMUKH, D K Veda ani manasasastra (Mar) *Jnana Vikasa* 27 (10) Dec 83, 536 543

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18 DESHPANDE, Indu Prayascitta and its psychological implications

see 54 120 above

19 FALK, Maryla. *Il mito psicologico nell' India antica* Adelphi Edizioni, Milano, 1986, 526

reprint of *VBD* II 62 26 seeks to elucidate the relationsh p bet the ecstasy of Yog c trance (supreme *atman brahman, nirvaṇa* e c) and the phenomenal world of everyday existence examines the solut ons suggested by a whole succession of Indian seers as represented ma nly in various *Up* *Up* and Buddhist texts author d scusses *Nasadiyasukta* *Puruṣasukta, Skambasukta* (*AV*) and hymn to Vak (*ṚV* X. 125) exegesis of several *Up* texts

Rev David L. SNELLGROVE *BSOAS* 51 (2) 362-65

20 FLOWERS, Stephen E Toward an archaic Germanic psychology *JIES* 11 (1-2) 1983, 117 138

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21 FRANCI, G R Grammatica e liberazione appunti sulle yoga linguistico (in) *Diacronia, Sincronia, a Cultura* (Leuigi Heilmann Fel Vol), La Scuola, Brescia, 1984, 91-114

22 FRANCI, G R Mukti and history, *SP*, 8 WSC, Wien, 1990

(1) liberation seen as the ultimate end of a universal and positive process (2) liberation seen in its relationship with *samsara* as instrumental toward liberation itself, (3) liberation seen as a continuing process

23 FRAWLEY, David Rebirth in the Rigveda *GI* 7, 1983, 1-12

see 4 21 above there is much in *ṚV* wh shows a background knowledge of *karma* rebirth and *mokṣa* but expressed thro a many sided symbolism and not clear cut philosophy (Indra — the transcendent nature of the Self)

24 GANGESHWARANANDA, Swami Veda men mṛtatmaki astavidha daśa (Hindi) *Vedapradipa* 3 (8-11), 1989

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25 GANGULI, Bhabani *Manas* in the advaitic tradition *SP* 32 AIOC, Ahmedabad, 1985, 343 344

in the *Up* trad *manas* has a physiological position and is constituted of physical elements

26 GHOSH, Pralay Kanti The concept of liberation in Indian philosophy *IPQ*, Students' Suppl, 15 (3), July 88, 1-10

27 GHOSH, Ranjit *The Idea of Person (Some Problems relating to Body, Mind, Identity, and Death)* Calcutta, 1990, ix + 138

28 GHOSH, Shyam *Hindu Concept of Life and Death* Mun Man, New Delh 1989, 288

29 GONDA J The creator and his spirit (Manas and Prajapati)

see 50 74 above P often associated or even identified with *manas* *manas* stands for the seat of mental activity the psychical organ in wh the processes of thought will and feeling take

place.. author dicusses why P is associated or identified with *manas* in Vedic lit. ..

30. GONDA, J. Mind and moon. (in) *Devadharma : D C. Sircar Mem Vol*, Satguru Publications, Delhi, 1986; 147–160.

. connexions and even 'identifications' (homologations) of the psychological and cosmological principle called *manas* and the moon are, in the Veda, early recorded cf *candramā manaso jātah* the association of *manas* and moon sheds some light on the fact that, in the classification system of the *Brāhmanas*, they both are — like Brahman, the Brahman-priest as well as Prajāpati, the waters and rain — regarded as occupying the same, viz the fourth, place or as forming the same (fourth) element..

31. HINO, S. Is action necessary for liberation? *CASS* 6(8), 1982; 177–186

. Sureśvara can't accept the utility of action in the form of meditation as a direct means the *mohāvākya* directly enables one to realize *brahman*

32. HIRIYANNA, M An Indian view of reincarnation. *AP* 46(2), Feb. 75, 49–53

33. ITŌ, Michiya. After *jīvanmukti* (Jap) *JIBS* 35(1), Dec. 86; 424-421.

34. JOSHI, R. C *Rebirth · An Analysis of the Hindu Philosophy of Rebirth.* New Delhi, 1987, X + 100.

35. JWALA PRASAD *History of Indian Epistemology.* Mun. Man, New Delhi, 1987; 260.

36. KHOSLA, Inder Dev. Vedic epiphenomenalism. *AH*, 11: 93, Feb. 92, 3–5.

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37. KLIMKEIT, Hans-Joachim (ed.). *Tod und Jenseits im Glauben der Volker.* OH, Wiesbaden, 1983; 200 + ill.

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38. KLOSTERMAIER, Klaus *Mythologies and Philosophies of Salvation in Theistic Traditions of India.*

. see 48 152 above..

39 KLOSTERMAIER, Klaus Mokṣa and critical theory *PEW* 35 (1), Jan 85, 61-71

40 KRISHAN, Y Evolution of the ideal of *mokṣa* or *nirvāṇa* in Indian religions *ABORI* 69, 1988, 195-204

> the concept of *mokṣa* in *Saṃ* *Br* *Up* Saṃ root *muc*—release or deliverance from evil (*pāpman* *duṣkṛta*) *Up* (1) release from both *pāpa* and *puṇya* (2) release from birth and embodiment *Up* and Buddhism postulate two types of ethics – relative or practical and absolute

41 KUPPUSWAMY, B *Elements of Ancient Indian Psychology* Delhi, 1990, xiii + 30ɔ

42 LAYEK, Satyajit *An Analysis of Dream in Indian Philosophy* Sri Garib Dass Or Ser – 99, Delhi, 1990 xvi + 157

43 MADHUSUDAN REDDY, V *Yoga of the Rishis The Upanishadic Approach to Death and Immortality* Pondicherry, 1985, 144

44 MATHUR, Ghanasyam Lal Vedon men moksa ka svarupa (Hindi) *Vedapradipa* 3 (4), Oct Nov 88, p 10

45 MATILAL, B K Śabdabodha and the problem of knowledge representation in Sanskrit

> see 42 158 above

46 MISHRA, Virendra Kumar Vaidika vanmaya men para lokasambandhi cintana (Hindi) *SP* 33 AIOC Calcutta 1986 61 62

> the other world in Vedic lit

50 PORWAL, N K , KULASHRESTH R. P A compilation of the literature on Indian psychology *The Vedic Path* 49 (1), June 86, 100–110

51 PRAMOD KUMAR *Moksa The Ultimate Goal of Indian Philosophy* Indo-Vision Ghaziabad 1984 xvi + 210

(transl from Hind and ed by M C BHARTIYA)

52, REAT N ROSS *Origins of Indian Psychology* Mot Ban , Delhi 1990, X + 356

speculation re nature of consciousness *RV* early *Up.*, Pali *Suttas* special ref to work of Heinrich ZIMMER essentially dual origin of Indian thought Vedic and non-Vedic

53 SAFAYA R N Landmarks in Indian psychology *The Vedic Path* 49 (1) June 86 17–23

(1) pre-*Up* period wh forms a nebulous period of some preliminary speculations in psychology (2) *Up* period wh culminates in 600 B C

54 SEN, Indra. What is *moksa*? (*Moksa* as a dogma and *moksa* as pervasive urge of life) *JICPR* 4 (1) 1986

55 SHARMA Arvind Eschatology in the Katha Upanisad

see 20 47 above

56 SHARMA, Ashok The Vedic system of knowledge the science of consciousness *JIDVP* 4 (3), Oct 91 53–87

57 SHARMA, Ram Murti Liberation (*mukti*) *VIJ* 18 (1–2), 1980 354-357

58 SHASTRI B R. Vedic eschatology *JIDVP* 4 (3), Oct 91 , 8 97

(add note by Swami SATYA PRAKASH SARASVATI, pp 55–97)

59 SHEKHAWAT, Virendra Two techniques of theorization scientific versus Darsanika knowledge *Diogenes* 116 107 127

60 SINARI, Ramakant The way toward *moksa* (in) *Freedom Progress and Society* (K Satchidananda Murty Fel Vol), Mot. Ban Delhi 1986 45–60

61 SINGH, H G *Psychotherapy in India* (from Vedic to modern times) Agra, 1977

see *VBD* IV 76 31 see 62 62 below

62 SINGH, H G The Vedic origin of psychotherapy *Dar Int* 21 (3), July 81, 57 63

AV is a treatise of Vedic applied psychology its approach is mainly psychogenic both in theory and practice see *VBD* IV 7 41 see 62 61 above

63 SINGH, H G Gleanings of applied psychology in ancient India *The Vedic Path* 47 (1), June 84, 19 32

see 62 64 below

64 SINGH, H G Applied psychology in ancient India *The Vedic Path* 49 (1), June 86, 111–124

see 62 63 above considers Vedic evidence

65 SINGH, H G Contribution to psychology in the Atharva Veda

see 7 26 above see *VBD* IV 7 41

66 SIVA MUNI *Bharatiya Dharmon men Muktivicara* (Hindi) Jaipur, 1988, xvi + 292

concept of *mukti* in Indian religions

67 STUHRMANN, Rainer *Der Traum in der altindischen Literatur im Vergleich mit altiranischen, hethitischen, und griechischen Vorstellungen* Tubingen, 1982, 5 + 296

(DD Tubingen Univ) see *VBD* IV 62 71

Rev G B *ZDMG* 134 (1) 203–04

68 TART, Charles Samsara a psychological view (in) *Reflections of Mind* (ed Tarthang TULKU), Dharma Publishers, Emeryvilla, Ca , 1975, 53-67

69 TIWARI, Kailash Nath Atharvaveda men manovijñana (Hindi) *SP* 33 AIOC, Calcutta, 1986, 79 80

psychology in *AV* in practice (1) *saṃkalpa* or *aveśa* (2) *saṃvaśīkaraṇa* and *abhicara* (3) *cikitsa*

70 TIWARI, Shashi Rksamhitā men maranottara jivana (Hindi)

see 4 61 above

71 UDAYAVIRA SASTRI Moksa aura āvrtti (Adi Śamkarācarya aura Dayānanda kī drsti men) (Hindi) *Vedavani* 37 (8), June 85, 5-8

three questions (1) *m* attainable thro *jnana* or thro *karma* or thro *jñānakarmasamuccaya*? (2) *m.* - does it relate to *jivatma* or to *prakrti*? (3) *m* does it imply return? or is it final?

72 VARMA, Satyadevi Manasa indriyatvam (in) *Navonmesah* (G Kaviraj Comm Vol), Varanasi, 1987, Sk 39-40

73 WERNER, Karel Pratyaksa and darsana Indian theories of perception and knowledge *SP* 32 ICANAS, Hamburg, 1986, p 330

74 WITZEL, M The earliest form of the idea of rebirth in India *Proc 31 ICHSANA*, Tokyo 1984, 145-146

Vedic texts provide several stepping stones allowing one to follow up the development of the classical rebirth theory IE belief in birds as the souls of departed ancestors and unborn children fear of the second death (*punarmrtyu*) *ahimsa* and *karma*-ideas the combination of wh resulted at an unknown time (c late *Br* / early *Up* period) in the creation of the 'classical Indian theory of rebirth

75 ZIMMER, Stefan Tod und Sterben im *Rgveda*

see 4 67 above

63 YOGA MEDITATION

1 ABHAYADEVA Introversion (Inwardness) *Veda-Savita* (E S) 2 (4), May 83, 14-16

2 BRAHMANANDA, Swami Asad-Vidyā meditation on the unmanifested *The Divine Life* 47 (5), May 85, 152-155

asad eva idam agra asit

3 BRONKHORST, Johannes *The Two Traditions of Meditation in Ancient India* Alt- und Neuindische Studien – 28, Steiner, Stuttgart, 1985, xii + 145

> mainly philological investigation considers Śramana and Brahmanical traditions seeks to highlight the manner in wh non Buddhist modes of meditation came to be amalgamated into the Buddhist trad

4 DHAWAN, B D Om dvārā dhyāna karane se ātma-sāksātkāra (Hindi) *VJ* 36 (6), Sept 87, 2–3

> self real zation thro *om*-meditation see 63 5 below

5 DHAWAN, B D Om kā cintana kyā hai? Usakī upasanā kī vidhi kyā hai? (Hindi) *Vedavani* 4› (7), May 91, 8–14

> procedure of *om* meditation see 63 4 above

6 DUTTA, R C Yoga the ancient Vedic science *Haryana Rev* 16 (7), July 82, 31–32

7 KAPUR, Devendra Kumar *Vedic Concept of Yoga Meditation* International Aryan Foundation, Bombay, 1983, ii + 106

8 KAPUR, Devendra Kumar *Lectures on Yoga Meditation* (as revealed in the Holy Vedas) Mun Man, New Delhi, 1983, 164

9 KESHAVADAS, Sant *Gayatri The Highest Meditation* Mot Ban, Delhi, 1990, xii + 144

> *G* helps the higher man to be born in us all esoteric meaning of *mantra pranava vyāhrti*

10 PANDYA, Harnarayana U Vaidika Jaina Yogapranālī o (Guj)

> see 56 27A above

11 RAGHUVIRA, Vedalamkar *Upanisadon men Yogavidya* (Hindi) Delhi, 1991, X + 144

11A RAPHAEL *Tat tvam asi The Path of Fire according to Asparśa yoga* Delhi, 1992 viii + 122

12. TOLA Fernando, DRAGONETTI, Carmen Yogic trance in the oldest Upanisads

see 22 126 above

13 VARMA, Vishwanath Prasad Yoga and early Indian philosophy *Rev Publ Intern Affairs* 5 (1-2) May 81, 5-17

14 WERNER Karel *Yoga and Indian Philosophy* Mot. Ban Delhi 1977 192

Rev A G JAVADEKAR *JOIB* 33 194

15 WERNER, Karel Yoga and the old Upanisads

see 22. 145 above

16 YOGENDRA PURUSHARTHI *Vedon men Yogavidya* (Hindi) Yaugika Shodh Samsthana, Jwalapur, 1933 400

17 YOGISH MUNI Pracinopanisatsu dhyanaprakalpanam *Sagarika* 24 (3) 1983 93-96

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1 AMALADASS Anand (ed) *Philosophy of Religion in Hindu Thought* Sri Garib Dass Or Series - 93 Indian Books Centre, Delhi

2 AMES Roger T , CALLICOTT J Baird (ed) *Nature in Asian Traditions of Thought Essays in Environmental Philosophy* Albany, 1989, xxi + 335

3 AMBROSINI R *Magia e sapien a dell Ind a antica*

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4 AROLE Gopalrao G Orientalization of the West. *Pathway to God* 24 (4) July 90, 51-56

need for Upan sadic insight

5 ASOPA Sav tri Sp ritual ideals and social values *Wisdo t Light* 10 87 1987, 31-46

6 BABB Lawrence A Amnesian remembrance in a Hindu theory of h story *Asian Folklore Studies* 41 (1) Nagoya, 49-66.

7 BALSLEV, A N *A Study of Time in Indian Philosophy* OH, Wiesbaden, 1983

8 BALSLEV, A N An over all view of the problem of time in Indian philosophy *Ind Taur* 12, 1984 39–48

9 BHARTIYA, Kanti Kishor Adhunika ātankavadiyon ko vaidika rsiyon ka sandeśa (Hindi) *SP*, 33 AIOC, Calcutta, 1986, 39–40

the message of Vedic Ṛsis to modern terrorists

10 BHATTACHARYA, Kamaleswar Grammar and philosophy in India *SP*, 33 ICANAS, Toronto, 1990

in the West the technical basis for philosophy in general was given by mathematics in India it was furnished by grammar considers *nyaya vedanta* and Buddhism in this light

11 BHATTACHARYA Sibajivan Mysticism in Indian philosophy (in) *Navonmesah* (G Kaviraj Comm Vol), Varanasi, 1987, E 372–388

mysticism in *RV* I 164 X 136 m in *advaita vedanta* and other systems three techniques or methods of attaining liberation

12 BOWES, Pratima Mysticism in the Upanisads and in Śamkara s Vedanta

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13 BRIGGS, Rick Knowledge representation in Sanskrit and artificial intelligence *The AI Magazine*, 1985

14 BUSSAGLI, M Le esperienza estetica nell India antica. *Ind Taur* 8–9, 1980–81, xv–xxvi

15 CARDONA, George On reasoning from *anvaya* and *vyatireka* in early advaita *Pandit Sukhlalji Vol* (*VBD* IV 87 177), 1981, 79 104

advaitins used a mode of reasoning which involves the continued presence (*anvaya*) and absence (*vyatireka*) of things between which a relation is to be established

16. CLOONEY, Fr. X. Jaimini's contribution to the theory of sacrifice as the experience to transcendence.

. see 54 73 above

17. DASGUPTA, S. N *Hindu Mysticism.* Mot. Ban., Delhi, 1987 (reprint) and 1992 (reprint); xx — 168

. (= *VBD* IV 64 13) author redefines the term 'mysticism' — widens its meaning origin of Hindu mysticism traced back to sacrificial rituals of the Vedic priests

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20. DEVARAJA, N. K. *Theory of Person and Other Essays.* Allahabad, 1985, 116.

21. DHAWAN, B. D *Mysticism and Symbolism in Aitareya and Taittirīya Āraṇyakas.*

. see 19 11 above

22. DIKSHIT, Jagadish Datta. *Brahmana tathā Śramaṇa Saṃskṛti kā Dārśanika Vivecana* (Hindi)

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24. FRAWLEY, David. *Beyond the Mind.* Sri Garib Dass Or. Series – 28, Delhi, 1984

25. GANAPATI, S. V. *Man's Origin and Destiny.* Kalakshetra, Madras, 1982; 103 + 2.

(Rev acc to author the book was undertaken because of many refreshingly new ideas having come to light from the Vedas He however does not even once quote from any Vedic text

Rev Yashodhara WADHWANI SHAH *BDCRI* 46 212 13

26 GOMBRICH R *Precepts and Practice* Oxford 1972

27 GUPTA, Sudhir Kumar Dravyagunajnata ki lokopakāraparayanata (Hindi) *Bharatividyavaibhavam*, Jaipur, Sept 84, 1-2

28 HALBFASS, Wilhelm *Indien und Europa Perspektiven ihrer geistigen Begegnung*

(– *VBD* IV 57 74) see 64 29 below

Rev B BAUMER *WZKSA* 29 215-16 H BRUCKNER *OLZ* 80 (3) 287 90 J W DE JONG *IIJ* 27 217 19

29 HALBFASS, Wilhelm *India and Europe An Essay in Understanding* SUNY Press, Albany, 1988, xv + 604

see 64 28 above

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30 JHA, V N Language and reality *Acta Indologica* 6 (Studies of Mysticism), 1984, 73-89

31 JONES Richard H Must enlightened mystics be moral? *PEW* 34 (3) July 1986 273 293

ref *Up* and *advaita vedanta* knowledge and indifference

32 KAPLAN Stephen Mind *maya*, and holography a phenomenology of projection *PEW* 33 (4), 367-378

33 KAPUR, Karam Narain Location of soul in the body *AH* 7, No 80, Jan 91, 11-12

Vedic evidence heart = the seat of the soul (*YV* 34 1 3-4) heart located on the left side of the chest or heart located in the brain but soul and heart are not located in any part of the head

34 KASHIKAR, C G Man world peace (in) *Volume on Man World Peace*, Karachi, 1988

· 35. KAVIRAJ, Gopinath. Mysticism in Veda. (in) *Notes on Rel. and Philos.*, SSVV, Varanasi, 1987; 158–162.

36. KHOLE, Gajanan. Vaidika va bauddha tattvajñāna (Mar.). *Prasāda* 40 (1), Aug. 86; 49–51.

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37. KHUBCHAND, Chetan Anand. Spiritual science. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 382.

. the process of *jñānayoga* consists of four stages · *prajñānam brahma*; *ayam ātmā brahma*, *tat tvam asi*, *aham brahmāsmi*..

38. KULISH, Karpurchand. Mana, prāna, aura vāk kā svarūpa (Hindi). *Paper*, A. I. Vidvat Sammelana (M. Ojha), R. P. V. P., Jodhpur, 1990; 7.

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39. KUNST, A. Man – the creator. *JIP* 4, 1976; 51–68.

40. MEHTA, R. N. Istāpūrta works in India. *JOIB* 32 (3–4), 1983; 207–215.

41. MISHRA, Mangilal. Ravīndra darśana ke vaidika tattva (Hindi). *Vedapradīpa* 2 (3), Sept. 87; 26, 30.

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42. MITTAL, K. K. *Materialism in Indian Thought.* Mun. Man, New Delhi, 1974; xii + 336.

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44. *Mushrooms and philosophers.* Ethnomycological Studies – 10, Yale Univ. Press, 1986.

45. OBERHAMMER, Gerhard (ed.). *Epiphanie des Heils.*

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...88

46 OBERHAMMER, Gerhard (ed) *Inklusivism Eine indische Denkform* Publ of De Nobili Res Library, Occ Papers 2, Wien, 1983, 113

> P. HACKER, ' Inklusivismus ' (11-28) inclusivism wh may be regarded as a central and defining characteristic of Indian thought, consists in claiming for and thus including in one s own religion what really belongs to an alien religious ideology this tendency is prominently observable among protagonists of Neo Hinduism like Vivekananda and Radhakrishnan who see Hinduism as the point of union of all religions W HALBFASS, "Inklusivismus und Toleranz im Kontext der indoeurop Begegnung' (29-60) A WEZLER 'Bemerkungen zum Inklusivismus" (61 92) G OBERHAMMER, 'Versuch eines Nachwortes' (93-113)
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> Rev J W DE JONG, *IIJ* 29 (1) 68-70 C OETKE *OLZ* 82 (1987) 3, 286-91

47 PAHARI, Satyabrata Where the Buddhists and the orthodox philosophers meet *SP*, 33 AIOC, Calcutta, 1986, 592-593

> the *Up*s speak of *brahmavihara* wh the Buddhists have accepted in full

48 PANDEYA, R C Indian attitude towards nature (in) *Reality, Knowledge, and Value* (A G Javadekar Fel Vol), Bharatiya Vidya Prakashan, Varanasi, 1985, 119-124

> . nature in polytheistic frame work Vedic mythology

49 PANDIT, M P *Traditions in Sadhana Studies in Tantra, Yoga, Philosophy, and Mysticism* Sterling Publishing, New Delhi, 1988, xiv + 289

50 PIANTELLI Mario The "mystical" attitude and its indifference to worldly values and commitments Some considerations on the Indian outlook *Ind Taur* 13, 1985-86, 251-262

51. POLLOCK, Sheldon The theory of practice and the practice of theory in Indian intellectual history *JAOS* 105 (3), 499-519

52 PRASAD, N S *Convergence of Science and Hindu Philosophy* 1989, X + 154,

seeks to bring out sim larities bet the findings of the modern science and what was stated in *Up* s and *Puranas*

53 RAMAN, N S S Indian and German idealism (in) *India and the West* (Goetz Mem Seminar), Steiner, 1983

54 SIDERITS, Mark The sense reference distinction in Indian philosophy of language *J Chinese Philosophy* 14 (3); Honolulu, 331–355

55 SIVANANDA, Swami Philosophy of the two birds *The Divine Life* 47 (8), Aug 85, 240 242

56 SMITH, Brian K *Reflection on Resemblance, Ritual, and Religion*

(= 47 121, 48 286 49 108 54 393 above) resemblance (*samanja*) as a category of Ved c thought reenvisionment of the Veda in Hindu thought primarily thro the adoption of the idea of resemblance resemblance as described here is the philosophic centre around wh all Vedic thought revolves Ch. 1 Making Connections Hinduism and Ved sm , Ch 2 ' Constructing Vedism sacrifice was displayed as a *constructive* activity creating the human being (ontology) the afterlife (soteriology) and the cosmos as a whole (cosmology) Ch 3 ' Ritual and Reality last Ch The Destiny of Vedism" emphasizes continuity of *yajna* in India *yajna* as a category – one of the defining characteristics of Indian rel. thought

Rev Frederick M SMITH *JAOS* 110 735–37

57 STAAL, Frits Exploring mysticism a methodological essay *JIP* 6, 1978, 79–85

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58 STAAL, Frits The search for meaning mathematics, music, and ritual *American Journal of Semiotics* 2 (4), 1984; 1–57

59 STAAL, Frits *Universals Studies in Indian Logic and Linguistics* Univ of Chicago Press, Chicago and London, 1988, xi + 267

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60. STORK, Hélène. *Enfances indiennes Etudes de psychologie transculturelle et comparée du jeune enfant.* Collection Paidos, Centurion, Paris, 1986; 237.

61. SUNESON, Carl. *Richard Wagner und die indische Geisteswelt* Brill, Leiden, 1989; xi + 124.

. W's knowledge and interpretation of the philos and lit trad. of India the ontological negativism of Schopenhauer became decisive for W's experience and understanding . Part I : the rel and cultural milieu of India wh W. encountered thro' reading Buddhological works, Parts II and III : W.'s application of some fundamental Indian philos concepts to his musical aesthetics..

62. TIWARI, Kapil N. (ed). *Suffering: Indian Perspectives.* Mot. Ban., Delhi, 1986; xiii + 302.

. Karl H POTTER suffering does not find a place in Indian philos. wh is *mokṣaśāstra* . Arvind SHARMA suffering in Hindu theism, Vedic divinities associated with suffering are Varuna, Rudra, Nirṛti, for the Vedic man, suffering exists as a fact of life wh. can be counteracted thro' devotion, penitence, and prayer, in *Up* theism, suffering is associated with the nature of the world..

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63. TRIPATHI, Harihar Nath. Bhāratīya tantra aura vaidika śila (Hindi). *JGJKSV* 38–39, 1982-83; HS 217–228.

64. VAIRAGI, Chakradhar Jñānakarmasamuccayakhaṇḍanam. *SP*, 33 AIOC, Calcutta, 1986; p 545.

65. VED PRAKASH. *Philosophy of Dayānanda* Indo-Vision, Ghaziabad, 1986

66 VYAS, R T Qustion in philosophical perspective. *JOIB* 36 (1–4), 1986–87: 17–27.

..'question' in *RV*, in *Up* ..

67. WAYMAN, Alex. The human body as microcosm in India, Greek cosmology, and sixteenth century Europe. *Hist Rel* 22 (2), Nov. 82; 172–190.

Up text *tat tvam asi* impl es that man in h s phenomenal self is equivalent to the Lord of the universe microcosm macrocosm-analogy in India and in Greek cosmology Geometry and number symbol sm of man

68 WERNER, Karel (ed) *The Yogi and the Mystic Studies in Indian and Comparative Mysticism* Durham Indological Series 1, Curzon Press, London, 1989, xv + 192

(a collect on of 11 papers) WERNER Mystic sm and Indian sp rituality (20-32 or g nally in *VBD* IV 87 177 241 256) three stages of myst cism — (1) *v a purgat va* (2) *via illumina ti a* (3) *v a unitiva* S N DASGUPTA speaks of sacrific al my sticism of the Ved c trad (wh is not proper) mystical vision (*dhi dhiti*) of the Ved c seers must be properly evaluated, concept of *rta* grasped thro th s myst cal vis on *Muni sukta* (*RV* X 136) — is Muni a shaman a mystic or a yogin? Prat ma BOWER Mystic sm in the *Up* and in Śaṁkara s Vedanta

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XIV SOCIOLOGICAL STUDY

65 ANTHROPOLOGY ETHNOLOGY SOCIOLOGY GENERAL SOCIAL STUDIES

1 AGEHANANDA BHARATI, Swami *Great Tradition and Little Tradition Indological Investigations in Cultural Anthropology* Chowkhamba Sk Studies – 96, Varanasi 1978

2 BHATTACHARYA Nitin The ritual tools

see 54 41 above

3 BHOJ RAJ Social mobility – its origin and evolution in the Rgveda

see 4 8 above

4 BHUMANANDA SARASVATI *Vaidiki Lokavyavastha* (*Ecclesia Divine*)

see 30 18 above

5 BONGARD LEVIN, G M Ethnocultural outlines of ancient populations in Hindustan linguistic families and archaeological cultures (Russ) (in) *Roots of Modern Population of South Asia* (Russ), Moscow, 1990, 9 36

see 65 6 below

6 BONGARD LEVIN, G M, GUROV, N Ancient ethno cultural history of peoples of Hindustan results, problems, pers pectives (Russ) *Drevnei Vostok*, Moscow, 1989, 58 111

see 65 5 above

7 BONGARD LEVIN, G M, VIGASIN, A A Society and state in ancient India – based on Sanskrit sources, mainly on the Arthaśāstra (in) *Sanskrit and World Culture* (Proc 4 WSC), Berlin, 1986, 31-40

> at any given hist period India represented a complex synthes s of d ff societies and cultures at d ffering stages of development (non un form nature of h st and cultural development of anc ent societies) wrong notion of belated orig n of state in India Har civ l substantial soc al and propertywise classi fication develop of political organ zation appearance of writ ng complex system of rel not ons existence of state in Har period typologically the society of that period can be compared to synchronous societies of Mesop and Egypt

8 BOSE, N K *Fifty Years of Science in India progress of anthropology and archaeology* Indian Science Congress Assn, Calcutta, 1963

9 BOTTO, Oscar Societa e stato nell' India classica (in) *Max Weber e l India*, CESMO, Torino, 1986, 13-22

10 BURGHART, Richard For a sociology of India an intracultural approach to the study of 'Hindu Society' *CIS* 17 (2), 1983

11 BUSS, Andreas *Societe, Politique, Individu Les formes elementaires de la vie sociale en Inde ancienne* Van Goraum, Amsterdam, 1978, 121

why political institutions in India did not achieve the independence from rel dogma as in the West (mainly based on Pali canon and *Jā akas*)

Rev E. FRANCO *WZKSA* 30 193–94

12 CARMAN, John B, MARGLIN, Frederique Appel (ed). *Purity and Auspiciousness in Indian Society* Intern Studies in Sociology and Social Anthropology – 43, Brill, Leiden, 1985, 129.

Rev G B *ZDMG* 137(2) 439

13 CHAKRABARTY Haripada *Socio-Economic Life of India in the Vedic Period* Sanskrit Pustak Bhandar, Calcutta, 1986; 4 + 292.

caste-system *samskaras* position of women, family life, dress and decoration food and drink amusement diff professions; trade and commerce corporate activities

14 CHARTKOFF, J L. World prehistory and the theory of cultural evolution *Reviews in Anthropology* 13(4), Bedford Hills, 1986, 283–294

15 CHATTERJEE, K N New horizons of research in Dharmaśāstra (in) *New Horizons of Res in Indology*, CASS, Poona Univ, 1989, 153–157

Dharmaśastra is too inclusive a lit. (*GS DS Smrti Tikas, Nibandhas*) *DS* and *GS* produced to counteract rise of Buddhism rise of *varṇas* monarchy and republics status of women family *DS* = work of priestly class, the picture presented by them is partial

16 CHATTOPADHYAYA, Sudhakar Some thoughts on Hindu Society *IAC* 15(4), Oct 66, 260–270

17 CHAUDHARY, Bijoy Kumar Kinship relations and social hierarchy in the Vedic period *50 PIHC*, Gorakhpur Univ, *1989–90*, p *134*

early Vedic people were predominently cattle-breeders tho' they also practised cultivation on a limited scale cattle-herding requires stabil ty of human relationships and some division of labour k nship considered imp in early Vedic period, kinship began to extend only from the beginning of the later Vedic period

18 CHAUDHURI, Mamata *Tribes of Ancient India* Ind. Mus Monograph – 7, Calcutta, 1977, xii + 162

(= *VBD* IV 65 38)

Rev B D CHATTOPADHYAYA *IHR* 4, 439–40

• 19 CHAUDHURI, Mamata A note on absorption of the tribal people in the Hindu society, as gleaned from early Sanskrit literature *48 PIHS*, Goa Univ, Panjim, 1987, p 148

20 COHN, Bernard S Note on the history of the study of Indian society and culture (in) *Structure and Change in Indian Society* (ed M SINGER, B S COHN), Aldine Publ Co, Chicago, 1968, 3–28

21 CREVATIN, F Osservazioni sulla societa indiana d età vedica *In L* 8, 1982–83 (1984), 11–25

nature of Vedic kingship 'social competence', non-centralized society, etc

22 DANDA, Ajit K Tribes in India *ManI* 68 (4), Dec. 88, 313–334

pre-Har populations belonged to several cultures (BASHAM) Aryan invaders found in India considerable amount of ethno-cultural diversity Vedic population ref to as 'tribes'

23 DAS, Veena The uses of liminality society and cosmos in Hinduism *CIS* (NS) 10 (2), 1976, 245–263

24 DAS, Veena *Structure and Cognition* OUP, Delhi, 1977

25 DASGUPTA, Manashi Reflections on ideas of social philosophy and Indian code of conduct

see 61 18 above.

26 DASH, R M Sociolinguistic study of Paninian id ent.

see 25 83 above

27 DESHPANDE, Madhav M *Sociolinguistic Attitudes in India An Historical Reconstruction*

(= *VBD* IV 46 14 and 65 45)

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28 DIKSHIT, Bharati *Pracīna Bhārata meṅ Sāmājika Gatiśīlatā kā Adhyayana* Allahabad, 1985

social mobility in ancient India

29. DIMOCK Jr, Edward C, KACHRU, Brij B, KRISHNAMURTI, Bh (ed) *Dimensions of South Asia as a Sociolinguistic Area* Oxford and IBH Publishing Co, New Delhi, 1991, 320

30 DOUGLAS, Mary Introduction to the Paladin edition of Dumont's *Homo Hierarchicus* Grenada Publ Ltd, London, 1972, 11-22

see *VBD* IV 66 30

31 DUBOIS, Abbe J A *Hindu Manners, Customs, and Ceremonies* Asian Education Services, New Delhi, 1990; xxxiv + 741.

– (transl into English by Henry K BEAUCHAMP) fourth AES ed

32 DUMONT, Louis *Essais sur l'individualism. Une perspective anthropologique sur l'ideologie moderne* du Seuil, Paris, 1983, 267

33 DVIVEDI, K N Ṛgvedikagungunāmānusandhānam, *Sag* 23 (2), 1985, 79–80

Gungus were diff from the Aryans, they lived on the bank of the river Gungu (*ṚV* II 32 8), Divodasa vanquished them..

34 FUCHS, Martin *Theorie und Verfremdung Max Weber, Louis Dumont, und die Analyse der indischen Gesellschaft* Peter Lang Verlag, Frankfurt, 1988, iv + 702

WEBER's attempts at defining the concept of caste are not satisfactory also his presentation of *karman* and *saṃskāra* are criticised author attacks DUMONT's rigid structuralism

Rev Karl Heinz GOLZIO, *Mundus* 26 (3), 190–92.

35 GHOSH, A K Man evolving in India. *Proc 62 Ind Science Cong*, Delhi, 1975

..89

36 GNOLI, G, VERNANT, J -P (ed) *La Mort, les morts dans les societes anciennes* Ed de la Maison des Sciences de l'Homme, CUP, Paris, 1982, 505

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37 GOEL, Sita Ram Adivasis versus Aryan invaders scholarship? or lunacy? a rejoinder *Organiser* 17 (18), 9 12 63 11-12

38 GOODFRIEND, Douglas E Rank and reflectivity a speculative enquiry into the ethno ontology of rank *JGJKSV* 38-39, 1982-83 173 199

ref to *Grhya* and *Dharma sutras*

39 GOPALAN, S *Hindu Social Philosophy*

see 61 33 above

40 GRANTOVSKY, E A, RAEVSKY, D S [Indo Aryan ethnic elements] (in) *Simpozium Antichnaya Balkanistica*, Moscow, 1980, 13-16.

41 HALBFASS, W Philosophical anthropology in non Jaina and non Buddhist Indian thought (in) *E Waldschmidt (80) Fel Vol*

thematized idea of man as opposed to other forms of life— is it possible to speak of it?

42 HEESTERMAN, J C *The Inner Conflict of Tradition Essays in Indian Ritual, Kingship, and Society*

see 48 115A and 54 194 above the central feature of Indian social thought is the conflict bet the ideal of world renunciation (wh is also the ultimate source of authority) and the reality of participation in the normal social order wh. falls short of the ideal and yet is the source of power in society

43 INDRADEVA, Shrirama Evolution des formes traditionnelles de stratification sociale en Inde *Dlogue* 130, April-June 85

44 JAISWAL, Suvira Studies in early Indian social history trends and possibilities *IHR* 6, 1979 80, 1-63

..caste-system · views of earlier scholars . question of *varna* and *jāti* . changes in the social order in the context of the mode of production.. detailed picture of Brahmana *varna* . priests and political power . Brahma-Ksatra phenomenon . problem of Śūdras.. endogamy and *anuloma-pratiloma* untouchables or impure castes.. concept of pollution position of women.. kinship structure and nature of family organization . *gotra* institution.. patriarchal joint family as the norm..

45. JATAVA, D. R. *Evolution of Indian Social Thought.* Bohra, Jaipur, 1987; X + 447.

46. JHA, D N *Feudal Social Formations in Ancient India.* Delhi, 1987.

47. JHA, Vivekananda Social stratification in ancient India: some reflections *Social Scientist* 19 (3-4), Mar.-Apr. 91.

48. KANTOWSKY, D. Max Weber on India and Indian interpretations of Weber *CIS* (NS) 16 (2), 1982, 141–174.

49. KARVE, Irawati *Kinship Organization in India.* Delhi, 1990; xx + 389 + 1 chart.

..reprint of *VBD* III. 65 42 .

50. KAUR, Paramajit. *Dayanandakrta Yajurvedabhāṣya men Samājika evam Rājanaitika Sandarbha* (Hindi) Delhi, 1990; viii + 200

..references to society and polity in Dayananda's comm. on *YV*.. see also 12 9 above..

51. KOLHATKAR, B. V. Social and moral thoughts in the Taittirīya Upaniṣad.

. see 20 109 and 61 46 above .

52. LELE, Jayant K , SINGH, Rajendra. *Language and Society: Steps towards an Integrated Theory.* Brill, Leiden, 1989.

. (pp 90 ff views re Pāṇini's grammar.. P.'s grammar and Gk., Roman, and other grammars)..

53. LEOPOLD, Joan. The Aryan theory of race. *Indian Economic Social History Review* 7 (2), 1970; 271–297.

54 MADAN, T N (ed) *Way of Life* Vikas, Delhi 1982

55 MALAMOUD, Ch Le malencontra de la boetie et les theories de l'Inde ancienne sur le nature de la societe (in) *L'Esprit des lois sauvages, Pierre Clastres ou une nouvelle anthropologie politique*, Seuil, Paris, 1987, 173-182

56 MALIK, S C (ed) *Determinants of Social Status in India* (IAAS, Shimla), Mot Ban, Delhi, 1986, xi + 192

> the role of economics and power has been—and is—imp in determining social status common ritual perspective ignores the close connection of ritual status and politico-economic status
>
> Rev Emil D CRUZ *Indica* 25 (1) 77 79 Stanley A FREED *AA* 90 207-08 Richard W LARIVIERE, *JAOS* 110 379-80

57 MALIK S C Intellectuals tradition, and ethnographic studies *M in I* 69 (4), Dec 89, 317 345

> 3 main traditions of study administrative oriental missionary

58 MARGLIN, F A, CARMAN, John B (ed) *Purity and Auspiciousness in Indian Society* Brill, Leiden, 1985

58A MAZUMDAR, B P Society and religious beliefs *BRMIC* 37 (6), June 86, 137-141

> (continuation of 48 172 above to be contd) rites for Pitrs *murti pūja tīrthas vratas*

59 MICHAELS, Axel *Ritual und Gesellschaft in Indien Ein Essay*

> see 54 275 above

60 MINES, Mattison Conceptualizing the person hierarchical society and individual autonomy in India. *AA* 90, 1988 568-579

> explanations by social scientists of the Indian person have emphasized the subordination of the individual to caste and family and the compelling influence of hierarchy for explaining motivations for behaviour they have asserted there is no room for individuation and personal autonomy in Indian society

based on 23 life histories the findings of th s article contradict this view

61 MISHRA, Hariram Paninisutresu samasamayika samajah

see 25 202 above

62 MISHRA, Pratibha. Vaidikāh samajikamanyatah *Parija tam* 5 (6) Jan 87, 30-33

63 MISHRA Ramakrishna Vedon men samajavadi vicara dharake sutra (Hindi). *SP*, 33 AIOC, Calcutta, 1986, 59–60

indicat ons of socialism in the Vedas e g. *yajña dāna* etc..

64 MISRA, S N Vedic philosophy and ritual of nomadism and settlement.

see 54 289 and 58 73 above

65 MUKHERJI Prabhati Status determinants in early brahmanical literatures (in) 65 56 above

66 MUNSHI S Max Weber on India an introductory critique *CIS* 22 (1) 1988, 1 34

67 NANDI, R N Anthropology and the study of the Rgveda *IHR* 13, 1986–87 153–165

(Rev art. on 65 104 below) the problem of social grouping *jana* (tribe) *jati* (class) *kula* (lineage not mentioned in *RV*) — these terms are used to descr be *RV*-soc ety without taking into account the variations in the mean ng of these terms seen in d ff re. ons s gnificance of descript ons of wars in *RV* clan exogamy and *rtf* not str ctly observed anthropologists differ on what const tutes a lineage study of social d fferentiation in *RV* needs greater analysis of the mode of self-subsistence and the mechan sm of d stribution need for reconsiderat on of the text of *ṚV*

68 NARANG, Satya Pal Sama matar – a lost socio-legal institution of the Rgveda. *SP*, 33 AIOC, Calcutta, 1986 p 65

69 NUMATA Ichito Dharma and kingship in the Dharmaśastras *Hokkaido Journal of Indological and Buddhistic Studies* 4, Sapporo, Oct. 89, 98 107

70. OM PRAKASH.' *Religion and Society in India.*
..see 48 204 above.

71. PANT, Sushila Ideal versus behavioural patterns a case study of ancient Indian society. *46 PIHC*, Amritsar, 1985, 130-135.

.ref *Kalpasūtras, Dharmaśāstras, Purāṇas* specifically discusses *āśrama* scheme . *samuccaya vikalpa, bādha*—three alternatives all norms put forward by the teachers not accepted by people .

72 PATYAL, Hukum Chand. Bhrātrvya as a term of kinship' *AJOS* 2 (1-2), 1985, 95–100.

. original sense of *bhrātrvya* in pre-hist times might have been 'brother s son', later on it became 'father's brother's son' and the metaphorical sense of 'rival' developed simultaneously

73. PODDER-THEISING, Ina *Hindus heute Materialen zu einer Sozialpsychologie der stadtischen Mittelklasse.* Verlag Peter Lang, Frankfurt, 1984; 198

. ref Hindu middle class . no such thing as "homogeneous and formalized rel Hinduism" . the unifying factor is a kind of "Hindu mentality ', a specific rel attitude, a certain atmosphere wh became intelligible only by ref to Hindu (autochthonous) trad Hindu culture represented as being diametrically opposite to scientfic technological civil , to the West, to Christianity various philosophical schools and rel sects and cults.. Hindu culture urban and rural, regional variations . self-reflection is not the Hindu "way"..

Rev . Othmer GACHTER, *Anthropos* 81, 749

74. RAGHAVAN, V. Some glimpses of social life in the Ṛgveda *Organiser* 19 (11), 24 10 65; p. 15.

75. RAI, Jaimal. *Rural-Urban Economy and Social Changes in Ancient India* Varanasi, 1974

76. RAJESH, Satyavrat *Maharṣi Dayananda ke Yajurveda-bhaṣya men Samaja kā Svarupa* (Hindi)

..DD..

77. RAJURKAR, G G. The second urban revolution in India. *Jijñasa* 1 (1-2), Jan -Apr. 74; 74-88

early *RV*-society devoid of any class gradation by the late *RV* period fixed social gradation emerged and political power was given to the Ksatriyas while other centralising power remained with the priestly class Vedic society in a state of formation after the end of the urban civilization of the Harappans later Vedic society = fusion of Aryan and non Aryan elements first urbanisation used copper and bronze the second one (1700–600 B C) used iron the term *ayas* discussed 1150–600 B C witnessed growth of iron agriculture (use of plough and subsidiary industries) and cattle breeding in *RV* in *RV* cow as medium of exchange term *pura nagara* discussed

78 SAHU, Bhairabi Prasad The Brāhmanical model viewed as an instrument of socio cultural change — an autopsy *46 PIHC*, Amritsar, 1985, 180–189

79 SAHU, Bhairabi Prasad *From Hunters to Breeders* Delhi, 1988

80 SARKAR, Benoy Kumar *A Positive Background of Hindu Sociology Introduction to Hindu Positivism* Mot Ban, Delhi, 1985, 697

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81 SARKAR, Subimal Chandra *Some Aspects of the Earliest Social History of India Pre Buddhist Ages* Janaki Prakashan, Patna, 1985, xiv + xi + v + 244 + iii + pl

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82 SCHNEIDER, David M *A Critique of the Study of Kinship* Univ Michigan Press, Ann Arbor, 1984, IX + 208

83 SHAPIRO, Michael C, SCHIFFMANN, Harold F (ed) *Language and Society in South Asia* Mot Ban., Delhi, 1981, 293

Rev L A SCHWARZSCHILD R K BARZ, *IIJ* 28 (4) 295–96.

84 SHARMA Arvind What is Hinduism? A sociological approach

see 48 270 above

85. SHARMA, R. S. Conflict, distribution, and differentiations in Rgvedic Society. *IHR* 4 (1), 1977.
(= *VBD* IV 83 118).

86. SHARMA, R. S. Stages in social evolution in ancient India. (in) *Ancient Indian Culture and Lit*, Pt. Gangaram Comm. Vol., Delhi, 1980; 77-81.
. not possible to give one label to society in early India . the Vedic texts indicate a social formation wh. for most part of the Vedic period was tribal.. even in the Vedic period we notice pastoral life giving way to agriculture and tribal society disintegrating into a class-divided society .

87. SHARMA, R. S. *Material Culture and Social Formations in Ancient India.* Macmillan, Delhi, 1983; xxiv + 246.
Rev. . SURAJ BHAN, *IHR* 11, 111-16

88. SHARMA, R. S. *Perspectives in Social and Economic History of Early India.* Mun. Man, New Delhi, 1983; xii + 262.
Rev. . Ajay Mitra SASTRI, *IHR* 9, 233-35.

89. SHARMA, R. S. Traces of promiscuity in ancient Indian society. (in) *Essays in Indian Art, Religion, and Society* (ed K. M. SHRIMALI), Mun. Man, New Delhi, 1987; 68-71.

90. SHASTRI, Radhakrishna. Vedon men sāmājika vyavasthā (Hindi). *Vedapradīpa* 3 (10), May 89; 4-5.
social orgonization in the Vedas..

91. SHUKLA, Hiralal. *Samskṛta kā Samājaśāstra* (Hindi). Delhi, 1989; xiv + 367.
..sociology of Sanskrit..

92. SHUKLA, Shaligram. Kinship system in Pāṇini's *Aṣṭādhyāyī.*
..see 25 297 above.

93. SIDDHANTALANKAR, Satyavrata. Vedic concept of social life. *AH* 7 : 73, April 90; p. 10

94. SIEFERLE, R. P. Indien und die Arier in der Rassentheorie. *Zeitschrift fur Kulturaustausch* 37 (3), 1987; 444-467.

95 SINGH, G P The genesis and growth of tribal civilization in North India *QRHS* 20 (4), 1980-81, 13-18

> (from pre-hist times to 12th cent A D) various tribes evolved a mixed civil and developed various theological and philos doctrines wh contributed to the growth of proto-Hinduism (acc to ATKINSON hill tribes of Nothern Himalaya – Khasa Naga, Kirāta Cina – had attained certain degree of civil in some respects superior to that reached by Vedic Aryans)

96 SINGH, K S *Tribal Society in India An Anthropological Perspective* Manohar, Delhi, 1985, xii + 327

> acc. to author Sanskritization is secondary to technology or mode of production in triggering off the process of change in tribal society see 65 97 below
>
> Rev R. S MANN *J Ind Anthrop Soc* 22, 91-92.

97 SINGH, K S Technology and acculturation the Brahmanical model reconsidered *Social Sciences Probings* 2 (1), 1985, 20-36

> con ests the val dity of the Brahmanic model of the diffusion of agricultural technology and cultural change in areas peripheral to the Gangetic pla ns see 65 96 above

98 SINGH, Mahesh Vikram A Soma-sacrifice signifying assimilation in the Vedic fold

> see 54 385 above

99 SRINIVAS, M N *The Cohesive Role of Sanskritization and Other Essays* OUP, Delhi, 1989, 220

100 TANAKA, Masakazu For a sociology of Hinduism a critical view of holism

> see 48 308 above

101 THAKUR, Vijay Kumar Urban status of the later Vedic society an inquiry (in) *Studies in Orientology*, Basham Comm Vol, Y K Publishers, Agra, 1988, 54-63

> 13 tra ts distingu sh ng urban centres from rural settlements both l t and arch of the later Vedic phase just hint at urban origins implying at the same time its weak incipient, and nascent nature

102 THAPAR, Romila General President's Address *44 PIHC*, Burdwan, 1983, 3–21

Vedic society as 'tribal' — this is a questionable characterisation rather, Vedic society was lineage based (*vamśa*) significance of Vedic *viś*

103 THAPAR, Romila *Ancient Indian Social History Some Interpretations* Orient Longman, New Delhi, 1984 (reprint), X + 396

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Rev John BURTON PAGE *JRAS* 1986 (2) 289, B N S YADAVA *IHR* 5, 234–38

104 THAPAR, Romila *From Lineage to State Social Formations in the Mid First Millennium B C in the Ganga Valley* OUP, New York, 1984, 189

see 65 67 above

Rev B G GOKHALE, *AHR* 90 (5) 1251

105 TIWARI, Shashi Rsi Vasistha kā sāmājika dṛṣṭikona — Rksamhitā ke ādhāra para (Hindi)

see 32 78 above

106 TRAUTMAN, T R (ed) *Kinship and History in South Asia* Michigan, 1974

Rev Romila THAPAR, *IHR* 3 (1) 149

107 TRIPATHI, L K Transition from ancient to mediaeval period as reflected in the organisation of the Indian society *Bhārati* 17, BHU, 1987–88, 168 172

ref to *varṇaśramadharma*

108 UPADHYAYA, Baladeva Panktipāvanatāyāh vaidiki mīmāmsā (in) *Vimarśacintamaṇih*, Sharada Samsthana, Varanasi, 1985, 176–182

109. VARHADPANDE, N R [reply to Sharad PATIL, *Navabharata*, April 86, in connection with V's letter, *Navabharata*, Mar 86] (Mar) *Navabharata* 39 (10), July 86, 55–56,

110. VARMA, Baidya Nath. *Social Science and Indian Society. A Civilisational Perspective.* Concept Publishing Co., New Delhi, 1985; X + 96.

..(collection of 5 essays).. concerning the basic tenets of Hinduism in the context of the modernization of India.. "High Hinduism" and "Popular H," H does not stand as much in the way of India's modernization as is frequently averred..

111. VERMA, H. C. *Dynamics of Urban Life in Pre-Mughal India.* Mun. Man., New Delhi, 1986; xvi + 255.

112. VIDYARTHI, L P.; RAI, B. K. *The Tribal Culture of India.* Concept Publ, New Delhi, 1985; 488 + illust, maps, etc.

113. VIGASIN, A A, SAMOZVANTSEV, A. M. *Society, State, and Law in Ancient India.* Sterling Publ., New Delhi, 1985; 8 + 238.

Rev.. Ludo ROCHER, *JAS* 46, 201–02.

114 VON FURER-HEIMENDORF, C *Tribal Populations and Cultures of the Indian Subcontinent* Handbuch der Orientalistik, Abt. II : Indien 7, 1985; VII + 182.

..about 30 tribal societies discussed .

66. VARNA : CASTE

1. AMBEDKAR, B. R. *Collected Writings – Vol 1.* Govt. of Maharashtra, Bombay, 1979.

..on caste-system, Śūdras, etc .

2. ANAND, Shanta. *Kṣatriyas in Ancient India. A socio-economic and religious study.* Mot. Ban., Delhi, 1985; xx + 212.

3. BAKER, Sophie. *Caste : At Home in Hindu India.* *London, 1990; viii + 183 + 37 pl.*

4. BANERJEE, Biswanath. Some thoughts on Varna and Jāti. *Man and Life* 8 (1-2), Jan –June 82; 65-74.

5. BANERJEE, Hemendra Nath. Re-consideration of the principles of social stratification viewed through class-caste distin-

ction social mobility in India · a sociological approach *M in I* 69 (4), Dec 89, 393 402

6 BERBEROGLU, Berch (ed) *Class, State, and Development in India* Sage Publications, New Delhi, 1992, 330

Introd by B B Class, state, and development in India in hist perspective"

7 BERREMAN, Gerald D Caste in India and the United States *Am J of Sociology* 66, 1960, 120-127

see 66 25 below

8 BERREMAN, Gerald D The brahmanical view of caste *CIS* (NS) 5, 1971; 16–23

9 BHATTACHARYA, Jogendra Nath *Hindu Castes and Sects An Exposition of the Origin of the Hindu Caste System and the Bearing of the Sects towards Each Other and towards Other Religious Systems* Editions Indian, Calcutta, 1973, xix + 496

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Rev Rahul Peter DAS, *ZDMG* 135 (1) 146–48

10 BHATTACHARYA, Sibesh Political authority and Brahmana Ksatriya relationship in early India – an aspect of the power elite configuration *IHR* 10, 1983–84, 1–20

treats the subject within the framework of monarchical system power of making and enforcing 'law' considers the period roughly bet Early Vedic and the rise of the Mauryas much of the inconsistency and the ambivalance that one encounters in the ancient Indian theory of state and society was the outcome of an effort to synthesize the mutually contradictory pulls and interests of *brahman* and *kṣatra* in the *ṚV* there is no indication of Brahmanic attempt to share political authority in the *Brahmanas* we find clear evidence of the Brāhmaṇa Varna staking claim to political authority *ŚPB* IV 1 4 1–6 tells how Mitra the *brahman* cd stand without Varuna, the *kṣatra* but not *vice versa* polarity bet Mitra and Varuṇa, imp. of the Purohita s function (Brāhmaṇas had a natural share in implementation of *dharma*) Brāhmaṇas gaining political authority shows three phases (1) claim to share the source of authority with the king, (2) claiming precedence over the king, (3) claiming immunity from royal authority *Sutras* and

> *Dharmasastra* kings power was generally regarded as unquestionable supreme and all comprehens ve *BAU* (1 4 11) puts the matter n a nutshell The Brahmaṇa is the womb of royalty therefore the Brahmana sits at the Rājasūya below the Ksatriya Tho the Ksatriya may reach the highest state, in the last resort he rests upon the Brahmana, his womb

11 BIARDEAU M Brahmanes et potiers *AEPHE* 5, 79, 1971-72

12 CHANANA, Dev Raj The Śudra the Dasa and Manu. *Indian Journal of Social Work* 20 (3), 1959, 201-208

13 CHATTOPADHYAYA, Aparna *Reference to Yayavara Brahmanas of ancient India in Charaka* Nagarjuna, Calcutta, Dec 69, 3

14 DAS Veena *Structure and Cognition Aspects of Hindu Caste and Ritual*

> see 54 113 above
>
> Rev Richard W LARIVIERE *JAOS* 107 837 38

15 DHAR, M K *Royal Life in Ancient India* Delhi, 1991; xii + 247

16 DOUGLAS, Mary Introduction to Paladin Edition of Dumont's *Homo Hierarchicus*

> see 65 30 above

17 DUMONT, Louis *Homo Hierarchicus The Caste System and its Implications* Univ Chicago Press 1985, 540 + illust

> (complete rev English ed transl by Mark SAINSBURY Lou s DUMONT and Basia GULATI) two central theses (1) the h erarchy *of pur ty and pollut on is the central ideology* round wh Hindu sm and Ind an culture are oriented (2) understanding the d chotomy bet tl e renouncer and the man in the world is central to understand ng both Ind an culture and pur ty-pollut on h erarchy
>
> Rev Brian K SMITH *Hist Rel* 21 100-102

18 GANDHI, Raj S Caste and inadequacies of researches on caste *SP*, 32 ICANAS, Hamburg, 1986, p 100

goes back to Max WEBER s hist portrait of caste and h gh lights his analysis of comparative stratification and the characteristics of caste as a closed status community wh. are useful in studying changes in caste system in contemporary India

19 GILVRAY, Dennis B (ed) *Caste Ideology and Interaction* Cambridge Papers in Social Anthropology – 9, CUP, 1982, 255

20 GOULD, Harold A *Caste and Class A Comparative View* Addison-Wesley Publ Co, Reading, Mass, 1971

21 GOULD, Harold A *Hindu Caste System The Sacralization of a Social Order* Chanakya Publications, Delhi, 1987, xi + 193

22 GUPTA, Shanti Swarup *Varna, Castes, and Scheduled Castes* New Delhi, 1991, 182

(Foreword by S P AGRAWAL) a documentation in h st perspective class fied Index to scholarly writings in Ind an journals (1890–1990)

23 HANUMANTHAN, K R *Untouchability A Historical Study up to 1500 A D (with special reference to Tamil Nadu)* Koodal Publishers, Madurai, 1979, xii + 282

(see *VBD* IV 66 43) individuals became Caṇḍalas ei her by birth or by conduct

Rev V jaya RAMASWAMY *IHR* 5 242–44

24 HARIKRISHNA SASTRI *Brahmanotpattimartanda* Bombay, 1986, 8 + 616

orig n of the Brahmaṇas

25 HARPER, Edward B A comparative analysis of caste the United States and India (in) *VBD* III 65 75, 1968, 51–77

see 66 7 above

26 HUTTON, J H *Bharata men Jatipratha Svarupa, Karma, aura Utpatti* Mot Ban, Delhi, 1983, xvii + 319

Hindi transl by Mangal Nath SINHA of *VBD* III 66 50

27. JAISWAL, Suvira. Studies in early Indian social history: trends and possibilities.

. see 65 44 above

28. JAISWAL, Suvira Changes in the status and concept of the Śūdra Varna in Early Middle Ages. (in) *Essays in Indian Art, Religion, and Society* (ed K M SHRIMALI), Mun Man, New Delhi, 1987, 160–168

29. JAISWAL, Uma. Prācina evam pūrva madhyakālina bhārata men suvarnakāron kī sāmājika sthiti – eka aitihāsika viśle-sana (Hindi). *JGJKSV* 36 (1–4), 1980 (1984), 247–260.

. social condition of goldsmiths in ancient and early medieval periods.. Vedic evidence considered

30 JAUHARI, Manorama *Pracīna Bharata men Varnaśrama-vyavastha* (Hindi). Varanasi, 1985, 16 + 191.

(2nd ed) Varṇāśrama in ancient India

31. JHA, D N. Validity of Brāhmana-peasant alliance. *Social Science Probings* 1 (2), June 84, 270–295

32. JHA, Lakshmishvar Śūdrānām ādhāne 'dhikārah.

. see 54 218 above

33. JHA, Vivekananda. From tribe to untouchable : the case of Nisādas.

. see *VBD* IV 65 70

34. JHA, Vivekananda Candāla and the origin of un-touchability. *IHR* 13 (1–2), 1986–87, 1–36

. no ref to Caṇḍāla in *RV*, no semblance of untouchability in *Puruṣasūkta* where Śūdra is mentioned C mentioned 6 times in later Vedic lit (c. 1000 B C – 600 B C.) later Vedic references to C., tho lacking in details, broadly conform to the prevailing socio-economic milieu – primarily agrarian economy, proliferation of castes growing division of labour and speciali-zation of functions, overall increase in both production and surplus creating conditions for s eady dis ntegrat on of the Aryan *janal vis* and formation of not only hierarchical fourfold *varna*-system (classes) but also of *jatis* (social groups) based essentia

ally on birth and heredity. evidence re C in post-Vedic phase (*Sutras*) is more detailed.

35 JHA, Vivekananda Varnasamkara in the Dharma Sūtras: theory and practice (in) *Essays in Indian Art, Religion, and Society* (ed K M SHRIMALI), Mun Man, New Delhi, 1987, 85–98

three categories of people combined to produce the phenomenon of mixed castes — later untochables (1) less assimilated backward aboriginals, (2) degraded artisans, and (3) groups wh thro' infringement of caste rules or otherwise (e. g association with a region outside the pale of brahmanism) had lost their Aryan status

36 JORDENS, J Two giants look at the cosmic man Ambedkar and Dayananda interpret the *Purusa Sūkta*

see 3 73 above

37 KARVE, Irawati. Anthropometric measurements of Śukla-Yajurvedīya Mādhyandina Brahmins *M in I* 21, 1941, 55–57.

38 KASHIKAR, C. G Soma drink vis-a vis the ruling class.

see 50 214 above

39 KHARE, R S *The Untouchable as Himself · Ideology, Identity, and Pragmatism among the Lucknow Chamars* Cambridge Studies in Cultural Systems, CUP, 1984, 206

Indic trad of the holy man (renouncer, ascetic) is outside the caste-hierarchy and opposed to it, in their spiritual pursuits, every one is equal and has his own individuality, their spiritual trad pre-dated Aryan Brahmanism and proto-casteism, since it existed in IV civil, untouchables are descendants of the pre-Aryan autochthones, therefore, spiritual asceticism is their h st ben tage by rights of ancestry

Rev Pauline KOLENDA, *AA* 88, 992 93

40 KLASS, Morton *Caste The Emergence of South Asian Social System.* Inst. for the Study of Human Issues, Philadelphia, 1980

..a materialist interpretation of the origin of caste-system caste-system is clearly not the classic *Varna-system* K refutes the 'occupation' hypothesis subcastes or 'marriage circles' are the fundamental units into wh every member of the society is born.. various attributes of caste-system economic functions of the trad caste-system K's approach is only 'materialistic' – not hist material st K. presents a 'reasonable explanation' for the origin and develop of caste as a concrete hist phenomenon.. K. claims to be 'eclectic' in his approach to and treatment of the subject

Rev. : Satya P SHARMA, *The Eastern Anthropologist* 36, 55–77.

41. KROEBER, A L Caste. (in) *Encyclopaedia of the Social Sciences*, Macmillan, New York, 1959 (reprint).

42. LALLANJI GOPAL Devaladharmasūtra on *varnas* and *jātis*. *Amrtadhārā*, R N D Fel Vol, 1984, 239–245

43. LEACH, E. R What should we mean by caste? (in) *Caste in South India* (ed. E. R. L.), CUP, 1962; 1–10.

. introd. to the vol

44. LINCOLN, Bruce. *Priests, Warriors, and Cattle: A Study in the Ecology of Religions* Univ Calif Press, Berkeley, 1981; 242.

..(= *VBD* IV. 66 69)..

Rev · F. BADER, *BSL* 79 (2), 96–113

45. MADAN, T N. (ed.) *Non-Renunciation* OUP, Delhi, 1987.

46. MAPRABHULAL GOSWAMI Prāgjanmakarmavarnavyavasthā. *Naimisīyam* 5 (1), Aug 84, 1–8

..*varnavyavasthā* and *karma* of the previous life..

47. MCGILVRAY, Dennis B (ed) *Caste Ideology and Interaction.* Cambridge Papers in Social Anthropology - 9, CUP, 1982; X + 255.

. (= 66 19 above) the papers in this Vol address the rival theories of caste-system in the structuralist approach of L. DUMONT and the ethnosociological approach of McKim MARRIOTT..

...91

48 MEHTA, Harsha Varnavyavasthā – eka vivecana (Hindi) *SP*, 33 AIOC, Calcutta, 1986, p 634

49 MEISIG, Konrad Das Kastensystem des Hinduismus (in) *Wer ist mein Nachster ? Die Antwort der Weltreligionen*, Freiburg, 1988, 11–58

50 MISHRA, Mangilal Jātiyatā ki sthiti tatha usakī vaidiki avadhārana (Hindi) *Vedapradipa* 4 (1), Aug 89, 12–13

caste and Vedic view

51 MISHRA Padma *Evolution of Brahmana Class (In the Perspective of Vedic Priesthood)* BHU, Varanasi, 1978, xx + 228

considers the terms *vipra ṛṣi purohita* and *brahman* none of these denotes membership of a specific caste they refer to a specific priestly function Vedic society — *brahma kṣatra viś* were members of the same class author postulates a fairly long pre *RV* Aryan period therefore *RV* is silent about Aryan immigration *vipra* = internally animated or enraptured man (shamanistic activities played an imp role in the emergence of priestly order among the Vedic people) ultimately the term *brahmana* (a derivative of *brahman*) came to designate a member of the priestly class, as this term was more comprehensive and covered every type of priestly activity

Rev Suvira JAISWAL *IHR* 8 (1 2) 124 26

52 MUKHERJEE, Prabhati *Beyond the Four Varnas The Untouchable in India* IAAS, Shimla, Mot Ban, Delhi, 1988, xv + 120

Vedic lit (from *Sam* to *Up*) no evidence of total rejection of any group or groups by the four *varṇa* society which would indicate the forming of a nucleus of future communities of untouchables there are only signs of segmentation an attitude of hierarchical discrimination on grounds of occupation and restrictions on the participation of some lower strata in Vedic rituals Śūdras mentioned by Paṇini Caṇḍalas by Kauṭilya

53 NANDI, R N Client, ritual and conflict in early Brahmanical order *IHR* 6 (1–2), 1979 80, 64–118

54 NARANG, Sudesh Sudra varna (Hindi) *Veda Savita* 11 (9), April 91, 240–246

in support of *caturvarṇya* (missionary, military merchandise, menial) accepts *Manusmṛti*

55 NUMATA, Ichiro Rules of tax exemption for Brāhmanas in the Dharmasastra *JIBS* 37 (2), Mar 89, 990–988

56 O'MALLEY, L S S *Indian Caste Customs* Curzon Press, London, 1974

reprint of *VBD* I 134 23

57 ÓSTOR, Akos, FRUZZETTI Lina, BARNETT, Steve (ed). *Concepts of Person Kingship, Caste, and Marriage in India*. Harvard Studies in Cultural Anthropology 5, Harvard Univ. Press, Cambridge, Mass, 1985, xiv + 271

Rev David HICKS AA 86 (4) 999–1000

58 PANDA, Harihar R. G Bhandarkar's approach to the social history of ancient India the caste system *48 PIHC*, Goa Univ, Panjim, 1987, 135–140

imp characteristics of c s endogamy commensality connubium B challenged SENART s theory of caste *brahma, kṣatra, vis* — three orders indicating three occupations B as a social reformer

59 PANDEY, Rajendra *The Caste System in India Myth and Reality* Criterion Publications, New Delhi, 1986, vi + 241

60 PARASHAR, Aloka Attitudes towards the *mleccha* in early Northern India – up to c A D 600 *IHR* 9 (1–2), 1982–83; 1–30

Mlecchas as a reference group in early India included all outsiders who did not conform to the values and ideas and consequently to the norms of the society accepted by the elite (Indo-Aryan speaking) groups see 66 61 below

61 PARASHAR, Aloka *Mlecchas in Early India A Study in Attitudes towards Outsiders up to A D 600* New Delhi, 1991: xiv + 350

see 66 60 above

62. PATIL, Sharad. *Dāsa-Śūdra Slavery: Studies in the Origin of Indian Slavery and Feudalism and their Philosophies.* Allied Publ., New Delhi, 1982; VIII + 344.

63. PFEFFER, G. Puri's Vedic Brahmins: continuity and change in their traditional institutions. (in) *The Cult of Jagannātha and the Regional Tradition of Orissa* (ed KULKE and TRIPATHI), Delhi, 1978; 421–437.

64. RAMASHRAYA SHARMA. Gṛhastha, ādi āśrama, aura varna (Hindi). *Veda-Savitā* 5 (7) – 5 (12), 1985.

..serially.

65. RATHA, S. N. *Caste as a Form of Acculturation.* Gauhati Univ., 1977.

. survey of civil of the village cultures of pre hist. NW India and of the Har. culture as gathered from arch. remains, followed by a survey of the culture of the Aryans as reflected in *ṚV*.. on the basis of these surveys, author discusses the factors in the formation of a caste system, in the light of James R. WATSON.. main assumptions: (1) Aryan colonisers in *ṚV*-age were a small percentage of the total population in the region from Indus to Yamunā; (2) during the interval bet. the first invasion and the composition of *RV* hymns, the conquerors and the conquered in the Āryāvarta had become partly integrated in symbiotic relationship — some of the elites among the Dasas were given niches in the society of the conquerors.. establishment of military alliances bet Aryans and Dāsas; (3) both Aryan and Dāsa societies were stratified tho', perhaps, the ranking orders were different, and (4) while slavery was definitely common in Aryan society, near-slavery was likely to have been practised by the Dāsas.. Aryan society: (a) land was communally owned; (b) women s status was high, (c) level of adm. was also high . on the question of purity-pollution syndrome (wh. is central to caste-system) *ṚV*-evidence seems to be negative.. Aryans being backward in the arts of peace and not having enough craftsmen, recruited craftsmen from among the conquered.. *ṚV*-class system allowed upward mobility in society..

Rev.: A. AIYAPPAN, *The Eastern Anthropologist* 34, 241–43.

66. RAY, Upendranath. Śūdron kā vedādhikāra aura Vedāntasūtra (Hindi). *Vedavāṇī* 36 (12), Oct. 84; 7-9.

Brahmasutra 1 3 34–38 Śūdra not entitled to study *brahmavidya*

67 RIHANI, Vasundhara Padbhyām sudro ajāyata *VJ* 34 (5), Aug 85, 35–36

Śudra in Vedic times was not *nica varna*

68 RITSCHL Eva The Varnaśramadharma in the early Dharmasutras and in the Kautiliya Arthasastra Berlin, 1991

an attempt to depict a process of development

69 ROSEL, Jakob The link between rebirth and caste society some questions on Weber's model of Hinduism

see 48 241 above

70 SARAF, Samarendra *Hindu Caste System and Ritual Idiom* Delhi, 1986, viii + 203

71 SAUPARNA Durisethi Venkatesvara (ed) *Madhuvidya*

see 22 99 above aims at the social emancipation of the Visvakarma Brahmins

72 SCHETELICH, M *Die Anfange von varna System und varna Theorie in vedischen Zeit* Diss 8, Berlin 1983

(publ in English transl)

73 SCHETELICH M Separation of status and power in Louis Dumont s theory of the caste system *R S Sharma Fel Vol*, Delhi

74 SCHETELICH, M Das Phanomen Kaste in Indien *EAZ* 30, 1989, 36–55

75 SEN, Ranjit Social dynamics of ancient Indian civilization *SP*, 33 ICANAS, Toronto, 1990

Brahmana abstained from labour the consequence of this fact socially Brahmana was the master and politically the Ksatriya

76 SHANDILYA, H A Varnavivecana (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, p 302

varnaśrama vyavastha has survived in spite of various kinds of onslaughts

77. SHARMA, Ramayana Prasad. *Bhāratīya Varṇāśrama : sāmskṛtika evam darśanika viśleṣaṇa* (Hindi) Varanasi, 1987; *dha* + 415.

. Indian *varṇāśrama* cultural and philosophical analysis..

78. SHARMA, R. N. The status of the Brahmins as revealed in the Upanisads *Bhārati* 17, BHU, 1987-88; 26 ff.

..Brāhmanas, who were great scholars and wielded great power, were quite practical in their approach to the matters wh. directly concerned them they were aware of the growing Kṣatriya dominance, and therefore took precautionary measures to save themselves

79 SHARMA, R S. *Śūdras in Ancient India A Social History of the Lower Order down to circa A. D. 600.* Mot. Ban, Delhi, 1990; xx + 384.

(reprint of *VBD* IV 66 117) origin of Śūdras and their subsequent develop from a tribe to a *varṇa* . "serving Śūdras" and Śūdras who enjoyed certain ritual, economic, political, and social rights an all-embracing deterioration in the position of Śūdras due to the relative development of productive forces and reallocation of surplus products in society needing redefinition of the *varṇas* as well as other units in the social structure.. ultimately, some of the Śūdras turned to agriculture, mostly as agricultural labourers . loss in their earthly possessions compensated by assurance of spiritual gains (sanction of them of numerous *vratas* and *pūjās*) . role of Cāṇḍālas..

Rev *AH* 8 (No 84), 40, B N. BHATT. *JOIB* 33, 200-203, Prabhati MUKHERJI, *J Ind Anthrop Soc* 17, 187-90

80. SHARMA, Satya P. A materialist thesis on the origin and continuity of the caste system in South Asia. *The Eastern Anthropologist* 36, 1983; 55-77.

. rev. art. on 66 40 above.. S has devised a caste usage formula – HECAFORM (hierarchy, endogamy, caste council, ascription status, food and water (commensality) restrictions, occupation, ritual purity and pollution and mobility)..

81. SHASTRY, P. Madanapāla's Smṛti Kaumudi : a critical appreciation of Śūdra Varna. *SP*, 8 WSC, Wien, 1990.

nature rights and duties of Śūdras (Śūdras enjoyed in Vedic times a status equal to that of other *varnas*, gradual degradation during the next 2000 yrs)

82 SINHA, Atul Kumar Changing denotations of the term *vrsala* A case study in downward social mobility *JGJKSV* 38-39, 1982-83 (1986), E 257-276

> *vrṣala* in *Akṣasukta* (*RV* X 34 11) up to the period of *ŚS*, Vṛsalas enjoyed a high social status they were treated even as substitute for *śro riya* Brahmanas gradual degradation from the period of *GS* onwards Vṛsala in other Vedic texts (*ŚPB BAU*, *BaudhŚS KauŚS*, *LatyayanaŚS GobhilaGS JaiminiGS*) from the time of *GS* down to the early centuries of Christian era, the term Vṛsala carried a sense of social d sapproval and disrespectability – wh gradually resulted in its equation with Śūdra.

83 SINHA, B C Origin and evolution of caste system. *The Vedic Path* 47 (4), Mar 85, 31-34

84 SINHA, Mangal Nath *Bharata men Jatipratha Svarupa, Karma, aura Utpatti*

> (= 66 26 above)

85 SMITH, Brian K Ritual knowledge, and being initiation and Veda study in ancient India

> see 34 170 and 54 392 above

86 SMITH, R Morton Bowdlerizing Brahmanas *Proc. 30 ICHSANA* – South Asia 3, Mexico, 1982, 72-75

> the Vedic obscenities' / sexualities are in the hymns *mantras*, or rituals — that is they are in re and therefore not funny, they are in fact part of the technology and without them the fertility magic wd not work considers words like *urugaya* (= enlivening w dely – in the loins) ref to several Vedic passages see *VBD* IV 34 217, 66 122

87 SRINIVAS, M N Some reflections on the nature of caste hierarchy *CIS* 18 (2), 1984, 151-167

88 SRIRAMAMURTI, P Varnadharma — caste in Indian society A perspective *Bh Vid* 44 (1-4), 1984, 39-48,

89 SRIVASTAVA, Surendra Kumar *Vaidika Sahitya men Varna vyavastha* (Hindi) Nagina Prakashan, Varanasi, 1987, 24 + 282

varnavyavastha in Vedic lit

90 THAKUR, Vijay Kumar Role of religion in the exploitation of lower orders in ancient India *Arch Or* 57, 1989, 26–34

begins with IV civ l (second half of 3rd mil B C.) hold of rel in Har society Vedic period pastoral (tribal) culture-systematic exploitation of lower orders was very limited status of Śudras — almost as a servile domestic adjunct post Vedic times a struggle bet the Brahmanas and the Ksatriyas to control the ever increasing social surplus

91 TILAK, M A Does the Vedic Chaturvarnya concept govern the modern earth ? *BJ* 32 (16), Mar 1986, 65 ff

92 UPADHYAYA, Baladeva Panktipāvanataya vaidiki mīmāmsā *Pariśilanam (praveśanke)* 1, 1988, 1–5

knowledge of Veda Vedanga — as well as *vedokta karma-kanda*

93 UPADHYAYA, Mrityumjaya Bhāratiya samskṛti men varnavyavasthā (Hindi) *Gaganancala* 7 (2), 1984, 11–16

varna organization in Indian culture

94 URSEKAR, H S Varna Āśrama a reconsideration *SP*, 34 AIOC, Visakhapatnam, 1989, p 7

in ancient India, initially *varna* and *aśrama* did not deny equal opportunity to any one

95 VAJAPEYI, Krishnadatta Bharatīya samskṛti ka mula dhāra varnaśramadharma *Lakshmanadatt Chaturveda Comm Vol*, Delhi, 1986, 101–102

varnaśramadharma as the basic prop of Indian culture

96 VIKRAMADITYA 'VASANTA' Pradurbhuta vipra *Veda Savita* 7 (9), April 87, 299–300,

67 ĀSRAMA SAMSKARA GOTRA, ETC

1 ALTEKAR, A S The Asrama system (in) *Ghurye Fel. Vol* (ed K M KAPADIA), New Delhi, 1963

2 ANANTHA MURTHY, U R *Samskara A Rite for a Dead Man* OUP, Delhi, 1978

(transl by A K RAMANUJAN)

3 ARJUN DEV Samskara — kyon, kyā, kaise (Hindi), *Vedavaṇi* 41 (8) — 43 (9)

a series of articles on *samskaras*

4 BROUGH, John Additional notes on the Brahmin clans. *JAOS* 74 (4), 1955, 263–266

see *VBD* II 67 6–7

5 BRUCKER, Egon Das Pumsavana Ritual aus der Sicht der hentigen Medizin *ZDMG* 136 (2) 1986 428–433

(*summary in English*)

6 BURGHART, R Renunciation in the religious traditions of South Asia *Man* 18 (4) 1983, 635 653

7 DAVE, Kantilal R Upanisatkālina upanayana samskāra (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 52

upanayana in *Up* time

8 DEVDHAR, S K Upanayana samskāra (Mar) *Prasada* 43 (1), Aug 89, 89–92

9 DVIVEDI, Radheshyam Yajñopavita aura upanayana. *Lakshmanadatta Chaturveda Comm Vol*, Delhi, 1986, 153–155

nine *tantus* and three *dandas* in *yajnopavita* their mystic significance

10 FATAH SINGH Gṛhastha ka vaidika vyaktitva *Veda-Savita* 4 (2), Sept 83, 47–50

Vedic personality of a householder

11 HEESTERMAN, J C Householder and wanderer (in) *Way of Life King, Householder, Renouncer*, Dumont Fel Vol. (ed T N MADAN), Mot Ban, Delhi, 1988, (rev new ed), (= 67 19 below), 251–298

(*CIS* 15 1981) distinction bet normal householder and the *śrauta* sacrificer (*śalīna* and *yayāvara*) *dīksita* s way is that of a wanderer — the whole paradigm of the Soma sacrifice appears to be strung out along a cycle of wandering and trekking break bet the social world and the sovereign sphere of *śrauta* ritual on the breaking line bet the two worlds is found *agnyādheya* significance of *punarādheya* the transformation of the wanderer into a householder is logical enough the institution of renunciation can be seen to have arisen orthogenetically within the Vedic trad as a result of the inner logic of that trad

12 JAUHARI, Manorama Prācīna bhārata men varnāśrama-vyavasthā (Hindi)

see 66 30 above

13 KAELBER, Walter O The *brahmacarin* homology and continuity in Brāhmanic religion *Hist Rel* 21 (1), Aug 81, 77–99

in the 'career' of the *b* an assimilation indeed a homology, is effected bet ascetic practice and the concept of sacrifice *b* s career is in large measure a forerunner *and* legitimizing model for the initially 'heterodox' practices of ascetics later assimilated into orthodoxy as *vanaprastha* and *samnyāsin* *b* also forerunner and legitimizing model for crit sacrificial activities as well that is why *b* cd help assimilate sacrifce and asceticism in Brahmanic rel

14 KAELBER, Walter O *Tapta Marga Asceticism and Initiation in Vedic India* SUNY Press, Albany, 1989, X + 204

(Ind ed 1990)

15 KAPANI, Lakshmi Aspects philosophiques psychologiques, et rituels de la notion de *samskara* Paris

(DD dactylography) see 67 16 below

16 KAPANI, Laksmi *La notion de Samskara dans l Inde Brahmanique et Bouddhique I* Publ Inst Civil Ind — 59, Collège de France, Boccard, Paris, 1992, 314

(summary in English 5–41) I philosophy of act ritual making of Agni Prajapati and the sacrificer II Hindu life-cycle, *sarīra samskaras* in *GS-DS* see 67 15 above

17 MADAN, T N Is the Brahmanical *gotra* a grouping of kin? *SW J Anthrop* 18, Albuquerque 1962

18 MADAN, T N *Non Renunciation — Themes and Interpretations of Hindu Culture* OUP, Delhi, 1987 xiii + 184

renunciation has been considered the supreme value among the Brahmanas who were the idealogues of Hindu society M. investigates the uncodified but symbolically stated ideology of the Kashmiri Pandits (*grhasthas*) renunciation becomes the twin ideals of self possession and detachment in the midst of worldly involvements wh are not considered evil in themselves the worthwhileness of the man in the world

Rev John CORT *Hist Rel* 29(1) 68–71 R M SARKAR, *M in I* 68 480–83 Rupert SWELL *BSOAS* 53 (3) 539

19 MADAN, T N (ed) *Way of Life (King, Householder, Renouncer)* Mot Ban Delhi, 1988 xiv + 435

(Louis Dumont Fel Vol) contains 17 contributions deals mainly with imp aspects of the ideological foundation of Indic civil namely *puruṣarthas*

20 MALAMOUD, Ch *Le Svadhyaya Recitation personnelle du Veda*

see 37 43 above

21 MISHRA, Kedarnath Chanchal *Upanayanapaddhatī* (Hindi) Allahabad, 1986, 104

22 MISHRA, Vidhata Significance of the Vedic samskaras, *SP*, 32 AIOC, Ahmedabad 1985, 46–47

samskaras cover the full span of life they even influence the individual after his death thro the cult of soul

23 MISHRA, Yugal Kishore *Asceticism in Ancient India, A Study of asceticism of different Indian schools in philosophical, religious, and social perspectives* Prakrit Jain Inst Res Publ. Series — 29, Vaishali, 1987, xviii + 119

24 MUKHOPADHYAYA, Bimalkumar Gotra system in India. *SP*, 35 AIOC, Haridwar, 1990, p 120

gotra is but an Indian counterpart of the totemic system found among other pre-literate people throughout the world

25 OLIVELLE, P Mimāmsā rules in the history of the *Āśrama* system *SP*, 8 WSC, Wien, 1990

shows the imp of Mīmamsa hermeneutical principles for understanding the hist of ideas within the Brahmanical trad — *see 67 26 below*

26 OLIVELLE, P Contributions to the semantic history of samnyāsa *JAOS* 101 (3), 265–274

see 67 25 above

27 OLSON, C The existential, social and cosmic significance of the Upanayana rite *Numen* 24 (2), 1977, 152–160

28 PANDEY, Rajbali *Hindu Samskaras Socio Religious Study of the Hindu Sacraments* Mot Ban, Delhi, 1987, 1991, xxvii + 327

reprint of *VBD* II 67 17

29 PANT, Sushila Ideal versus behavioural patterns a case study of ancient Indian society

see 65 71 above

30 PATEL Gautam The concept of samnyāsa *SP*, 32 AIOC, Ahmedabad, 1985, p 50

the concept as known in later lit is not found in *Sam*, *Br*, *or early Up even the word does not occur samnyasins* who are parasites on society were not accepted by Veda

31 PATHAK, Mohan Svarup Garbhādhāna samskāra (Hindi) *Lakshmanadatta Chaturveda Comm Vol*, Delhi, 1986, 161–164

ref *AV* 14 2.31 32 38 58 39

32 PATYAL, H C The yayavara *Samanmaya* 1 (1), 1992, 56–62

yāyāvara = a type of householder who used to wander from place to place or a class of seers etc.. y.s connected with many rites, e g *Prāṇāgnihotra, Pakṣahoma* y.s as the foremost among householders recognized as *pankt pāvanas*

33 PRECIADO-SOLIS, Benjamin Some problems concerning the origin of Saṃnyāsa, *ABORI* 68, 1987, 359–369.

asceticism has existed since very ancient times in Aryan trad, it is possible that Vedic religion's transformation from ritualism into mysticism was made by the *vānaprasthas* *dvijas* had their ascetics in *vānaprasthas* *saṃnyāsa* cd be an attempt to recover all (including non brahmanic) ascetics for the brahmanical order

34 RAMARATNAM, S The *Pumsavana* ceremony — certain differences in practice according to the Baudhāyana and the Āpastamba schools *SP*, 8 WSC, Wien, 1990

35 RAMASHRAYA SHARMA Gṛhastha, ādi āśrama, aura varna (Hindi)

see 66 64 above

36 RITSCHL, Eva The Varṇāśramadharma in the early Dharmasūtras and in the Kauṭilīya Arthaśāstra

see 66 68 above

37 ROY, Kumkum *Legitimation and the Brahmanical tradition* : The upanayana and the brahmacarya in the Dharma Sūtras *46 PIHC*, Amritsar, 1985, 136–146

c 500 B C — c. 100 B C increasing emphasis on *upanayana* and *brahmacarya* in *DS* has to be viewed in the context of changing sociopolitical situation wh rested increasingly on a 'hierarchy of privilege'

38 SATYANANDA, Vedavagish *Antyeṣṭisaṃskāra* (Hindi). Alwar, 1989, 42

39 SHARMA, Ramayana Prasad *Bhāratīya varṇāśrama : saṃskṛtika evam darśanika viśleṣaṇa* (Hindi)

see 66 77 above

40 SHARMA, Satyendu Nāmakaraṇavimarsa men vihita sastrīya avadhāraṇāen (Hindi) *SP*, 35 AIOC, Haridwar, 1990; p 103.

name nfluences the char of a person

41 SIDDHANTALAMKAR, Satyavrata The theory of Samskāras *Viśvatma* 13 (10) Feb 88, 57 60

42 SIEGEL, Lee *Fires of Love Waters of Peace Passion and Renunciation in Indian Culture* Univ of Hawaii Press, Honolulu 1983 11 + 122

Rev Tuv a GELBLUM *JRAS* 1984 (1) 160–62 Sheldon POLLOCK *JAOS* 104 340–42 Maria Claude PORCHER *JA* 272 441–42

43 SIMHA Alakha Narayan *Pracina Bharata men Mrtaka Samskara* (Hindi) Varanasi 1987, 16 + 174

funeral rites in anc ent Ind a

44 SMITH Brian K Ritual knowledge and being initiation and Veda study in ancient India

see 34 170 and 54 392 above

45 SPROCKHOFF J F *Die Alten im alten Indien Ein Versuch nach brahmanischen Quellen*

(– *VBD* IV 67 43)

Rev K MYLIUS *EAZ* 22 540

46 SPROCKHOFF J F Aranyaka und Vanaprastha in der vedischen Literatur Neue Erwagungen zu einer alten Legende und ihren Problemen *WZKSA* 35, 1991, 5–46

=continuat on of 19 23 above Zwe ter Hauptte I Kap V VII

47 SRIKANT Four stages of man (A modern view of an age-old concept) *BJ* 35 (23) 15 7 89, 41–45

48 STEINMANN Ralph Marc *Guru sisya sambandha Das Meister-Schuler Verhaltnis im traditionellen und modernen Hindu ismus* Beitrage zur Sudasienforschung 109 Steiner, Stuttgart, 1986 xi + 312

49 TAMBIAH S J *World Conqueror and World Renouncer* CUP, 1976

0 TAMBIAH S J The renouncer his individuality and his community (in) 67 19 above, 299 320

[ref DUMONT, 'World renunciation in Indian religions" (*VBD* III 48 83) H = the rel of caste society, 'interior' practices and sectarian movements wh have modified H by way of addition rather than substitution H has developed by the progressive integration or aggregation by the orthodox establishment of elements introduced by the heterodox the agent of development in Indian rel and speculation, the ' creator of values ' has been the renouncer] author deals in great detail with Buddhist renouncer renunciation and *puruṣartha*

51 TEWARI, Kapil Narayan *Dimensions of Renunciation in Advaita Vedanta* Mot Ban, Delhi, 1977, 156

nature of renunciation Vedas and *Up*

52 THAPAR, Romila The householder and renouncer in the Brahmanical and Buddhist traditions (in) 67 19 above, 1988, 273-298

(= *CIS* NS 15) the Brahmanical insistence in the early hist period that the individual *samnyāsin* alone cd be regarded as a renouncer was not only an attempt to reiterate the earlier model but also to hold back the tide of the various orders of renouncers who were looked upon by the Brahmanas as heretics (*paṣandas*) the *asrama* theory may have been less of an idea list abstraction projecting an ordering of the ideal life-cycle for the *dvija* and particularly for the Brahmana and more of ventriloquism of a Brahmanical perception of a time of troubles

53 TRIVEDI, Bhavani Shankar Samskāra laksana (Hindi). *Lakshmandatta Chaturveda Comm Vol*, Delhi, 1986, 169-170

54 URSEKAR, H S Varna Āśrama a reconsideration

see 66 94 above

55 VAJAPEYI, Krishnadatta Bhāratīya samskṛti kā mūlādhāra varnāsrama (Hindi)

see 66 95 above

56 VAN DER VEER, Peter Taming of the ascetic devotionalism in a Hindu monastic order *Man* 22 (4), 680-695

57 VEDABODHA Swami Gṛhapati kī sādhānā (Hindi) *Veda Savita* 9 (3), Oct 88, 88-90

58 VENKATA RAGHAVACHARYA, V S (ed) *Rgvedi Pūrvaprayoga* Madras, 1986, vii + 175

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68 WOMAN MARRIAGE FAMILY

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2 AGRAWAL, Saila Pracina samskṛta sāhitya men striyon kā sthāna (Hindi) *Prajña* 28 (2)-29 (1), 1983, 111–114

3 ALTEKAR, A S *Position of Women in Hindu Civilization From Pre historic Times to the Present Day* Mot Ban, Delhi, 1987, 1991, xvi + 380 + iii + pl

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4 APTE, Usha M Vedic Hindu and tribal marriage (in) *A Homage to Dr Mainkar* (= *VBD IV* 87 114A), 223–230

5 BADER, Clarisse *Woman in Ancient India Moral and Literary Studies* Delhi, 1987 (reprint) xiv + 338

5A BANERJI, Suresh Chandra *The Castaway of Indian Society* Calcutta, 1989, xiv + 264

hist of prostitution in Ind a since Ved c times based on Sk, Pali Pk and Bengali sources

6 BHADURI, Chira Kisore Widow marriage in Vedic India *45 PIHC*, Annamalai Univ, 1984, 229–236

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7 BHAT, G K 'Mother in Vedic literature [Brahmanas and Aranyakas] *ABORI* 68, 1987, 471–489

8. BHATTACHARJI, Sukumari. Women in Vedic society. (in) *New Horizons of Res. in Indology*, CASS, Poona Univ., 1989; 17–28.

9. CAMPANILE, E. Sulla struttura del matrimonie indo-europeo. *SCO* 33, 1983 (84); 273–286.

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10. CARTER. [Households in India]. (in) *Households: Comp. and Hist. Studies of the Domestic Group* (ed. Robert M. NETTING et al), Calif. Univ. Press, Berkeley, 1984.

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12. DANGE, Sindhu S. Taboos in the Dharmaśāstra tradition. *Bh. Vid.* 45–47, 1985–87; 65–69.

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13. DANGE, Sindu S. The institutions of Gaṇikā and Devadāsī from ancient to medieval times. *Sangeet Natak* 97, July-Sept. 90.

14. DATTA, V. N. *Sati: a historical, social, and philosophical inquiry into the Hindu rite of widow-burning.* Manohar Publication, New Delhi, 1988; XX + 279.

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15. DAVE, Jayananda. Bhāratīya dāmpatya jīvanano ādarśa. (Guj.). *Sāmmanasya* 51–52, 1987; G 13–15.

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16. DESHPANDE, Uma. Position and status of women in early Upanishads. (in) *The Glimpses of Indological Heritage*, Good Companions, Baroda, 1989; 9–18.

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18 DHAWAN, B D Vedon men pārıvārıka jıvana (Hındı) *Viśvatma* 13 (10), Feb 88

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19 DUBE, Raj Deb Vaıvāhıka umra ke badalate pratımāna — aıtıhāsıka samdarbha men (Hındı) *VJ* 33 (12), Mar 85, 19–21

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20 EMENEAU, M B, VAN NOOTEN, B A The young wife and her husband's brother Rgveda 10 40 2 and 10 85 44 *JAOS* 111 (3), 1991, 481–494

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21 GHOSH, S K *Indian Women through the Ages* Delhi, 1989, xvı + 344

22 GOYAL, Prıtı Prabha *Hındu Vıvaha Mımamsā* (Hındı) Rajasthanı Granthagar, 1981, vııı + 215

23 GUPTA, A R *Women in Hındu Society A Study of Traditions* Jyotsna Prakashan, 264

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27. JHA, Upendra. Vedā nārīprapūjakāḥ. *SP*, 35 AIOC, Haridwar, 1990; p. 16.

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29. JOSHI, Mahesh Chandra *Prācīna Bhārata men Dāmpatya Maryādā* (Hindi). Delhi, 1988; 16 + 389.

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29A. JOSHI, Mahesh Chandra. *Prācīna Bhārata men Dāmpatya Sambandha* (Hindi). Saccidananda Prakashan, Delhi, 1991; 384.

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32. KHAN, Jalaluddin Ahemad. Prostitution in ancient India (from early Vedic times to 300 A. D.). *PURB* (Arts) 21 (2), Oct. 90; 215–226.

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33 KUJUR S *Vaidika evam Dharamaśāstriya Sahitya men Nari* (Hindi) Vishvavidyalaya Prakashan, Varanasi, 1982, 13 + 347

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34 KUJUR, S Vaidika kālina samāja men nari saundarya (Hindi) *SP*, 33 AIOC, Calcutta, 1986, p 56

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35 KUJUR S The position of girls in the Vedas *SP*, 7 WSC, Leiden, 1987, p 72

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35A KUJUR, S Position of girls in the Vedas *SP*, 8 WSC, Wien, 1990

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36 KUSHWAH, Sivapujan Simha *Satidaha Eka Lomaharsaka Pratha* (Hindi) Dayananda Vaidika Shodh Samsthan, Jwalapur, 1987, 60

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38 LESLIE, L Julia *The Perfect Wife The orthodox Hindu woman according to the Stridharmapaddhati* of Tryambakayajvan OU South Asian Studies Series, OUP, Delhi, 1989, xiv + 375 + 8 pl

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43. MENSEN, B. (ed.). *Ehe und Familie in verschiedenen Kulturen.* Akad. Volker und Kulturen, St. Augustin, 1982; 136.

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45. MISHRA, Rajeshwar Prasad. Upaniṣadon men nārī. (Hindi).

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47. MOORTHY, Krishna. *Woman in Ancient India.* Rajahmundry, 1989; ii + 33.

48. MURARI, Krishna. Prostitution in ancient India. *JGJKSV* 41 (1–4), 1985 (1989); 57–65.

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49 NARANG, Bhım Saın *Concept of Strīdhana ın Ancıent Indıa* Delhı, 1990, xxııı + 314

50 NARASIMHAN, Sakuntala *Satı A Study of Wıdow Burnıng ın Indıa* Delhı, 1990, X + 202 + 12 pl

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52 Óstor, Akos, FRUZZETTI, Lına, BARNETT, Steve (ed) *Concepts of Person Kıngshıp, Caste, and Marrıage ın Indıa*

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54 PANDEY, Ram Suresh A teleologıcal appraısal of the prıncıpal rıtuals of Hındu marrıage

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61. RAMNATH, Vedalamkar. Vaidika nārı : uṣā ke samāna prakāśayatī (Hindi). *Veda-Savitā* 6 (8), Mar. 86; 260–265.

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72 SHARMA, Munshiram ' Soma " Vaidika parivāra (Hindi) *Veda-Savita* 6 (11), June 86, 379 380

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73 SHARMA, Ramashraya Prācina bhārata men nari (Hindi) *Veda Savita* 8 (2), Sept 87, 44 48

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74 SIMHA, Rajendra Prasad Vaidika kāla men parivāra (Hindi) *SP*, 33 AIOC, Calcutta, 1986, 73–74

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75 SINGH, G B Hindu marriage — symbolism and change *Social Welfare* 20 (3), June 73, 13–15

76 SINGH, Sarva Daman *Polyandry in Ancient India.* Mot Ban , Delhi, 1988, xi + 212

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77 TRIPATHI, L K (ed) *Position and Status of Women in Ancient India* Dept of AIHC, BHU, Varanasi, 1988; xii + 352

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78 UPADHYAYA, Vedaprakash Vivahavidhau vivahavicchedah *SP*, 34 AIOC, Visakhapatnam, 1989, p 41

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79 UPENDRARAO, V Dayānandasammata parivara niyojana strī ya purusa ke kitane pati patnī hon, aura kitani santāna *Vedavani* 40 (6), April 88, 11-19

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80 VEDAPRAKASH Rgvede parivārikā adarśah *JIDVP* 2 (2), Aug 89, 249-254

81 VELANKAR, S B Rgvedasamhitakalinam strijīvanam *Girvanasudha* 10 (6), April 89, 2-3

82 WOLFE, Susan J "Sister ', "sister s son ", and "mother s brother ' linguistic evidence for matriarchal kinship, (in) *1982 Mid American Linguistic Conf Papers* (ed Frances INGEMANN), Univ of Kansas, Lawrence 1983, 254 268

83 YUSUF So, Khalid bin *Parda* prathā Rgveda tathā Kuraāna ke āloka men *SP*, 33 AIOC, Culcutta, 1986, 55 56

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84 ZHANGRANG, He The position of Indian women in the Vedic age (Chinese) *South Asian Studies* 3, Beijing, 1989, 44 ff,

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85 ZHANGRANG, He Indian Women's position in the Buddha's time (Chinese) *South Asian Studies* 3, Beijing, 1990, 32 ff

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1 AGNIHOTRI, Prabhu Dayalu Bhāratiyam śikṣā darśanam. *Sagarika* 25 (4) - 26 (1), 1988, 83-99

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2 BANDHU, Manudev Upanisadyugina śaiksanika jīvana (Hindi) *VJ* 35 (1-2), 1986, 27-30

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3 BHALLA, A V Vedic education institutions *AH* 8 84, May 91, 35-36

4 BHARADWAJ, Ganesh Vaidika kālina śiksā para eka simhāvalokana (Hindi), *VJ* 35 (3-4), 1986

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5 BHASKARAN NAIR, S Ancient Indian approach to education *AH* 1 6, Nov 84, 25-26

6. CHAKRABORTY, Roma Education and socialization of the youth in the Vedic period *Pr Bh* 94, Sept 89, 374-381

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16. JYESHT VERMAN. Vedic education in modern perspective. *SP*, 33 AIOC, Calcutta, 1986; p. 84.

17. KOTENKAR, Arun. *Grundlagen der hinduistischen Erziehung im alten Indien.* Dipa-Verlag, Frankfurt, 1982.

18. MOOKERJI, Radha Kumud. *Ancient Indian Education, Brahmanical and Buddhist.* Mot. Ban., Delhi, 1987; xxxvi + 655,

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19 PANDEYA, Om Prakash Vaıdıka śıksā vyavasāya kā ādhunıka śıksa para prabhava (Hındı) *SP*, 32 AIOC, Ahmedabad, 1985, 48 49

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20 PANDEYA, Om Prakash Vaıdıka sıksavyavasthā men śıksakon ka svarupa (Hındı) *SP* 33 AIOC, Calcutta, 1986; p 66

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21 PIPITONE Gıuseppe *Aspettı del' educazione nell-Indıa antıca* Studı Orıentalı e Lınguıstıcı Bologna Unıv, La Medusa Edıtrıce, Marsala 1983, 116 + ıllustr

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23 RAMANATH Vedalankar Upanısadon kı sıksanapaddhatı (Hındı) *D N Shastrı Comm Vol* 1989, 79-84

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24 RANA, Pravına Sımha Vaıdıka kāla men nārī sıksa | eka tathyaparaka vıslesana (Hındı)

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31 SRIVASTAVA, Satyakama. Vaidiki siksāvyavasthā. *Lakshmandatta Chaturveda Comm Vol*, Delhi, 1986, 60–65

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>
> Rev Richard W LARIVIERE *JAS* 43 (3) 565-66 W F. MENSKI, *BSOAS* 46 571-72 Susan OLEKSIW *JAOS* 106 (3), 607-08 Gerald TURCHETTO *PEW* 33 (4) 415-17

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15 FULLER, C J Hinduism and scriptural authority in modern Indian law

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da da in nature in society n the sacrifice n mythology, *danda* and the goddess *d* is the symbol for the instrumental role of chaos and violence in the world — both in the body polit c and in the cosmos as a whole unl ke Kali s h s is not pure independent and pr mord al v olence but the instrumental force that makes farm ng rul ng sacrificing and even marriage efficacious legal pun shment (in Ind a) possesses positive cosm c virtues

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> ..the *ratnins* play a central role in the ancient royal consecrations. *ratnins* ritually grant the new king their specific services as a *ratna*, the ritual shows that the royal succession in late Vedic times was neither automatic nor free and spontaneous.. when political conditions changed, the term *ratna* took on different connotations (see 71.65 below)..

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early Vedic predominantly cattle breeding economy kept the people semi nomadic *gotra* also considers terms like *vrā*, *vrāta*, *śardha*, *grama* later development tribe *jana*, *viś*, *gaṇa*, *gṛha* *RV*-economy was primarily a non food producing economy tribal chiefs were called *janasya gopaḥ*, *viśpati*, *viśampati*, *gaṇasya raja gramaṇī gaṇanam gaṇapati* *RV* power structure can be called tribal chiefdom (tho' the head of the tribe was called *rajā*) idea of territoriality was not strong in *RV*. the structure of authority in *RV* can t be called a 'state'; it was tribal chieftainship later Vedic develop of a food producing) economy, beginnings of social differentiation *AV* and *Br* show that only the peasants (Vaiśyas) were meant for paying taxes.. emergence of territorial element – *raṣṭra* emergence of incipient classes and a proto-state element of priesthood..

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83 SRIVASTAVA, Urmila Vedeṣu yuddhaṃ śāntiś ca *JJDVP* 4 (3), Oct 91, 99–105

84 TANDON, Kiran *Prācīna Bhāratīya Rājanītika Vicāraka* (Hindi) Delhi, 1988, xvi + 271

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85 THAPAR, Romila State formation in early India. *International Social Science Journal* 32 (4), 1980, 655 669

(theories on the earliest formation of states in India remain generally rather simplistic, because of obsession either with 'oriental despotism' or with 'Asiatic mode of production') evidence from Vedic and related texts suggests that a range of stratified societies – chiefships of *RV* times, such as that of the Bharatas — moved gradually towards a monarchical system in Western Ganges valley of wh. the Kuru and the Pañcāla were typical clan = *rājanya* and *viś* the theory of *varṇa*

86. THAPAR, Romila *From Lineage to State Social Formation in the Mid First Millennium B C in the Ganga Valley*. OUP, Delhi, 1984, viii + 189

(Heras Mem Lectures 1980) lineage-based societies membership of a lineage' determines social status and control over economic resources sacrificial ritual peasant economy

Rev R N NANDI, *IHR* 13, 153–65

87. TRIPATHI, L K Reflections on state-formation in ancient India *Bhārati* 17, College of Indology, BHU, 1987–88; 157–161

in the organisation and working of the early tribal communities, the seeds are present that subsequently grew into such constituents of the state as *rāja* (king), *amātya* (minister), and *daṇḍa-bala* (army) in Vedic period people are found firmly

settled practising agriculture, as the principal means of subsistence, and a no. of other crafts and professions..

88. TRIVEDI, Satyadev. *Prācīna Bhārata men Guptacara Sevā* (Hindi). Anupam Prakashan Sanstha, Delhi, 1985.

. secret services in ancient India see 71 89 below .

89. TRIVEDI, Satyadev. *Secret Services in Ancient India; Techniques and Operation.* Allied Publishers, New Delhi, 1984; xxiii + 238; 1988 (2nd rev. ed. of 1984); xxv + 291.

..see 71.88 above Introd Vedic cosmic order (*rta*) and the growth of security system..

90. TSUCHIYAMA, Yasuhiro. The coronation ritual of the Atharvaveda (AV 4.8).

. see 6 49 and 54 458 above..

91. TSUCHIYAMA, Yasuhiro. Ancient Indian kingship and *varcas* (Jap). *JIBS* 88 (1), Dec. 89; 454 450.

92. VAIDIKA, Vedavati. Upanisad aura rājanaya (Hindi).

..see 22 136 above .

93. VARMA, V. P. The Rigveda, Buddha, and Marx.

. see 4.65 above.

94. VASUJA, Kiran Chandra Prācina-bhāratīya-cintāyām samājatantrabhāvanā. *SSPP* 63 (1-12), 1980-81; 241–253.

..(Sk. transl. by JAYADEVA SASTRI)

95. VIDYALANKAR, Hemalata Rgveda men samājavāda kī parikalpanā (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 51.

..socialism in *RV*

96. VIGASIN, A. A.; SAMOZVANTSEV, A. M *Society, State, and Law in Ancient India.*

. see 65 113 and 70 44 above..

72. ECONOMIC LIFE

1. ADHYA, G L. *Early Indian Economics.* Bombay, 1966.

2 ARJUN DAS *Economic Philosophy of Ancient India* Agam Kala Prakashan, Delhi, 1986, vii + 224

3 BOSE, Arun *India s Social Crisis an essay on capitalism, socialism, individualism, and Indian civilization* OUP, Delhi, 1989, xv + 155

4 CHAKRABARTY, Haripada *Socio Economic Life of India in the Vedic Period*

see 65 13 above

5 CHATTOPADHYAYA, Brajadulal (ed) *Essays in Ancient Indian Economic History* Mun Man, New Delhi, 1987, 260

6 CHAUDHARY Radhakrishna *Economic History of Ancient India* Janaki Prakashan, Patna 1982, X + 328

(ch 2 role of iron)

Rev Vijay Kumar THAKUR *IHR* 11 215–18

7 CHENNA REDDY P The guilds in ancient India *SVUOJ* 26 (1 2), 1983 (1990), 77-85

corporate activ ty in Vedic India — ref *BAU*

8 JHA, D N Early Indian feudalism a historiographical critique *40 PIHC*, Pres address, Ancient India Section, Waltair, 1979

9 NANDI, R N Client, ritual, and conflict in early Brahmanical order *IHR* 6, 1979–80, 64–118

problem of transit on from anc ent to medieval in India in the light of the broader perspective of the relapse of a market-based exchange economy of ancient t mes into an agriculture-based subs stence economy of the early med eval *period* Brāhmaṇa as an essent al inspirational factor of the trad power élite in Ind a Br Dharmaśāstra texts cons dered

10 NIGAM, Shyam Sundar *Economic Organisation in Ancient India* Mun Man, New Delhi, 1975, 352

11 OM PRAKASH *Economy and Food in Ancient India* *Vol I Economy* Delhi, 1987, vi + 176

12 PRASAD, Prakash Charan *Foreign Trade and Commerce in Ancient India* Delhi, 1977

(derivation of the Phoen cians from Vedic Panis, Baal from Vala, Sumer from Sambhar Assyria from Asura Chaldea from Coladesa author bel eves that a Harappan or g n for the whole *Mesop culture is completely proved*)

13 RAI, Jaimal *Rural Urban Economy and Social Changes in Ancient India*

see 65 75 above

14 RAJIV KAMAL *Economy of Plants in the Vedas* Janaki Prakashan, Patna, 1988, xi + 138

med cinal herbs *vanaspati* (trees in gen ral) *lata trna* miscellaneous plants plants trees creepers and grasses together constituted the back bone of the Ved c and post Vedic economy..

15 ROY, Brajdeo Prasad. *The Later Vedic Economy*. Janaki Prakashan, Patna, 1984, xvi + 448

(from 10th to 6th cent B C) lit and arch. ev dence

16 SARITA KUMARI *Role of State in Ancient Indian Economy*

see 71 62 above

17 SCHETELICH, M Zum Anteil von Metallgeraten an den landwirtschaftlichen Produktionsinstrumenten in Indien um 1100–600 v u z (nach den Zeugnis der vedischen Literatur) (in) *Produktivkrafte und Gesellschaftsformation in vorkapitalischer Zeit* (ed J HERMANN, J KUHN), Berlin, 1982 203–208

18 SCHETELICH, M Fruhe Formen des Grundeigentums in Indien – *urvara* und *ksetra* im Rgveda

see 4 50 above

19 SIJUN Huang Private ownership of land in ancient India (Chinese) *South Asian Studies* 2 Beijing 1990 1 ff

private ownersh p of land evolved in ancient India over a long period *commune ownersh p and state ownersh p existed side by* side with it

20 SINGH, Hari Sahai Institutions of money-lending. *JGJKSV* 38 39, 1982 83, 109–124

concept of *rna* and allied evidence in Vedic texts considered

21 SINHA, Satrughna Sharan, RAJIV KAMAL The khadira plant, its utility in the ancient Indian economic life *JAS* 29 (2), Calcutta, 1987 (89), 79 82

many references in Vedic lit (the plant found engraved on one of the Har seals)

22 THAKUR, Vijay Kumar Problem of defining peasantry: a note on the beginnings of present stratification in early India (c 2500–200 B C) *45 PIHC*, Annamalai Univ, 1984, 129 138.

considers Har period Vedic period, post Vedic period

23 THAKUR, Vijay Kumar Changing patterns of the form and distribution of landed property in ancient India *Itihas* 8 (2)

24 TRIPATHI, O N *Taxation and Fiscal Administration in Ancient India from the Vedic Times to the End of the Mauryan Period* Lucknow, 1983, xii + 152

25 VIJAY NATH, Ritual symbolism and status conferring role of *dana*

see 54 481 above

73 MISCELLANEOUS TOPICS

(Cow, cattle, war, sport, dress, charity, etc)

1 ACHARYA, Subrata Kumar Evolution of the institution of beggary in ancient India *ABORI* 69, 1988, 269–277

(also *SP*, 32 AIOC Ahmedabad 1985, p 245) prior to IV civil, there was no surplus man lived on the edge of his need, in the next epoch NW India witnessed affluent urban culture but the rest of this vast country remained at the stage of food gathering with the rapid rise of the cultured Aryans, the constantly migrating nomads resorted to begging later the rigid *varnaframadharma* of Brāhmaṇas the austere asceticism of

the Jainas, and the liberal śramanic way of the Buddhists encouraged homeless life with begging as the sole means of survival..

2. ALKAZI, Roshen *Ancient Indian Costume* Art Heritage Books, New Delhi, 1983, 209 + pl, fig

3 BANERJI, Suresh. Drinking in ancient India. *Kosal* 4 (1–2), Ind. Res. Soc. of Avadh, Faizabad, 1982–83; 31–33.

..Vedic evidence (*RV* I 191 10, VII, 86 6, VIII 2.12; *AV* 14 1 35–36, *TS* II 5 1, *ŚPB* 1 6 3) festive occasions; rel. rites, means of relaxation

4. BHAGWAN SIMHA Rgveda men pur.

. see 4 6 above .

5. CENKNER, William *A Tradition of Teachers : Śankara and the Jagadgurus Today* Mot Ban, Delhi, 1983; xiv + 210.

. Ch. 1 *Up* antecedents of Ś's thought..

Rev : Ellison B FINDLY, *JAOS* 108 (1), 182–83

6. CHAKRABORTY, Pranada Sankar The skeleton-burial — a remotest mode in disposal of the dead as evinced in the Śatapatha Brāhmaṇa

. see 17 14 above..

7. CHAKRAVARTI, P C. *Art of War in Ancient India.* Delhi, 1987; xiv + 212.

. reprint of *VBD* I 141 6..

8. CHAKRAVARTI, Ranabir (ed.) *Warfare for Wealth.* Firma KLM, Calcutta, 1986, 250

. analyses economic factors that were the main motivation for warfare in ancient India from the Vedic times onwards.. considers terms like *gopati, jana bhūpati, mahīpati* discusses how *jana* gave way to *janapada* in Vedic polity

9. CHAKRAVARTI, Vani Prācīnayuge āhāryam. *SSPP*, 60 (1–4), 1977, 20–29

10. CHAUDHURI, Nirad C *The Continent of Circe.* Jaico Publishing House, Bombay, 1965.

(cf *VBD* III 73 23) if the familiar words about tolerance and capacity for synthesis of the Hindus were true one wd be hard put to explain why there were such deep suspicions and enmities among the human groups of India

11 CHAUHAN, D V The yak in the Rgveda

see 4 11 above

11A CHHABRA, B Ch Navigation in ancient India *AH* 4 . 35, Aqril 87, 11-13

12 CLASON, A T *Wild and Domestic Animals in Prehistoric and Early Historic India* Ethnographic and Folk Culture Soc, Lucknow, 1979, 46 + fig, tables

(= *DHB* 4 76)

Rev Bhairabi Prasad SAHU *IHR* 7 217 18

13 DANGE, Sindhu S Taboos in the Dharmaśāstra tradition

see 68 12 above

14 DELOCHE, J *Contribution a l histoire de la voiture en Inde* Paris, 1983

15 DEV, P R MEGDE, Nandkumar G Dyūta eka prācina bharatīya khela (Marathi) *Bharatiya Itihasa ani Samskrti* 24 Vol 95, Bombay, 1987, 3 ff

Dice — an ancient Indian game Vedic evidence, Pāṇini

16 DIKSHITAR, V R Ramachandra *War in Ancient India* Mot Ban, Delhi, 1987, xv + 419 + pl

reprint of *VBD* I 141 79 from the Aryan advent to Vijayanagar empire

17 EINOO, Sh Altindische Getreidespeisen *MSS* 44 (Karl Hoffmann Festschrift I), 1985, 15 27

18 FALK, Harry *Bruderschaft und Würfelspiel (Untersuchungen zur Entwicklungsgeschichte des vedischen Opfers)*

see 54 146 above relationship bet the Vrātyas and the game of dice Vrātyas were not converts in the rel sense, but were a product of a social reform

19. FIŠER, Ivo. *Indian Erotics of the Oldest Period.* Delhi, 1989; 139.

..reprint of *VBD* III 73 35

20. GHILDIAL, Vineet. Wildlife in post-Vedic period with special reference to Sūtras and Smrtis *The Vedic Path* 50 (1), June 87; 47–53

21. GHILDIAL–SHARMA, Vineet, SHARMA, Ramesh C. Classification of animals in ancient India. *JAS* 31 (3–4), Calcutta, 1989; 45 ff

. based on works of Panini, Manu, Umāsvati, Caraka, Suśruta..

22. GONDA, Jan *Fatherhood in the Veda* Ind. Taur. Publ. Series – 18, Torino, 1986

23. GUHA, Dina S Food in the Vedic tradition. *India International Centre Quarterly* 12 (2), June 1985.

24. GUPTA, Sudhir Kumar. Aśvavidyā kā upayoga (Hindi). *Bhāratīvidyāvaibhavam*, Jaipur, Sept. 84, p 2.

25. HARRIS, M. The cultural ecology of India's sacred cattle. *Current Anthropology* 7, 1966, 51-60

. see 73 27 below

26. HAZRA, R. C. The professional jesters of the Vedic age.

. see 38 8 above

27. HESTON, A. An approach to the sacred cow of India, *Current Anthropology* 12, 1971, 191–209.

. ref 73 25 above

28 HULSEWIEDE, Brigitte. *Indiens heilige Kuhe in religioser, ökologischer, und entwicklungspolitischer Perspektive. Ergebnisse einer aktuellen ethnologischen Kontroverse.* Ethnologische Studien 1, Munster, 1986; 152 + map.

29. JAISWAL, Jnaneshwari *Prācīna Bhārata men Paśupālana* (Hindi). Patna, 1987; 213.

30. JHA, Naresh. Prācınabhārate krīdā. *JGJKSV* 38-39, 1982-83 (1986). HS 277-280

sport ın ancient Indıa Vedıc period *RV* IX 20 7, *SV*-Uttara 6 27 4, *AV* 13 2 11 extensıon of sports ın Pāṇini's tıme

31 KANVA, Santosh Vaıdıka vānmaya men go-hımsā (Hındı) *Vedapradıpa* 4 (2), Sept 89, 23-24

cow slaughter ın Vedıc lıt

32. KAUR, Paramjıta Rṣı Dayānandakṛta Yajurvedabhāṣya men gṛha, gṛhopakarana, tathā bhojanavyavasthā (Hındı)

see 12 9 above house, household artıcles, arrangement for meals

33 KHOSLA, Inder Dev Dress and ıts varıetıes ın Vedas. *AH* 7 No 78, Nov 90, 8-10

(artıcle based on *A Study ın Vedıc Polıty* by PRIYAVRATA VED VACHASPATI) ref to 19 varıetıes mentıoned ın *Samhıtas*, spın nıng and weavıng of cloth, dyeıng of garments and theır use ın proper seasons, proper costumes for proper occasıons)

34. KRISHNA LAL Atharvaveda men yuddhanıtı (Hındı)

see 7 16 above

35 MAHDIHASSAN, S The precıse natures of the Vedıc drınks, Soma, Sura and Parısrut

see 50 227 above see 73 36 below

36 MAHDIHASSAN, S A hıstory of early alcoholıc dıstılla-tıon and of the beverages, *Parısrut* (Indıan) and *arrack* (Mongo-lıan)

see 50 236 above Soma - the fresh extract of the plant ephedra as an antı fatıgue drınk used thrıce a day by the Aryans as hunters, ıt was consumed unlıke any alcoholıc beverage - dıscusses *surā* (beer) *parısravana parısrut* (domestıc alcoholıc drınk) from Mahuwa flowers see 73 35 above

37. MALAMOUD, Charles Vıllage et forêt dans l'ıdeologıe de l'Inde brahmanıque (ın) *Archıves européennes de socıologıe* 17, 1976; 3-20.

38. MANOHAR. Gāyen (Hindi). *Veda-Savitā* 11 (5), *1990–91; 159–160.*

..cows.. *AV* IV 21..

39. MATHURANATH SASTRI. Āryasāhitya men gaukā gaurava (Hindi). *Kalyāna* 64 (12), Mar 91; 835–836.

. glorification of cow in Aryan lit...

40. MEHENDALE, M. A. Prācīna bhāratīya dyūta : Vedakālīna dyūta (Mar.) *Navabhārata* 39 (7), April 86; 36–54.

. *dice in Vedic times. see 73 41 below*

41. MEHENDALE, M. A. *Prācīna Bhāratīya Dyūta* (Mar.). Jnana Prabodhini Prakashan — Samtrikā Samśodhanamālā 3, Poona, 1990; 6 + 107.

..*Vedakālīna dyūta* (1–26) — mainly based on H LUDERS, "Das Wurfelspiel im alten Indien", *Philologica Indica*, Göttingen, 1940; 106–175..

42. MEHTA, Nandini Vaidika samhitā kāla men āvāsaniveśa (Hindi). *Prajñā* 28(2)–29(1), 1983; 89–99.

. housing in Vedic *samhitās* (considers *grāma, grha, pur*)..

43. MELOTTI, Umberto. *Marx and the Third World.* Macmillan Press, London, 1977

. (*transl by Pat* RENSFORD *of Italian original, 1972*).. *two* themes : (1) "Multilinear scheme" of hist develop., (2) A *new analysis of Asiatic mode of production..*

Rev : Habiba ZAMAN, *J Ind Anthrop Soc* 21 (2), 194–96.

44. MEYER, Johann Jakob *Sexual Life in Ancient India.* Delhi, 1989; xv + 590.

reprint of *VBD* I 139 S2

45. MISHRA, Virendra Kumar. Vaidika vāṅmaya men paropakāra kī bhāvanā (Hindi) *SP,* 32 AIOC, Ahmedabad, 1985; p. 47.

. e g *pumān pumamsam paripātu viśvatah* (*RV* VI 75.14)..

46. MOHAPATRA, G. Meat and drink in Indian cultural tradition. *SP,* 8 WSC, Wien, 1990.

47 NATH, Vijay Continuity and change in the institution of dāna *JAS Bom* 54-55, 1979-80 (1983), 95-102

during the period 600 B C - A D 300

47A NATH, Vijay *Dana Gift Systems in Ancient India.* Delhi, 1987

48 ODEND HAL, S Energetics of Indian cattle in their environment *Human Ecology* 1 (1), 1973, 3-22

49 PANDEY, Indu Prabha *Dress and Ornaments in Ancient India* Bharatiya Vidya Prakashan, Delhi, 1988, xv + 232

50 PANDURANGA BHATTA, C *The Dice Play in Sanskrit Literature* Amar Prakashan, Delhi, 1985, xiv + 145

gambling — a popular pastime in Vedic period the words *deva* and *div* indicate divine origin of dice-play see *VBD* IV 73 70

Rev S JAYASREE, *ALB* 49 243 S S J, *JORM* 47-55, 277-78

51 PANT, G N Cavalry in ancient India *Vajapeya* (K D Bajpai Fel Vol), Agam Kala, Delhi, 1987, 347-351

the heyday of the war horse dawned with the age of the *ṚV* — horse usually associated with chariots

52 PATEL, M R Pracina bharataman gulāmī prathā (Guj) *Svadhyaya* 29 (1-2), 1988 89, 77-84

slavery in ancient India ref to *Dharmasutras Vyakaraṇa*, etc.

53 PIGGOTT, S *The Earliest Wheeled Transport* London, 1983

54 RASIKESHA, Ram Saroop Hospitality in ancient India. *Viśvatma* 11 (9), Jan 86, 56 57

55 RASTOGI, Kalpana. Vaidika vanmaya men daridrya-varnana (Hindi) *SP*, 32 AIOC, Ahmedabad, 1985, 179-180

description of poverty in Vedic lit

56 RIHANI, Vasundhara Veda, Āryasamaja, aura D A V. āndolana (Hindi) *VJ* 35 (3-4), 1980, 197-200

57 SAHU, Bhairabi Prasad Patterns of animal use in ancient India *48 PIHC*, Goa Univ, 1987, 66–75

58 SANKALIA, H D General President's address *48 PIHC* Goa Univ, Panajim, 1987 3-6

(ref to disposal of the dead)

59 SARAO, K T S Iron, urbanization, and Buddhism. *Arch Or* 58, 1990, 102-124

role of iron in the orig n and develop of urbanization

60 SARMAH, Thaneswar Natither vidyate param (Assam). *Geeta-Jeuti* 2, Guwahati, 1989, 15–17

hosp tality glorified

61 SHARMA, Arvind The religious justification of war in Hinduism

see 48 269 above

62 SHARMA, B R The cow — mother of the universe. *AH* 7. No 80, Jan 91, 3 4

63 SHARMA, Krishnalal 'Sudena' *Vaidika evam Samskrta Sahitya men Śakuna evam Adbhuta Ghatanaen* (Hindi) Sahranpur, 1989, xxxviii + 354

omens and portents in Vedic and Sanskrit literature

64 SHASTRI, Yajneshwar S Place of suicide in Indian culture and religions *Jain Journal* 22 (2), Oct 87, 39–52

Vedic evidence (*Iśa Up* 3) *Dharmasutras* condemn suicide.

65 SIMOONS, F J, LODRICK, D O Background to understanding the cattle situation of India the sacred cow concept in Hindu religion and folk culture *Zeitschrift fur Ethnologie* 106 (1-2), 1981, 121 137

66 SINGH, Sarva Daman *Ancient Indian Warfare* Mot. Ban, Delhi, 1989, xix + 203

reprint of *VBD* III 73 111

67. SINGH, S V. Rest and recreation in ancient India. *Ṛtam* 11–15, B R Saksena Fel Vol, 1979–83, 381–391.

..Vedic words *krīḍā, krīḍayah* also *utsava, prasava*. the *rasa*-theory of play has been in slow but steady evolution from the Vedic times to the time of Bharata it had its roots in the fertile soil of the sensual pleasures offered by chariot racing or horse racing of the Vedic period

68. SINHA, Sabhapati *Prācīna Bhārata meṇ Sainya Vyavasthā* (Hindi) Delhi, 1990, xii + 508.

. army installation in ancient India

69. SPARREBOOM, M *Chariots in the Veda*. Memoirs of the Kern Inst 3, Brill, Leiden, 1985, xiii + 156 + fig, pl, map.

. (DD, Leiden Univ, 1983, see *VBD* IV 54 271).. Vedic people (represented in the oldest strata of Vedic lit) were semi-nomadic tribes, a central feature in their way of life was the chariot — a speedy vehicle with spoked wheels, drawn by horses.. imp references to the use of chariot in the prescriptions for ritual performance the use of chariot in ritual, pp, 28–74.. *ratha-yajña* correspondence chariot-races chariot as a device of royalty discusses words *ratha, anas* texts, with transl and comm, of the main *Sutra*-passages describing the chariot and its use

Rev H F, *ZDMG* 137 (2), 438–39, Rudiger SCHMITT, *Die Sprache* 32 (1), 144–45

70. SRINIVASAN, Doris. *Concept of Cow in the Rigveda* (= *VBD* IV 73 107)

Rev Vasudha GANDHE, *BDCRI* 42, 169, G B PALSULE, *ABORI* 64, 301–02

71 STEINMANN, Ralph Marc. *Guru Śiṣya Sambandha: Das Meister-Schüler-Verhaltnis in traditionellen und modernen Hinduismus* Beitrage zur Sudasienforschung – 109, Heidelberg Univ, Steiner, Stuttgart, 1986, XI + 312 + 2 pl

. see 67 48 above (1) Guru institute, (2) characteristics of *guru-śiṣya* relationship from Vedic, *Up* evidence semantics and typology of the *guru*-concept.

Rev. P. SCHREINER, *OLZ* 85 (1990) 3, 342–45,

quotations from *RV* with English transl

82 YOGAMAYA Rgveda men ' go ' pada ke arthagata āyāma (Hindi) *SP*, 32 AIOC, Ahmedabad, 1985, p 28.

the word *go* in *ṚV*..

XV ARTS AND SCIENCES

74 FINE ARTS AND CRAFTS . WRITING : POTTERY

1 AGRAWALA, P K *Mithuna The Male-Female Symbol in Indian Art and Thought* Delhi, 1983, xxxii + 105 + 241 pl.

2 AGRAWALA, V S *Bharatiya Kalā : prārambhika yugase trsari śati isavi taka* (Hindi). Varanasi, 1987, 14 + 346 + 190 pl.

(reprint of 2nd rev ed , ed by P K AGRAWALA) . Indian art — from the beginning to 3rd cent A D

3. AL-GEORGE, Sergiu Brâncusi et l'Inde *Rev. Roumaine d'Histoire de l'Art, Série Beaux Arts* 18, Bucarest, 1981; 3–53.

forme et symbole, la colonne mythique, la colonne rituelle; la colonne, la couple, et la porte, la colonne et l ovoïde, l'essor de la tortue, forme, symbole et essence

4 BAUMER, Bettina (ed.) *Kalatattvakośa*. IGNCA, New Delhi, 1988, xxviii + 181.

(part of *Kalākośa* division of IGNCA's lexicon of 250 fundamental terms) contains major articles on *brahman, puruṣa, ātman, śarīra, prana bīja lakṣaṇa śilpa*

5 BEGLEY, W E *Viṣṇu's Flaming Wheel. The Iconography of the Sudarśana Cakra*

. (= *VBD* IV 74 5) the connotation of *cakra* is varied right from Vedic period *cakra* = solar disc in the sky, wheel as a weapon, originally associated with Indra, and later with Viṣṇu .

Rev. Kalpana S DESAI *IHR* 3, 174

6 BOLLÉE, William B Traditionell indische Vorstellungen über die Füsse in Literatur und Kunst. (in) *Beiträge zur allgemeinen und vergleichenden Archäologie* -5, Bonn, 1983; 227-281.

foot metaphors in *RV* (e g Aja ekapada) and other Vedic texts (Uṣas Agni Savitr as footless in *RV*)

7 BONER, Alice, et al (ed) *Vastuśastra Upaniṣad The Essence of Form in Sacred Art*

see 5 24 and 20 203 above (supposed to belong to *Paippalāda AV* but the text gives citations only from *Śaunaka AV*) Sk text English transl notes

Rev O v H *ZDMG* 134 (2) 385

8 BRENTJES, Burchard Weltbilder und indoiranische Architektur (in) *Sk and World Culture*, Proc 4 WSC, Berlin, 1986, 709 719

9 CHAWLA Jyotsna *The Ṛgvedic Deities and Their Iconic Forms*

see 49 18 above

10 DANGE, Sadashiv A Altars and platforms in ancient India (with special reference to the *Samaranganasutradhara*)

see 54 78 above

11 DANGE, Sadashiv A Devalaya ani 'Visnuce Śirsa' (Mar)

see 54 89 above

12 DASS, Ayodhya Chandra The origin of Brahmanical image-worship and the icono genic properties in Ṛgveda

see 48 77 and 49 27 above

13 DHAL, U N Iconography of Ganapati in the Purāṇas. *JGJKSV* 36 (1–4), 1980 (1984), 25 36

(paper at 30 AIOC Santiniketan 1980) G in early texts *ṚV* (II 23 1) *VS* (16 25) *TA* 10 1 5)

14 GHOSH, Niraj *Sri Sarasvati in Indian Art and Literature* Shri Garib Dass Oriental Series 11, Indian Books Centre, Delhi, 1984

15 GUPTA, S P *The Roots of Indian Art* B R Pub. Corpn, Delhi, 1980

. (Vedic *yūpa* and Aśokan pillars – re John IRWIN's view about them acc to S P G, it is when a pillar is surmounted by something sacred that it is worshipped, while the Vedic *yūpa* is uncrowned, it is not worshipped) .

16. JOSHI, N. P. *Pracīna Bhāratīya Mūrtivijñāna* (Hindi). Bihar-Rashtrabhasa-Parisad, Patna, 1977; *dha* + 238 + photos and sketches.

. ancient Indian iconography pp 9 ff · idols in Vedic age .

17. KAMALAVASINI, A ; SHREE PADMA, B. The 'Vedic-Vaṇi' links : the missing nuance in the evolution and continuity of Indian costume. *SP*, 34 AIOC, Visakhapatnam, *1989*; p. 42.

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(– *VBD* IV 76 33) *uśana* = plant growing on alkaline earth (*uṣa*) mentioned in *ŚPB* as the plant from wh Soma was pressed

35 SRIVASTAVA, Suresh Chandra *Vaidika Kalina Roga evam Ausadhiya Vanaspatiyan* (Hindi) Prācī Śodha Samsthana, Gorakhpur, 1980

diseases and medicinal plants in Vedic times

36 SRIVASTAVA, Suresh Chandra Vaidika sāhitya men varnita tantrika tantra (Hindi) *Ayurveda Vikasa* 21 (6), June 82, 11–14

tantrika tantra described in Vedic lit *AV* and 30 *Up*

37 SUBBA REDDY, D V Ancient Indian medicine—philo sophical and ethical basis educational and scientific methodology *BIIHM* 1 (3–4), 1971, 84-88

38 SUNESON, C Some interrelated terms in ancient Indian embryology *WZKSA* 35 1991, 109 121

considers *garbha bhruna* (*RV* X 155 2) *jathara Nirukta* evidence

39 TEWARI, P V, SHARMA R D, CHATURVEDI, C Maternity in ancient Indian medicine *Ancient Science of Life* 6 (4) April 87, 192 202

BAU VI 4 (various exercises in coitus to have or not to have conception) *Garbhopaniṣad* III (embryology) *Āśv GS* I 5 5 and *Āp GS* I 3 10 20 (qualifications of bride and groom) *AV* passages

40 THAKAR, Prajna Atharvavedaman nirdista keśavar-dhanana upayo (Guj) *Svadhaya* 26 (1–4), 1988 89, 1 6

means of hair growth indicated in *AV* ref *AV* VI 21 2–3, 30 3 136 1–3, 137 1 3

41. THAKAR, Prajna. Salyacikitsānī prācinatā (Guj). *Sambodhi* 14, Feb. 90; G. 81-89.

> ..evidence of surgery from *RV* (Viśpala operated upon) and *AV*..

42. THAKUR, Bhagendrasimha. Vedon men cikitsāsūtra (Hindi). *Veda-Savitā* 8 (6), 1988; 191-194.

> ..1. *sūrya cikitsā* (*RV* X 37 7) 2. *jala-c* (I 23 19, *YV* 9 6, *AV* I. 4.4); 3. *mantra-c* (*AV* V 23 10). 4 *auṣadhi-c* (X. 97.3; *YV* 12 77), 5. *śalya-c.* (X 161 1, III 11 1), 6 *mānasa-doṣa-c* (I 24 9)..

43. THITE, G. U. *Medicine. Its Magico-Religious Aspects according to Vedic and Later Literature.*

> . (= *VBD* IV. 76.36) . see 76 27 above
>
> Rev.: H. F. *ZDMG* 134 (1), 213, Govind Gopal MUKHERJEE, *BRMIC* 39 (2), 47, K. MYLIUS, *OLZ* 81 (2), 193-95, S R. SARMA, *AJOS* 1 (2), 169-70, J VELINKAR, *Indica* 21 (1) 45, Francis ZIMMERMANN, *RHR* 202 (2), 202-203, Kenneth G ZYSK, *JAOS* 105, 808.

44. THITE, G. U. Vedātila āyurvedīya vicāra, dharma āni tattvajñāna (Mar.). *Vedaprabha*; 74-86

> . āyurvedic thought, rel, and philos in the Veda see 76. 47 below..

45. THITE, G. U. Prophylactics in ancient Indian medicine. *K S Birth Cent. Comm. Vol*, Part 2, Madras, 1985; 139-154.

> ..prophylactics relating to birth of a child contain ritual characterised by Vedic *mantras* . many magico-rel prophylactics described in ancient Indian medicinal texts

46. THITE, G U. Bhāratīya paśuvaidyakaśāstra (Mar.). (in) *Prajñāñjali* (L. Joshi Fel. Vol.), *Poona, 1985*; 87-97

> ..(also in *Bhāratīya Itihāsa ānī Saṃskṛtī Paryālocana* 1985 177-178).. ancient Indian veterinary science no work available but indications of its existence in Vedic texts in connection with animal sacrifice; *bheṣaja* for man and animals (*TS* 1 8 6. 1-2), in Caturmāsyas..

47. THITE, G. U. Religion, philosophy, and medicine in the later Vedic literature.

see 49 112 and 58 114 above also see 76 44 above..

48 VEDIA, D G. Medhājananasūktas of the *Atharvaveda* — a study

see 6 52 above

49 VISHWAKARMA, Hiralal, DWIVEDI, Upendra *Atharva-cikitsa-vijñāna* (Hindi)

see 7, 33 above

50 VISHWAKARMA, Ramajit *Vaidika Sahitya men Śalya-cikitsa eka adhyayana* (Hindi) Varanasi, 1986, 19 + 286

surgery in Vedic lit

51 WEISS, Mitchell An account of unmāda according to non medical Sanskrit sources *ALB* 51, 1987, 294–326

AV evidence (*AV* 6 111 2 2 5, 6 130) *TS* 3 4 8 4, *RV* evidence

52 ZYSK, Kenneth G Fever in Vedic India *JAOS* 103, 1983, 617-621

study of the ancient Indian s views on *takman* *takman* = maleria (first suggested by V GROHMANN) this is generally accepted acc to V W KARAMBELKAR *t* = fever in general, wh can be classified into three types malerial fever, influenza, and typhoid

53 ZYSK, Kenneth G Towards the notion of health in the Vedic phase of Indian medicine *ZDMG* 135 (2), 1985, 312-318

analyses three broad categories of frequently occurring expressions of health (1) those wh reflect a sound internal condition (*an amīva-* *a yakṣma-* *a rapas-* (2) those wh indicate a whole external state (*an aturā* *a riṣṭatati*) (3) that wh denotes detoxication (*a gada*) health in a positive sense does not occur in early Vedic medicine fundamental dualism bet disease and health lies at the basis of Vedic medical diagnosis

54 ZYSK, Kenneth G *Religious Healing in the Veda With translations and annotations of medical hymns from the Rgveda and the Atharvaveda and renderings from the corresponding ritual texts.* Trans American Philosophical Society — 75 (7), Philadelphia, 1985, XVII + 311.

..causes of diseases not attributed to physiological functions but rather to external beings or forces of demoniac char .. healing must be done by performing an elaborate ritual . see 76 55 below..

Rev. : Rahul Peter DAS, *ZDMG* 138, 415-16, K. K. RAJA, *ALB* 50, 642-43; Hartmut SCHARFE, *JAS* 46, 942-44, Karel WERNER, *JRAS* 1987 (2) 352-53, Francis ZIMMERMANN, *JAOS* 108, 502-03.

55. ZYSK, Kenneth G. Religious healing in the Veda. *SP*, 32 ICANAS, Hamburg, 1986; p. 355.

. examines the attitudes toward disease and cure as reflected in *RV* and *AV* and the fundamental rel presuppositions underlying them.. see 76 54 above .

56. ZYSK, Kenneth G. The evolution of anatomical knowledge in ancient India, with special reference to cross-cultural influences. *JAOS* 106 (4), 1986, 687-705.

. earliest evidence of Indian anatomy found in Vedic lit. (1500-200 B C) . acquisition of anatomical knowledge by means of the sacrifice of animals, principally the horse, and of man; quite accurate lists of bodily structures of horse and of man recorded and transmitted by means of traditional rel texts .

57. ZYSK, Kenneth G. The Indian ascetic traditions and the origins of Ayurvedic medicine. *J. Eur. Ayurvedic Society*, Vol. I, Reinbek, 1990; 119-124.

..two distinct phases of ancient Indian medicine—the first is based on a magico-rel form of healing, beginning in about the middle of 2nd mill. B. C , its source derives largely from *AV*, it does not have a separate lit trad , disease in this Vedic system of medicine was conceived to be possession by divine demonic entities, and therapeutics involved a rel ritual in wh. the appropriate *mantras* were recited, demons exorcised, and powerful amulets, usually of a vegetal origin, consecrated and employed.. second phase . more empirico-rational system of medicine (mainly based on humoral thory *tridoṣa*), richest source of this system is Pali texts of the early Buddhists

58. ZYSK, Kenneth G. *Asceticism and Healing in Ancient India.* OUP, New Delhi, 1990; 224.

. contains an overview of the hist of Indian medicine in its rel, context.. focus on Buddhist monastic medicine..

77 OTHER SCIENCES TECHNOLOGY AGRICULTURE FLORA FAUNA WEAVING METALS

1 ACHCHHELAL *Pracina Bharata men Krsi* (Hindi) Siddhartha Prakashan, Varanasi, 1990, xii + 330

> agriculture in ancient India from the earliest times to A D 650 Ch 1 Vedic period discusses such words as *sira, langala, hala datra parśu latitra kūpa, vapi*
>
> Rev PUSHPA PRASAD *IHR* 9 226–27

2 BARTHOLOMEW, Bradley York The five senses

> see 22 10 above

3 BHARDWAJ, H C *Aspects of Ancient Indian Technology*

> (= *VBD* IV 77 14) [B thinks that iron was known to the *RV* people He also suggests the familiarity of the Harappans with glass]
>
> Rev Jagannath AGRAWAL, *VIJ* 20 278, V B MISRA, *IHR* 13, 188–91

4 BHARTIA, Kanti Kishor Jīva mātra ke prati ananya kalpataru-sarpa (Hindi) *SP*, 32 AIOC, Ahmedabad, 1985; p 32

> serpent—a boon to mankind, helpful to agriculture by destroying injurious insects, etc

5 BHATNAGAR K K The origin of the universe — scinece and the Vedas *Pr Bh* 96, July 91, 288–290

> thousands of years ago, the Vedas aphoristically outlined the origin of the universe *Puruṣa-, Hiraṇyagarbha, Nasadīya-sūktas*

6 CUKA, Mirak [The Indo-European agricultural terminology]

> see 45 37 above

7 CHATTOPADHYAYA, Debiprasad *The History of Science and Technology in Ancient India The Beginnings* Calcutta, 1986; xxiii + 556

..ref. to Har. and Vedic periods..

8. CHATURVEDI, Prem Sagar. Tools employed by the Vedic carpenter. *50 PIHC*, Gorakhpur Univ., 1989-90; 866-867.

..*RV*: stone-tools, also tools made of metals (*ayas* = generic name for metals); *dhmāta*, *karmāra*.. head axe..

9. CHAUDHURI, Korak K. 'Ayas' in Vedic literature. (in) *Studies in Ancient Indian History*, D C. Sircar Comm. Vol., Sundeep Prakashan, Delhi, 1988; 321-326.

..conspicuous absence of iron in all Har sites, this tends to associate iron with Aryans. it may be conjectured that, in the beginning, *ayas* signified only iron, use of iron in *RV* period seems to have been extensive. terms *lohitāyas* (copper) and *kṛṣṇāyas* (iron) came into existence later..

10. CHOLKAR, V. B. The physics of the Gāyatrī Mantra.

..see 3.36 above..

11. CHOWDHURY, K. A.; SARASWAT, K S.; BUTH, G. M. *Ancient Agriculture and Forestry in North India*. Asia Publishing House, Bombay, 1977; xxiv + 99 + pl, maps, tables.

Rev.: D. P. AGRAWAL, *IHR* 4, 428-29.

12. DAS, Rahul Peter. On the identification of the Vedic plant *pāṭā*. (in) *Studies on Indian Medical History* (ed. G. J. MEULENBELD and D. WUJASTYK), Egbert Forsten, Groningen, 1987; 13-42.

..discusses earlier attempts (e g *p* = a surrogate of Soma) and discards them.. *p* mentioned in *AVP* 7.12, *AVŚ* 2.27 . *p* = a thorny or (hard) sprigged, barbed, leafy plant.. (ZYSK suggests resemblance of *p*. to plant goddess *Arundhatī* who is identified with *śākṣā*, *silācī*)..

13. DASGUPTA, Surendranath. *Natural Science of Ancient Hindus*. ICPR Series in Natural and Social Sciences, Mot. Ban, Delhi, 1991 (reprint); x + 99.

..(ed. Debiprasad CHATTOPADHYAYA).. (also, ICPR, New Delhi, 1987; xiii + 99).. Part I: Matter and motion; Part II: Theories of cosmic changes; App: Genesis of Tanmātras.. [there is practically no indication in the whole field of Indian lit. that any investigation re the laws of nature or chemical properties of

matter for their own sake were pursued except in astronomy and medicine]

Rev R S BETAI *Sambodhi* 14, Rev 1–3

14 DATTA, Krishna Yugabhedena vṛttivyavasthāyām kṛṣeh sthānam *SSPP* 63 (1–12), 1980 81, 231 240

15 DEVADATTA SASTRI *Atharvavedīya Tantravijñana* (Hindi)

see 7 7 above

16 DEY, Sitanath Flora and fauna in the Śukla Yajurveda,

see 12 7 above

17 ED Vedic approach to drought *The Vedic Path* 50 (1), June 87, III IV

18 EINOO, Shingo Altindische Getreidespeisen

see 54 140 above

18A FALK, Harry Silver, lead, and zinc in early Indian literature *South Asian Studies* 7 Cambridge, 1991

18B GHILDIAL SHARMA, Vineet, SHARMA, Ramesh C Wild life in Rgvedic India *The Vedic Path* 47 (2), Sept. 84, 7–16

environment of *RV* India geograph cal situation, Himalayas in *RV India some imp Ṛgvedic w ld animals black buck, gaur* (Indian bison) elephant ass buffalo dog spotted deer (chital), wild goat (*aja*)

18C *GHILDIAL SMARMA*, Vineet, *SHARMA*, Ramesh C. Some Himalayan birds and their conservation in Rgvedic India *The Vedic Path* 49 (2 3), Dec 86, 26–35

falcon eagle, peafoul goose quail patridge, owl, vulture

19 GHILDIAL SHARMA, Vineet, SHARMA, Ramesh C. Himalayan wildlife in Vedas *Arch Or* 57 (3), 1989, 242–246

based on extensive material from Vedic texts Himalayan wildlife and close co-existence of man with nature in Vedic India

20 GOYAL, Chelbihari Lal Vedon men kirana vijñāna (Hindi) *Vedapradīpa* 2 (8), Feb 88, p 25

21. GUPTA, Shakti M. *Plant Myths and Traditions in India*, New Delhi, 1991; xvi + 112 + 28 pl

22. ICKE-SCHWALBE, Lydia. Pflugtypen nichtarischer Volkerschaften in historischer Wertung (Zur Entwicklung der Produktivkrafte auf dem indischen Subkontinent). (in) *Sanskrit and World Culture*, Proc. 4 WSC, Berlin, 1986, 45-51

23. KAMAL, Rajiv. *Economy of Plants in the Vedas*. Janaki Prakashan, Patna, 1988, xi + 138

. see 72.14 above . I introd , II medicinal herbs, III *vanaspati*; IV *latā*, V *tṛṇa*, VI miscellaneous acc. to author · *RV* refers to 99 medicinal plants, *AV* deals with 283 plants; *YV* has a list of 82 plants, the *Br* deal with 129 and the *Kalpasūtras* with 519 plants . plants, trees, creepers, and grasses together constituted the back-bone of Vedic and post-Vedic economy..

Rev. : P. D NAVATHE, *ABORI* 71, 332.

23A. KAMAL, Rajiv. Some useful creepers of Vedic India. (in) *Perspectives in Indology* (B. N Mukherjee Fel. Vol.), Harman Publishing House, New Delhi, 1989; 15-20.

24. KANJILAL, Dileep Kumar *Vimana in Ancient India*. Sk. Pustak Bhandar, Calcutta, 1985, xvi + 124 + 24 pl. and drawings.

..Vedic evidence considered .

Rev. : S S J, *JORM* 42-46, 251-53

25. KASHIKAR, C. G. Identification of the Vedic plant Ushana.

. see 50 213 above.. rejects 77 52 below accepts U = Soma..

26. KOLHATKAR, B. V. Maṇḍuka-sūkta : with biological angle.

. see 3.80 above..

27. KOLHATKAR, B. V. Upaniṣadātila śarīravijñāna - hṛdaya (Mar.)

..see 22.59 above..

28. KUIPER, F. B. J. Was the *putika* a mushroom? (in) *Amṛtadhārā* (R. N. D. Fel Vol.), 1984; 219-227.

. see 50 219 above ref Stella KRAMRISCH, *VBD* IV. 50.147.. what kind of plants served as surrogates for Soma? *JB* I 354-55 recommends various substitutes like *phālguna, ūtika, śuklaḥ śādaḥ, parna, yā eva kāśca oṣadīḥ abhiṣunuyuh . kṣīriṇah oṣadhīḥ* are recommended by *ĀpŚS* 14 24 12.. *Kāth Sam* 34 3 (37.14) and *Pañcaviṃśa Br* IX 5 3 prescribe *pūtikā*-s (= *latāviśeṣāh*) as substitute, *TB* I 4 7 5 *ādarāh* or *phālgunāni*, *ŚPB* IV. 5.10, 1-6 : *aruṇapuṣpāṇi phālgunāni* or *śyenāhṛta* or *ādārāh* or *aruṇadūrvā* or any kind of yellow *kuśa* grass . none of these is 'mushroom'.. (the correct name is *pūtīka*, not *pūtika* as KRAMRISCH says; *pūtīka* does not mean 'stinking'.. *pūtika* argument does not support WASSON's theory)..

29. KUMUDAMANI, K., KUPPURAM, G. (ed.). *History of Science and Technology in India.* Delhi, 1990.

..in 12 volumes..

30. MANSHARAMANI, D. M. *Upaniṣads Enunciate : The Theory of Reality of energy : The Theory of Real Quanta : The Inner Ātman.*

..see 22 62 above..

31. MASSEY, John S. Ginseng. *Smithsonian* 6, 1976; 104-111.

G = Soma?

32. MEHTA, R. N. Use of cutting tools of stone in Atharva Veda.

..see 7 20 above .

33. MISHRA, Mangilal. Vaidika yugīna kṛṣi vyavasthā (Hindi) *Vedapradīpa* 3 (2), Aug. 88; 35-36

..agriculture in Vedic times .

34. MISHRA, Saccidananda. Prācina bhāratīya kṛṣi-darśana (Hindi) *Kosala* 4 (1-2), 1982-83; 123-128.

..ancient Indian agriculture . mainly based on Vedic evidence..

35. *Modern Science and Vedic Science* 2 (1). Maharishi Intern. Univ., Fairfield, Iowa, Spring 1988.

28. KUIPER, F. B. J. Was the *putīka* a mushroom? (in) *Amṛtadhārā* (R. N. D. Fel. Vol.), 1984; 219-227.

..see 50.219 above.. ref. Stella KRAMRISCH, *VBD* IV. 50.147.. what kind of plants served as surrogates for Soma? *JB* I. 354-55 recommends various substitutes like *phālguna, ūtīka, śuklaḥ śādaḥ, parṇa, yā eva kāśca oṣadhīḥ abhiṣunuyuḥ.. kṣīriṇaḥ oṣadhīḥ* recommended by *ĀpŚS* 14 24 12.. *Kāṭh Saṁ* 34 3 (37.14) and *Pañcaviṁśa Br.* IX. 5. 3 prescribe *pūtīkā*-s (= *latāviśeṣāḥ*) as substitute; *TB* I. 4. 7 5 : *ādarāḥ* or *phālgunāni*; *ŚPB* IV. 5. 10, 1-6 : *aruṇapuṣpāṇi phālgunāni* or *śyenāhṛta* or *ādārāḥ* or *aruṇadūrvā* or any kind of yellow *kuśa* grass.. none of these is 'mushroom'.. (the correct name is *pūtīka*, not *pūtika* as KRAMRISCH says; *pūtīka* does not mean 'stinking'.. *pūtika* argument does not support WASSON's theory)..

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..see 22.62 above..

31. MASSEY, John S. Ginseng. *Smithsonian* 6, 1976; 104-111.

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32. MEHTA, R. N. Use of cutting tools of stone in Atharva Veda.

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33. MISHRA, Mangilal. Vaidika yugīna kṛṣi vyavasthā (Hindi). *Vedapradīpa* 3 (2), Aug. 88; 35-36.

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..ancient Indian agriculture.. mainly based on Vedic evidence..

35. *Modern Science and Vedic Science* 2 (1). Maharishi Intern. Univ., Fairfield, Iowa, Spring 1988.

36. MURTHY, S. R. N. *An Integrated Theory of Earth: A Comparative Study of Eastern and Western Theories.* Bangalore, 1987; xvii + 127.

..ref. to theories of the earth propounded by Vedic seers..

37. NAGANATHAN, G. *Animal Welfare and Nature: Hindu Scriptural Perspectives.* Centre for Respect of Life and Environment, Washington-DC, 1989; 8 + 31.

..Vedic material used..

Rev.: K. V. SARMA, *ALB* 54, 225

38. PANDEY, B. P. *Sacred Plants of India · Plants for Human Kind.* New Delhi, 1989; X + 74.

39. PATYAL, Hukum Chand. Significance of the plant Apāmārga in the Veda. *ABORI* 69, 1988; 205–215.

..(also *SP*, 33 AIOC, Calcutta, 1986; p 24).. ritual, mythological, and medicinal significance . habitat of A , A in royal consecration and *pitṛyajña* .

40. RADHAKRISHNA SASTRI, Vedon men anuvijñāna (Hindi). *Vedapradīpa* 4 (2), Sept. 89; 26–27.

..atomic science in Veda.

41. RAU, Wilhelm. *Die Brennlinse im alten Indien* Akad. der. Wiss. und Lit., Mainz, Geistes- und Sozialwiss. kl. (1982), 10 Steiner, Wiesbaden, 1983; 26.

. (see *VBD* IV. 78 33) . also in *Sanskrit and World Culture* (Proc 4 WSC), 1986, 353–358.. lit evidence adduced to show that burning lenses of rock crystal were known in India since the time of Yaska.. *Nir* 7.23..

Rev.: O von H, *ZDMG* 134 (2), 389; Gy. WOJTILLA, *OLZ* 81 (6), 599–600.

42. RAU, Wilhelm. *Naturbeobachtung und Handwerkskunst im vorislamischen Indien.*

..see 74 29 above..

Rev.: T. GOUDRIAAN, *WZKSA* 35, 207–08, K. MYLIUS, *OLZ*, 84 (1), 77, Oskar von HINÜBER, *ZDMG* 138 (1), 166–67.

43 ROY, Brajdeo Prasad. The Vedic spade and plough. *JBRS* (L N Mishra Comm Vol), 580-583.

44 ROY, Mirc Agriculture and meteorology in ancient India (in) *Essays on Science*, S Mahdihassan Fel Vol , Karachi, 1987, 51 58

45 SAHI, M D N Agricultural production during the early iron age in northern India *43 PIHC*, 1982, 95-101

on the basis of combined testimony of arch and lit sources it may be concluded that before the introduction of Iron in the Gangetic valley agriculture was extensive without proper ploughing and that irrigational facilities made it more and more intensive after the introduction of the iron tools leading to multifarious agricultural activities producing some new crops wheat being one of the most imp

46 SARMA, S S *Plants in Yajurveda*

see 12 20 above

47 SENGUPTA, Sankar A note on 'Soma' and 'Bel' trees and their presiding deities — Chandra and Siva *Folklore* 32, Calcutta, 1991

48 SHARMA, Ashok Kumar Vedokta vanaspatiyon ke varga (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 59

classes of plants mentioned in Veda

49 SHARMA, G R. et al *Beginnings of Agriculture* (Epi-Palaeolithic to Neolithic Excavations at Choppani Mando, Mahadaha, and Mehagara) Univ of Allahabad, Allahabad, 1980, xvi + 238 + tables, fig , etc

transition from the terminal forager to farming (productive economy)

Rev B K THAPAR *IHR* 9, 223-26

50 SHASTRI, B R The expanding universe

see 53 79 above

51 SINGH, Ranjit Pratap Millet cultivation in ancient India *Anusandhan Patrika* 2, Ambejogai, July 88, 28-37

52. SINGH, R S Contribution of Unani Materia Medicas to the identification of Vedic plants with special reference to Ushna *Studies in History of Medicine* -3, 1979, 42-48

(= *VBD* IV 76 33) (also *IJHS* 16 1 1981 41-44) U. occurs in *ŚPB* as the name of a plant from wh Soma is pressed, thereafter it disappears totally from Indian trad in the name Uśanā (Ushna) *uśa* seems to be the root word this word appears in later *Sam* and *Br* in the sense of alkaline earth, author concludes Vedic Uśana = Uśnan of Unani Materia Medicas see 77 25 above wh rejects SINGH s view

53. SINGH, R S On the identity and critical appraisal of the Vedic plant *putika* of YV Samhitā (Kath and Taitt)

see 12 23 above

54 SINGH, R S, SINGH, A N On the identity and critical appraisal of the Paninian dye "kardama" (Pāṇini IV II 2)

see 25 311 above

55 SINGH, R S, TIWARI, S N Special notices and critical appraisal of some Rgvedic non plant epithets as plant names in the later Indian texts and tradition with particular reference to *Āghati* and *Śamya* *SP*, 33 AIOC, Calcutta, 1986 p 747

56 SINGH, R S, TIWARI, V D On the botanical identity and critical appraisal of the Paninian plant/plant product *nakhara-jini* (Panini IV III 167)

see 25 312 above

57. SINGH, R S, VYAS, V D On the identity of and Greek impact on the Pāṇinian plant name *siddhraka* (P VIII 4 4)

see 25 313 above

58 SINHA, Satrughna Sharan, KAMAL, Rajiv The Khadira plant : its utility in the ancient Indian economic life

see 72 21 above

59. SOUTHWORTH, Franklin C Ancient economic plants of South Asia linguistic archaeology and early agriculture,

Edgar C Polome Fel Vol, Mouton de Gruyter, Berlin, 1988, 649 668 + fig, table

60 VARMA, Nargis Etymologies related to flora and fauna in the Śatapatha Brāhmana

see 17 34 above

61 VARMA, Vishnu Kant Rgvaidika soma vikirana ūrjā (Hindi)

see 50 257 above

62 WASSON, R Gordon Lightning bolt and mushrooms. *Ethnomycological Studies* 10, Yale Univ Press, 1986

63 WOJTILLA Gy Aspects of ritual ploughing in India and its possible external affinities

see 54 502 above

64 WOJTILLA, Gy Some problems of the Sanskrit terminology of agriculture (in) *Sanskrit and World Culture* (Proc 4 WSC), Berlin 1986 359-364

65 WOJTILLA Gy The Ard-plough in ancient and early medieval India Remarks on its history based on linguistic and archaeological evidence *Tools and Tillage* 6 (2), DNK, 1989, 94-100 + fig

66 YUDHISTHIRA, Mimamsaka Somayage vrstivijñānam

see 54 508 above

78 MISCELLANEOUS GENERAL STUDY

1 AGRAWAL, Mahavir Vedesu vijñānam *SP*, 35 AIOC, Haridwar, 1990 p 18

2 AGRAWAL, Mrudula Vedon ki vaijñanika vyākhya kā eka nidarsana (Hindi) *Veda Savita* 6 (9) April 86, 302 304

an example of scientific interpretation of Veda

3 ARYA, Kamal Narayan Paryavarana vaidika vanmaya men (Hindi) *Vedavani* 38 (8), June 86, 14 17,

environment in Vedic lit (also *VJ* 35 8 Nov 86 39 40)—

4 ARYA, Kamal Narayan Vayu pradusana aura pracina manyataen (Hindi) *SP*, 33 AIOC, Calcutta, 1986 695 696

air pollution imp of air (*vayu*) in Ved c lit

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7 BHATT, J A *Mrnmayam grham* in *RV* VII 89 in comparison with the theory of black holes in the modern science

see 3 20 above

8 BOHRA, A D Veda aura vijnana (Hindi) *Paper*, A I Vidvat Sammelana (M Ojha) R P V P, Jodhpur, 1990 7

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9 CHAKRAVARTY, A S On the Vedas and the modern science *The Vedic Path* 46 (3) Dec 83 3–13

10 CHATTOPADHYAYA, Debiprasad Science, philosophy, and society in ancient India.

see 76 5A above

11 CHATTOPADHYAYA, Debiprasad *Scientific thought in the Vedic age* (in) *S Ramachandra Rao Fel Vol*, Bangalore 1986, 81–112.

Vedic economy was predominantly pastoral *rta* the primordial complex of Natural law and Moral law r ght way of reading science in the Vedas technique developed for preservation of the Ved c corpus – start ng pt of a no of formal sc ences (crit of BHARATI KRISHNA TIRTHA s *S xteen S mple Mathemat cal Formulas from the Vedas* [= 75 10 above] part cularly f n 58)

12 CHATTOPADHYAYA Debiprasad Uddalaka Aruni the pioneer of science

see 32 10 above

13 CHATURVEDI, Giridhar Sharma *Vaidika Vijñana aura Bharatiya Samskrti* (Hindi) Bihar Rashtrabhasha Parisad, Patna

Vedic science and Indian culture

14 CHAUDHARI Prabhavati Prana kā vaijñānika svarupa (Hindi) *Smarika* Report of Seminar on M Ojha's Veda-com mentary Tradition, Jodhpur, *1990*, *9–16*

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15 DESHPANDE Indu Environmental awareness in the Śatapatha Brahmana

see 17 16 above

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awareness of Ved c Ṛsis towards medicinal quality and in ev table essentiality of air ref to Vedic sacrifice

17 DHAWAN, B D Science and spirituality *AH* 11 92, Jan 92, 24 25

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18 EDITOR Research in Vedic applied sciences *The Vedic Path* 47 (4) Mar 85, iii iv

19 GARG, R K *Upanisadic Challenge to Science*

see 22 43 above

20 GOVIND Vijay The growth of science and technology as gleaned from the classical accounts of India *JIH* 59 (1–3), 1981, 51–86

Up refer to *bhutav dya nakṣatrav dya sarpavidya* etc (their accounts are usually exaggerated incredible fantast c self-con tradictory) ref to class cal (Greek) writ ngs from 5th cent, B C to 3rd cent A D

21. GOYAL, Chalbihari Lal. Vedon men vijñāna (Hindi), *Vedapradīpa* 2 (8), (10), (12), 3 (4), April-Nov 1988.

. science in Vedas serially

22. GOYAL, S. G Science in Vedas, Lecture III *SVUOJ* 23, 78-89.

..(for Lectures I and II, see *VBD* IV 78 13) . Vedas contain truths pertaining to scientific phenomena and theories (e g elementary particles, atomic structure optics relativity gravitation, cosmology, space science, etc) the present lecture describes the evolution of solar system as revealed in *RV*

23. GUPTA, Manohar Lal The Veda, a treasure of scientific knowledge *Veda-Savita* (E S) 3 (12)- 4 (1), May-June 85; 41-48.

discovery of two dozen new scientific truths in the Vedas

24. GUPTA, Manohar Lal Yajurveda ki vaijñānika vyākhyā (Hindi) *Veda-Savita* 7 (4) — 12 (8), Mar 86 — Mar 92

. scientific interpretation of *YV* serially (intermittantly) also see 12. 8, 50 22A, 50 179, 53 41 54 181 above

25. GUPTA, Manohar Lal Vijñāna ki drsti men Veda kī apauruṣeyatā (Hindi)

. see 34 78 above (also by the author Scientific truths as revealed in the *RV*", 'The phenomenon of double pair production — a prediction , 'Vedic cosmology" Truths about the solar system as revealed in the *RV*', The birth of plants and their moons" — mentioned in *Bharatī sodha sārasamgraha*, Jaipur)

26. GUPTA, Manohar Lal *Vedon ki prthivī (Hindi)*. *Veda-Savita* 10 (11)-11 (1), June 90-Aug 90

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27. GUPTA, Manohar Lal Vijñāna ki drsti men visvedevāḥ (Hindi) *Vedavānī* 42 (11), Sept 90, 11-16

Visvedevaḥ from the scientific pt of view

28 GUPTA, Manohar Lal Vaidika sṛstivijnāna aura navina vaijñānika satya (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p. 112.

Vedic cosmology and new scientific truths Veda anticipates all modern scientific knowledge

29 GUPTA, Manohar Lal *Veda vijñana mañjusa* (Hindi) 1990, 22 + 136

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Rev ABHAYADEVA *Veda Savita* 10 (12), 363-64

30 GUPTA, Paramananda Origin of town-planning in India *SP*, 35 AIOC, Haridwar, 1990, p 154

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31 GUPTA, Uma The materialistic philosophy of the Vedas as background of ancient Indian sciences

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32 JAGADISHACHARYA *Vaidika Kala ke Bharatiya Gadariye aura Usaka Jñana vijnana* (Hindi) Mahasi, 1988, 21

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33 JAGGI, O P *Science in Ancient India* Delhi, 1986; ix + 178

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34 JHA, Panchadeva Vaidikavijñanasyotthānāya Madhusudanasyāyasah *Paper*, A I Vidvat Sammelana (M Ojha), R P V P, Jodhpur, 1990 8

35 JOSHI, N Y Gāyatri mantrāce vaijñānika vivarana (Mar)

see 3 69 above

36 JOSHI, N. Y Purusasukta (Mar)

see 3 70 above

37 JOSHI, N Y Gayatri mantra eka vaijñanika abhyāsa (Mar)

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38 KHOND, B N Vaidika samskrtīce vijñana (Mar), *Purusartha* 60, June 1985, 251-252

..science in Vedic culture..

39. KRISHNAPAL SIMHA. Vṛṣṭi-vijñāna (Hini). *Vedavāṇī* 37 (6), Mar. 85; 19–21.

..science of rain.. indications in Vedic texts..

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41. KULISH, N. C. Vedas as science. *Rajasthan Patrika*, Jaipur, 1990.

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43. KUMUDAMANI, K.; KUPPURAM, G. (ed.). *History of Science and Technology in India*. Delhi, 1990.

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44. LAL, S. K. Drainage system in the Vedic India. *SP*; National Seminar on Environmental Awareness reflected in Sk. Lit, CASS, Univ. Poona, 1990.

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46. MAHDIHASSAN, S. Parisrut, the earliest distilled liquor of Vedic times about 1500 B. C. *L. G. Hist. Sci.* 16 (2), 1981; 223-229.

. see 50.227 and 236 above..

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48 MANDE, K V Environmental awareness according to the Atharva Veda

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49 MANSHARAMANI D M Upanisads, the innermost scientific truth

see 22 61 above *Up* and the quantum theory (*The Vedic Path* 48 2, 41-46)

50 MAYA DEVI Time and creation in the Vedas A modern scientific perspective *AH* 7 70, Mar 90, 16-17

51 MEHTA, D D *Positive Sciences in the Vedas*
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52 MEHTA, Vishwanath *Metaphysics of Creation Hindu Theory of the Universe explained in Modern Scientific Terms*

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53 MOHANTY, Sulok Sunder Ecological awareness and the Gṛhyasutras

see 24 98 above

54 MURTHY, S R N, SUBBARAYAPPA, B V *Scientific Heritage of India* Bangalore, 1988, viii + 292

55 NARALIKAR, Jayant V The scientific tradition in India from ancient to modern times *BRMIC* 36 (4), April 85, 75-82

the Vedic times attitude of inquiry *Nasadiyasukta*, this attitude also in *Up* (descriptions of *vimanas* etc may provide a prima facie case not a conclusive proof science makes quantitative statements and provides prescriptions for conducting experiments that any competent scientist can translate into reality) post Vedic trad medicine mathematics astronomy

56 NARAYANAN, K P Vedic way (Agnihotra) to beat pollution

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57 NEOGI, Panehanan *Copper in Ancient India* Janaki Prakashan, Patna, 1979, vi + 77

(enlarged version of a lecture given by N in 1914) (no ref to IV civil) acc to author *RV mentions arrowheads tipped* with iron, there was no bronze age in India iron was used in India before copper

58 OJHA, Madhusudan Vaidika vijñana varta (Hindi). *Rajasthan Patrika*, Jaipur

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59 PALIT, Piyali A scientific explanation of Advaita-Vedānta on the theory of origination

see 59 23A above

60 PANDA, N C *Maya in Physics* Mot Ban, Delhi, 1991, xxiv + 453

an explanation of Advaita Vedanta in the light of modern science Vedanta demystified and physics dematerialised.

61 PANDEY, V P *Vedic Cult* Applied Science to Human Health, Happiness, and Longevity

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ancient Indian atomic science cosmic yoga cosmic life

63 PANT, M B Vaijñānika drstine vedāca artha (Mar.). *Purusartha* 59, July 83, 313-315

interpretation of the Veda from the pt of view of science— serially from this article onwards

64 PANT, M B Lopamudra samvada sukta (Hindi)

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65 PATEL Daulat Ram Manduka sūkta evam varsā rtu ke sambandha ki vaijñanikata (Hindi)

see 3 116 above

66 PATEL, Ishwarbhai (ed) *Science and the Vedas* Somaiya Publications, Bombay/Delhi, 1984, viii + 100

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68 PATHAK, P V Tectonic upheavals in the Indus region and some Rgvedic hymns

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69 PATHAK, P V, NAIK, J P Tectonic upheavals in the Indus region and some Rgvedic hymns (Part III): Nirṛti and significance of oblation to Nirṛti at Irina

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70 PRASAD, E V A Science and the Vedas

71 PRASAD, N S *Convergence of Science and Hindu Philosophy*

see 64 52 above

72 PRIYAN, Vishnu Science of portents *The Vedic Path* 53 (1), June 90

73 PUJARI, A M Ecology in major Upanisads

see 22 83 above

74 RAHMAN, A *Trimurti Science, Technology, and Society* People's Publishing House, 1972

75 RAHMAN, A Science and technology in Indian culture. *Isis* 76 (281), 71-72

76 RAHMAN, A et al *Science and Technology in India* ICCR, New Delhi, 1973

77 RAMA, Swami, *Iśopanisad eka vaijñanika vivecana* (Hindi) Sahitya Niketan, Allahabad, 1982, 96

scientific exposition of *Iśa Up* see *VBD* IV 20 39 !

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79. RANGANATHANANDA, Swami. *Vedanta and Modern Science*. Bh. Vid. Bh, Bombay.

Rev. : *Swarajya* 16 (11), 19

80. SAHASRABUDDHE, M. T Vaidika vijñāna va ādhunika vijñāna (Mar.). *VSMV* 1988, 1989, 115-123, *VSMV* 1990, 1991; 51-56; *VSMV* 1991, 1992; 72-83.

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81. SASTRI, P. D. *Vedavidyā ane vijñāna* (Guj). Maharshi Vedavijnana Academy, Ahmedabad; 81.

.. book not limited to Veda only, much non-Vedic information of later times .. *vrkṣa-vijñāna*, *gaja-v*, *cikitsā-v*, *padārtha-v* ..

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82. SATYA PRAKASH SARASVATI, Swami *Founders of Sciences in Ancient India*. Mun Man, New Delhi, 1986; Part I: iv + 353; Part II : 357-675.

83. SEAL, Brajendranath. *The Positive Sciences of the Ancient Hindus*. Mot. Ban., Delhi, 1985 (reprint), viii + 313.

84. SHAH, K. K. Vedon men vijñāna (Hindi). *Sacitra Āyurveda* 34 (11), May 82; 774-775

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85. SHAH, Ramesh J. Bhāratiya samskṛti ane vijñāna (Guj.). *Svādhyāya* 24 (3-4), 1987; 395-407.

.. Indian culture and science. Indian culture has its origin in the Veda .. Veda and various sciences

86. SHARMA, Ashok. Vedic knowledge and conventional science. *Rev. of Darshan* 7 : 37, 1988.

87. SHARMA, B. R. Security of environment in the Vedas. *AH* 8 : 83, April 91; 23–25.

.. significance of *yajñas* in this connection.

88. SHARMA, Sudarshan Kumar. Ecology or *kalā* : comparative critique. *Samāmnāya* 1 (1), 1992; 70-90.

...103

89 SHARMA, Vasishth Vedic scientific terms and their equivalents in modern science *AH* 7 80, Jan 91, 16, 40

> *maruts* = photons *paśus* = cosmic rays, *devatas* = elementary particles *yajnas* = nuclear reactions etc

90 SHASTRI, Hara Prasad *Śyainikaśastram* (*The Art of Hunting in Ancient India*) Vivek Agency Publ), Aligarh, 1982

91 SHASTRI, Vaidyanath *Sciences in the Vedas* Sarvadeshika Arya Pratinidhi Sabha, New Delhi, 1970

92 SHUKLA, Pratima Hiranya aura usaki samdrsti (Hindi) *Veda Savita* 5 (9), April 85, 316–318

93 SOHONI, Y B Some scientific aspects of Agnihotra

> see 54 400 above

94 SREEDHARAN, E The beginning of the scientific attitude in ancient India *JIH* 62, 1984, 47–56

> (restless spirit of science climbing after knowledge infinite to comprehend the wondrous architecture of the world) — such spirit discernible in Vedas (e g *RV* X 129 4) the present paper constitutes a brief inquiry into the suggestive beginnings of scientific attitude in India as seen in Vedas and Saṁkhya philosophy origin of the world seen as the building of a house *RV* contains various cosmogonic accounts suggestion of *hiranyagarbha* (universal germ) productive force', super-atom cosmic egg primeval fire-ball etc the problem of mat er (some cryptic references in *RV* which might find favour with some of the latest views of 20th cent physics)

95 SRINIVAS, Madabhushi Some observations on references to geology in Sanskrit literature *SP*, 34 AIOC, Visakhapatnam, 1989, 419–420

> imp of earth in *RV* *AV* (*Bhumisukta*) *ŚPB* (*etad u vijñanam*) *ŚPB* mentions nine formative stages of earth

96 SRINIVASACHARYULU, Vedantam *Veda vijñana darśanamu* Manchikalapudi, 1988

97 STAAL, Frits Ritual grammar, and the origins of science in India *JIP* 10, 1982, 3–35

. (= *VBD* IV. 78 41)

98 STAAL Frits. *The Fidelity of Oral Tradition and the Origins of Science*

. see 38 12 and 54 418 above science and rationality do not necessarily depend on literacy indeed, science and rationality came about in ancient India without the help of literacy in a way, the early sciences of India owe their origin to the absence of literacy they originated in the ritual trad, where memorization reached its greatest refinement mainly deals with *human sciences*—the two sister sciences of ritual and lg [STAAL ritual acts are not transmitted thro writing, and generally not thro' lg. at all analysis embodied in *padapathas* constitutes the beginning stage of the science of lg. *padapathas* were not written adheres to the antiquity of Indian culture–also exalts the virtues of ancient Indian culture Western philology and linguistics wd not exist witout *RV* and Panini] [BRONKHORST in rev Some organizing minds were at work in the creation of Vedic ritual did ancient Indian scientists show any receptiveness to the idea of innate principles? what is the relationship bet grammar and ritual? *Rgveda-padapatha* is the only *padapatha* wh is certainly older than Panini STAAL does not deny the *existence* of writing in the time of the earlier lit.–but writing not used for sacred purposes RASK's earlier work eclipsed by BOPP's work]

Rev Johannes BRONKHORST *IIJ* 32 (4) 303–10

99. STAAL, Frits. *Rules without Meaning Ritual, Mantras, and the Human Sciences*

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100 SUBHASH, Vedalamkar, BHATTA NATAVARALAL (ed). *Vedon Ki Vaijnanika Vivecana* (Hindi) Govardhan Granthamala – 21, Jaipur, 1986, 90

science in the Vedas

101. SUKUMAR SHASTRI Yama-Yamī sukta vaijñanika paripreksya men (Hindi)

see 3 161 above

102. SURJANDAS, Swami Veda men vijñana (Hindi). *Paper*, A I Vidvat Sammelana (M Ojha), R P V P, Jodhpur, 1990, 10.

sc ence in Veda

103 THATTE, R P Recent scientific discoveries reveal the real significance of the Krsna Yajurveda

see 12 25 above

104 THIRUGNANASAMBANDHAN, P Science and arts in the Vedas *BITCM*, Madras Univ, 1982 (July Dec), 33–44

physical sciences medicine mathematics astronomy biology; zoology linguistic sciences music drama architecture

105 VAMANI, Vishnu Kant Vedon men vijñāna evam srsti utpatti (Hindi) *Rashtrapurusa* (Weekly) 16–17, 1969

science and creation of the world in the Vedas

106 VARMA, Vishnu Kant Big bang of modern cosmology visualised in the Rgvedic scripture (I)

see 54 470 above see 78 107 below

107 VARMA, Vishnu Kant Rgveda men ādhunika vijñana ke mahāvisphota (Big Bang) ki parikalpana (Hindi) *SP*, 32 AIOC, Ahmedabad, 1985, 56–57

cf *yo aśmanor antar agnim jajana* (*RV* II 12) see 78 106 above

108 VARMA, Vishnu Kant *Vedic Cosmological Secrets Part I Vedic Chemistry and Nuclear Science*

see 59 40 above

109 VARMA, Vishnu Kant Mula tattva Mitra Varuna Aryamā ki samagra satta ka pratika – Aditi (Hindi)

see 49 122 and 50 25A above scientific interpretation of these d vinities forms of energy (electron neutron, etc)

110 VEDIA, D G Dhanurveda Samhita of Vasistha *SP*, 32 AIOC, Ahmedabad, 1985, 453–454

Upaveda of *YV* and *AV*

111 Vedic "solution" to Fermat's riddle *MLBD News letter*, Feb 90, 6–7

XVI STUDY OF WORDS

79. STUDY OF WORDS

1. ACHCHHELAL *Prācīna Bhārata men Kṛṣi* (Hindi).

see 77 1 discusses such words as *sīra, lāngūla, hala, dātra, parśu lavitra, kūpa, vāpī*

2. ADAMS, D Q Sanskrit *puman*, Latin *pūbēs*, and related words. *Sprache* 31 (1), 1985, 1–16

(cf *VBD* III 79 351) equation of Sk. *púmān* (= man, male being) and Latin *pūbes* (= one capable of bearing arms) put on a sound footing, they are both reflexes of a PIE holokinetic **péumos* (= one characterized by body hair, pubes, etc., male youth)

3 ADAMS, D Q Studies in Tocharian vocabulary IV. *JAOS* 106 (2), 1986, 339–341

(p 340 *yoni* 'womb, vulva', idg **yeunu-* "girdle, belt")..

4 ADAMS, D Q The Indo-European words for hair: reconstructing a semantic field *JIES* 16 (1–2), 1986; 69–93.

5 ADRADOS, F R Greek *àlópez*. O I. *lopāśa*, Av. *urupis*, Lat *erolpēs* and the IE laryngeals with appendix *Spw. Forschungen* (Knobloch FS), IBK 23, Innsbruck, 1985, 21–28.

6. AGRAWAL, P K A note on the antiquity of seal. *Ptv* 8, 1975–76, p 141

the word *samudrah* in *RV* VI 69 6d is interpreted as "(properly) sealed"

7. AGRAWALA, V S Notes on Sanskrit words.

see 42 5 above

8 AMARASIMHA Ṛgveda men ullikhita śaryaṇāvat pada — eka vivecana (Hindi) *KURJ* 14–15, 1980–81.

cf *VBD* IV. 79 11

9. ANDRONIKASHVILI, M K The names of fire-light-lustre and related vocabulary designating color in ancient Indo-

Iranian and Kartvelian languages. *SP* : *Soviet Scholars*, 6WSC, 1984; 10–14.

..considers *śuc, ruc, svar, guna, piś citra*, etc and their cognates in Georgian and other Kartvelian lgg considerable similarity both in the phonetic make-up and semantics suggests ancient genetic and areal relations bet these lg systems

10. ANGIRASA, Ramakanta. Bhāratīyaparamparāyām lokasaṁgrahapadamīmāṁsanam. *PURB* (Arts) 19 (1), April 88; 105–111.

..ref. to Vedic and *Up* passages .

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. the word *savitā* in Swami Dayananda's Veda comm ..

12. BADER, F. De skr *anyá* – à skr *árya* – noms i.e. de l'autre.' *BSL* 80 (1), 1985-86, 57-90

. (*árara* - " stranger " / *nitya*- " own " — two terms in opposition : *RV* III 53 24, V 85 7, etc) *ari*- *aryá*-, *árya*-, *ārya*- = the other..

13. BADER, F. Rev. of *Ricostruzione linguistica e recostruzione culturale*. *BSL* 80 (2), 1985 (86), 104–108.

..considers : *apā́m napāt*, *vṛtra-hán*, *nā́satyā*

14. BAILEY, H. W. Vedic *ksumpa*- and connected data. (in) *Amrtadhārā* (R. N. D. Fel. Vol.), 1984; 17–20

. *kṣumpa* occurs only once in *RV* (1 84 8) Sāyaṇa explains it as *ahicchatrakq*; Mādhava as *ahicchatra* author connects it with **súmpa*- (= 'soft', 'spungy') if the base *seu*- 'soft' is the source of the plant name *hauma*- *soma*-, it can be treated as 'fungus'..

15. BAILEY, H. W. A note on *nákula* 'ichneumon' *ALB* 50, 1986; 247–249.

..*AV*-word *nákula*.. suggests Indo-Ir origin

16. BAILEY, H. W. Iranica in Caucasian. *Ars Linguistica* 15 (Hoenigswald Fel. Vol.), Tubingen, 1987, 33–36.

avest varəsa- some kind of plant vṛkṣa (RV X 94 3) herb

17 BALASUBRAHMANYAM, M D An accentual note on the Vedic voḍhave (in) *Surabhi* (E R Sreekrishna Sarma Fel Vol), Tirupati, 1983 229 240

see *VBD* IV 79 32

18 BALASUBRAHMANYAM, M D Vedic vikṣipa and Panini 3 1 135

see 25 14 above

19 BALODHI J P Phenomenology of aggression in ancient Indian thought (an analysis of Rigveda)

see 58 5 above

20 BAMMESBERGER, A On the formation of Vedic *íja-a-* *GL* 22 (2), 1982, 104-106

from *aj-* (cf *sīd a-* *sad*)

21 BAPAT, Shailaja The meaning of the term *ananda* in the philosophy of the Upanisads

see 58 6 above

22 BAUMER, Bettina (ed) *Kalatattvakośa*

see 35 5 and 74 4 above

23 BEEKES, R S P GAv *uzraidyai* and *rarəša* *MSS* 38, 1979, 9-20,

Appendix Skt *irajyáti* *inakṣati* *anśá*

24 BEEKES R S P On laryngeals and pronouns *KZ* 96, 1982-83, 200-232

1 Sk *gopáníh* 2. laryngeal umlaut in Sk 3 Sk *sīm* and related forms (Sk *tam*)

25 BEEKES, R S P Skt *uttaná-* *KZ* 98 (1), 1985, 47-48

26 BEEKES, R S P On IE 'wine" *MSS* 48, 1987, 21-26.

27 BEEKES, R S P The word for 'four' in PIE *JIES* 15 (1-2), 1987, 215 219

considers Sk words *catvarah catvari*

28 BELARDI, Walter Il nome del ' Avesta ", all ricerca di un significato perduto *Rendiconti Acad Naz Lincei* 34, Rome, 1979, 251-273

(English summary)

29 BHAGWAT, Bhagyashree A note on *vihi* in the Maitrāyani Samhita *VIJ* 25 (1-2), 1987 1992), 42-45

(also *SP* 34 AIOC 1989 p 15) the form *vihi* occurs in *MS* with three diff accents author discusses the *padapatha* of the verb *MS* 1 1 13 1 8 6 1 10 2—to be derived from the root *vi* at other places from the root *i* with *vi*

30 BHARGAVA, P L The word *asura* in the Rgveda. *ABORI* 64, 1983, 119 128

in most of the hymns of the *RV* the word *asura* (and its variants) meant nothing but mighty what led to the change in the meaning of the word *asura* towards the end of the *RV* period? Probably the application of this word in the older sense of mighty to some of the hostile beings imperceptibly led to a change in its meaning *asura* and *deva* in *Avesta* critique of ELIADE s views (as expressed in *A History of Religious Ideas* = *VBD* IV 47 39)

31 BHATTACHARYA, Lakshminarayana *Rgvedagatamantresu vyomaśabdarthavivecanam* *SP*, 32 AIOC, Ahmedabad, 1985, p 5

vyoman in *RV*

32 BHTTACHARYA, Ram Shankar A wrong conjecture regarding the reading *granthavistara* in the *Maitrayani-Brahmana-Upanisad*

see 20 197 above also *VBD* IV 20 255

33 BHATTACHARYA, Ram Shankar Kathopnisadgatasya jagrata ' iti pāthasyaśuddhih

see 20 31 above also 79 34 below,

, 104

34 BHATTACHARYA, Ram Shankar The word *jagrata* in Katha Upanisad

see 20 32 above also 79 33 above

35 BHATTACHARYA, Ram Shankar Word *narayana A C Swain Fel Vol*, 1985

(Art 11) *narayana* = resting place or goal of *nara* (= collection of *naras*)

36 BHOWMIK, S K Tribal interpretation of the word *arya* *SP*, 33 AIOC, Calcutta, 1986, p 455

arya or *ar* originated in Austro Asiatic or Asura lgg in Santali *aryao* (*arjao*) means to cultivate

37 BISWAS, Kamal Priya The interpretations of *sam anjantu* in the Chāndogyabrahmana *SP*, 33 AIOC, Calcutta, 1986, p 8

Ch Br 1 2 15 interpretations suggested by STONER (unite ') and Gunavisnu and Sayana (purify) are only partial only comm on *ParaskaraGS* try to bring out the sense both of *sam* and the root *anj*

37A BLAZEK, Vaclav The diffusion of agricultural terms from Mesopotamia *Arch Or* 60 1992, 16 37

considers IE (IA) and Dravidian words wh are likely to be of Sumerian origin

38 BODEWITZ, H W Prana apāna, and other prānas in Vedic literature *ALB* 50, 1986, 326 348

lists the various meanings of the *pranas* that are found in Vedic lit see 80 39 below

39 BOMHARD, Allan R An etymological note . PIE *Hs-ter-* *JIES* 14, 1986, 191-192

Vedic *strbhih*

40 BRAHMACHARI Usha Vaidika sahityamān 'ṛsi' nī vibhavana (Guj) *Svadhyaya* 24 (1-2), 1987, 181-206

discusses the word *ṛṣi* as it occurs in various Vedic texts

41 BRUCKNER, Heidrun Sankara's use of the term *akhyayika* in his *BAUBh*

..see 20. 132 above..

42. BUDDHAPRAKASH Śabda aura saṁskṛti (Hindi). *NPP* 60 (3–4), Amar Nath Jha Comm. Vol., 1956; 185–214.

..considers words like *brahman*, *gangā*, *śivalinga* .

43. BUDDRUSS, Georg. Zu Pañcaviṁśa-Brāhmana 14 6 6.

..see 15. 29 above .

44. BURROW, T. A note on the equation Sanskrit *dhur-* : Hittite *turiya*. (in) *P. K Narayana Pillai Fel Vol* (*VBD* IV, 87. 143); 17–22.

45. BURROW, T. Śvaghnin. *Kratylos* 17, 1972/74; p. 157.

..the 'true' etymological root of *śvaghnin* wd. have been *śvagh* "to gamble".

46 BURROW, T. Some notes on Sanskrit etymology. *Ṛtam* 11–15 (B. R. Saksena Fel Vol), 1979–83, 81–87

..*aráni-* (=firestick), *alají-* (= inflammation of the eye); *elasandra-*, *avaṭṭa-*, *aṣṭ(h)i-*

47. BURROW, T. On the derivation of the Sanskrit word *nimitta*. (in) *K K. Handiqui Fel. Vol*, Gauhati, 1982; 51–55.

..*n.* derived from the root *mā* (*mi*) 'to ascertain'..

48. BURROW, T. A note on the Indo-Iranian root *kan-* 'smell' and on the etymology of Latin *canis* 'dog'. *TPS*, 1983; 155–164.

49. BURROW, T. Notes on some Dravidian words in Sanskrit. *IJDL* 12 (1), 1983; 8–14.

50. BURROW, T. Vedic *urvárī* "lady of choice, wife." *JRAS* 1984 (2); 209–216.

..[*urvárī* = 'tow, oakum' this is the meaning given by *BR* and repeated by most of the dictionaries.. also, *u.* = (*AV* 10.4.21) *ādhikyaprāptā strī* 'superior woman (APTE), a wife presented for choice (*MW*)] . author considers evidence derived from MIA, particularly Pali . *urvarī*, perhaps derived from root *vṛ* 'to choose', therefore, = lady of choice.. this meaning suits most of the contexts..

51 BURROW, T Miscellaneous notes on Sanskrit etymology *K S Birth Cent Comm Vol*, KSRI Madras 1985, 43–49.

> *oja* (*Rkprātiśākhya*) meaning odd numbered may be explained as Prakrit in orig n be ng derived from *ayuj*– also considers *varuda*- *vali*–

52 BURROW T The Vedic verb *pavate* ' goes, moves, (wind) blows, (Soma) flows *BSOAS* 49 (2) 1986, 292 298

> (GELDNER RENOU transl wrongly *pavate* = is pur fied) *pavate* in *RV* IX and elsewhere means runs flows streams' (S S BHAWE) BURROW provides additional evidence in support of this

53 BURROW, T Four contributions to Sanskrit etymology. *Ars Linguistica* 15 (Hoenigswald Fel Vol) Tübingen, 1987; 57–64

> 1 *kr* *kirati* to scatter 2 *chata* mass lump assemblage 3 *pitta* n bile 4 *bidāla*- cat

54 BURROW, T Two homonymous verbs in Sanskrit (in) *Ben Schwartz Mem Vol*, Peeters, Louvain, 1988, 489–492

> 1 *javate* th nks , 2 *smayate* ' smears salves

55 CAILLAT, Colette Vedic *ghramsa*- ' heat of the sun, Ardhamāgadhī *ghimsu* " burning heat , Jaina Mahārāstri *ghim*- " hot season' *ABORI* 68 1987, 551–557

56 CAMPANILE, E A proposito di ved *bhuthas* e *bhutas*. (in) *Studi linguistici e filologici per Carlo Alberto Mastrelli*, Pacini, Pisa, 1985, 101–105

57 CAMPANILE, E Sul presente di *(s)te H2– (in) *Scritti in onore di Riccardo Ambrosini* (ed E C) Giardini Pisa 1985

> skr *sthāti* (in the rev of the book F BADER considers *vṛtrahan* *rjiṣran* *rjra* *vala* *vrtra*) see 79 13 above)

58 CAMPANILE, E [Rv *govindu*] (in) *Studi indoeuropei* (ed E. C), Pisa, 1985, 51–52

> *boánd* *RV* IX 96 19 *gov ndu* gopa Indra

59 CARDONA, George On Yaska's etymology of *daṇḍa*

. see 26. 10 above .

60. CARDONA, George. On Sanskrit *bhunákti* ' aids, serves, protects:' *Ars Linguistica* 15 (Hoenigwald Fel. Vol.), Tubingen, 1987; 65-72.

61. CARDONA, George. On Indo Iranian **tva-* ' the one.' (in) *Warren Cowgill Comm Vol.* (Untersuchungen zur idg. Sprach- und Kulturwissenschaft, N. F 3), de Gruyter, Berlin, 1987; 1-6.

..*tva-* has appositional force (pronominal **t* plus appositional **-we/a-*) .

62. CARDUCCI, Paola. *Riguardo alcune radici verbali per la conoscenza nel X libro del Rgveda.*

. see 3. 32 above .

63. CATSANICOS, Jean A propos des adjectifs hitt. *Su-hmili* et véd. *sū-máya-*: quelques remarques sur le traitement du groupe *°V-Hx Co* à la jointure des composés. *BSL* 81 (1), 1986; 121-180.

64. CEJKA, Mirak [IE agricultural terminology].

. *see 45. 37 and 77. 6 above* .

65. CHAUHAN, D V. Rgvedīya trsu āni vāghat (Mar.). (in) *Prajñāñjali* (L. J. Fel. Vol.), Poona, 1985; 183-198.

. *rṣu* = snowy region, *trṣu* = *tri* + *rṣu*, *bādhat* = sprinkler, provider of water..

66. CHINMAYANANDA, Swami. The pranava - Om. *Tap. Pras.* 23 (10), Oct. 85; p. 5.

57. CHRISTOL, Alain. [*ā dyām tanosi* note de phraséologie]. *BSL* 81, 1986; 181-204.

. (Homer and Veda)

68 COSTA, Gabriele Isoglosse vs. isoide nelle lingue indeuropee orientali; ved. *nṛn cyautná-e* gath. *šyaoθna.-*, *AGI* 72, 1987 (88), 49-54.

69 CREPAJAC, Ljiljana Razmatranja o dva indoevropska leksemska minimuma *Ling* 20, 1980, 67–76

sna / snə snau- to swim , **nau s* ship'

70 CREVATIN, Franco Problemi di antichità indoeuro. pee note sull occupaziene della terra *Incontri Linguistici* 8, 1982–83, 27–35

on *satpati* and Lat *possidere* from **potis sadere*

71 CREVATIN, Franco Per incertam lunam sub luce maligno (in) *Problemi di sostrato nelle lingue indoeuropee* (ed F C), Giardini Pisa, 1983 109–115

OIA *bhanga*

72 CREVATIN, Franco Paralipomena etimologici ed esegetici *InL* 9, 1984/85, 190–192

1 Ved *samraj* , *svaraj* 2 Ved *sabha*

73 DANGE, Sadashiv A Hotrvurya *SP*, 35 AIOC, Haridwar, 1990, p 145

hotrvurya occurs in *RV* only twice – I 31 3 and VI 70 4 – in both places loc s ng Sayana understands it as meaning sacrifice selected by *hotr*, the Vedic trad does not support this explanation

74 DAS, Karuna Sindhu Semantics of some Upanisadic words in the Vedānta Sutra — a critique *SP*, 32 AIOC, Ahmedabad, 1985, p 279

about 50 *Vedantasutras* devoted to determining the meanings of words from some 16 *Up* words like *śudra sat ākaśa, prana jyotis gayatri vaisvanara bhuman* and *daharakaśa* (from *ChU*) *atta* and *vajra* (*Katha*) *antaryamin* and *akṣara* (*BAU*), *prana* (*Kauṣ*) *setu* (*Mundaka*) most of these words (except *śudra*) are made to mean *brahman* with the help of some semantic device (sentence meaning is stronger than word meaning)

75 DAS, R P Altindoarisches *kaca*– ' (Joch-) Strick; Joch " und die sippe um tamilisches *ka* " Strange, Joch " *Die Sprache* 31 (2), 1985/86, 256–278

76. DAS, R. P. [The plant named *pāṭa*] (in) *Studies on Indian Medical History*, Groningen Or. Series – II, Groningen, 1987.

..as mentioned in *AV* (Ś and P).. also considers whether it was used as a surrogate of Soma (identified with Āyurveda-plant, *pātha, patalā*) (arguable) synonyms *jayantī jayā*, *vijayā* .

77. DASS, A. C. A note on morpheme -*vi*. *VIJ* 24 (1–2), 1986 (1989); 66–75.

. –*vi* is one of the most ancient polysemic morphemes of IA lg .. is applied both ways prior and after a root to modify its basic meaning .

78. DASS, Ayodhya Charan The primary meaning of Agni.

..see 50. 3 above .

79. DESAI, Bejon N. Aramati. *Vedapradīpa* 2 (8), Feb. 88; p. 12.

. (Vedic semantics) . *aramati* = enlightened righteous intellect..

80. DESHPANDE, Madhav M A note on *kāka-peyā nadī*: a crow-drinking river *JOIB* 23 (3); 155–163.

81. DESHPAKDE, Saroj. *Idam* in the cosmological statements in early Upaniṣads.

. see 22. 32 above .

82. DUCHESNE-GUILLEMIN, Jacques Post-script, errata, varia. (in) *Edgar C. Polomé Fel Vol*, Mouton de Gruyter, Berlin, 1988; 123-131.

..on Persian *sūrnāy* SL *mā* etc .

83. DUNKEL, George IE hortatory **éy éyte* : Ved. *éta... stávāma*, Hitt. *ehuzwa it*, Hom. *ei d'áge* *MSS* 46 (K Hoffmann Fel. Vol. III), 1985; 47–79.

84. DUNKEL, George, Indogermanisch **át*, vedisch *átha*. *Historische Sprachforschung* (*KZ*) 101 (1), 1988; 53–78.

85. DWIVEDI, K. N. Ṛgvedikagungunāmānusandhānam. *Sāg*. 23 (2), 1984; 79–80.

69 CREPAJAC, Ljiljana Razmatranja o dva indoevropska leksemska minimuma *Ling* 20, 1980, 67-76

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70 CREVATIN Franco Problemi di antichita indoeuro. pee note sull occupaziene della terra *Incontri Linguistici* 8, 1982-83, 27-35

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71 CREVATIN, Franco Per incertam lunam sub luce maligno (in) *Problemi di sostrato nelle lingue indoeuropee* (ed F C), Giardini Pisa, 1983 109-115

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72 CREVATIN Franco Paralipomena etimologici ed esegetici *InL* 9, 1984 / 85, 190-192

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73 DANGE, Sadashiv A Hotṛvurya *SP*, 35 AIOC, Haridwar, 1990, p 145

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76 DAS, R P [The plant named *pāta*] (in) *Studies on Indian Medical History*, Groningen Or Series – II, Groningen, 1987.

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82 DUCHESNE GUILLEMIN, Jacques Post script, errata, varia (in) *Edgar C Polome Fel Vol*, Mouton de Gruyter, Berlin, 1988, 123 131

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83 DUNKEL, George IE hortatory **ey ey te* Ved *eta... stávama*, Hitt *ehuzwa tt*, Hom *ei d age* *MSS* 46 (K Hoffmann Fel Vol III), 1985, 47-79

84 DUNKEL George, Indogermanisch **at*, vedisch *átha*, *Historische Sprachforschung* (KZ) 101 (1) 1988, 53-78

85 DWIVEDI, K N Ṛgvedikagunaguṇānusandhānam. *Sag* 23 (2), 1984, 79-80

Gungus named after the r ver Gungu (*RV* II 32 8) Gungu ass m lated to the modern r ver Lohgadh Gungus vanquished by Divodasa

86 ELIZARENKOVA T Y Notes on conte ts in the Rgveda *ABORI* 68, 1987 99-109

(*RV* as the fi st Ind an and the last IE text) d scusses words mean ng contest or comp t t on in *RV* *aji tar s dhana prt prtana pradhana bhara milha vaja v datha v vac sprdh* some common semantic motivat ons relevant for the most part of th s term nology all these words pos ess well establ shed IE etymolog es suggests that one deals here w th an IE inst tut on wh touches all spheres of l fe of Aryan soc ety [the k ll ng-of Vṛtra myth s n essence a creat on myth] verbal contests

87 EMENEAU M B Indo Aryan origin of Gondi *cuḍ* (*ḍ*)- small ' *Ind Taur* 14 (Caillat Fel Vol) 1987 88, 195 199

from *kṣudra*

88 ESNOUL, A M A propos de Catur *Studia Iranica* 11, 1982, Leiden 83-88

89 ETTER Annemarie Vedisch *kam* - *akam* *Risch Fel. Vol*, 1986, 220-228

Ved *akam* is an art fic al word created to expla n *nāka*

90 FALK H Vedisch *upanisad* *ZDMG* 136 (1) 1986, 80 97

var ous mean ngs of cons dered (1) the earl est and st ll w dely prevalent S tzung zu Fussen des Lehrers d e dabei vorgetragen Gel e mlehre (Tl s least conforms to the or g nal sense except for tl e last part gehe me Leh e) (2) Vere hrung e res hochs en Wesens (OLDENBERG) (3) d e magi sche Äqu valenz (CI AYER) (4) connex on (RENOU) (5) Voraussetzung (6) bew kende Macht (7) Unter rdnung *upan ṣad* act on or gent ?

91 FATAH SINGH An intelligent approah to the Vedas

see 30 44 above

92 FATAH SINGH Pra yoga *Veda Savita* ES 5 (7), Dec 85, 25-28

to be contd in further issues *p* = process of ntegrat on

93. FATAH SINGH. [Om]. *Veda-Savitā* 8 (9), April 88; 274–275.

94. FLOYD, Edwin D. ' Famous name ' in Indic, Greek, and Tocharian re-examined. *SP*, 33 ICANAS, Toronto, 1990.

> ..*śrutyam nāma*, Gk. *onomaklutos*, Toch *nom-kiyu*.. combination of 'fame', 'birth', and 'song'..

95. FORSSMAN, Bernhard. Vedisch *sākám*. *Die Sprache* 32 (1), 1986; 22–28.

> ..*sākám* goes back to an adj of the type *apāka*

96. FORSSMAN, Bernhard Ein etymologischer Beitrag zum vedischen : *ūrú*—. (in) *Sk and World Culture* (Proc. 4 WSC), Berlin, 1986; 339–343.

97. FORSSMAN, Bernhard. Vedisch *āyavasa*. *Ars Linguistica* 15, Hoenigswald Fel. Vol, Tübingen, 1987, 115–119.

98. FORSSMAN, Bernhard. *jīvagrā́ham, jīvagrbh. SII* 13/14, (Wilhelm Rau Fel. Vol.), 1987; 69–76.

> ..(*Maitrāyanī Sam* II 2.12, 24.18–20) .

99. GANGAL, V. V. Was the title *bhagavat* originally Buddha's? *VIJ* 24 (1–2), 1986 (1989); 115–117.

> . (ref. D. D. KOSAMBI's view that *bhagavat* was originally Buddha's title – *Myths and Reality*) G connects it with Ṛgvedic *Bhaga*.. Bhāgavata rel originated and grew in Sun-worship of *RV*.. *Bhaga* = pre rise aspect of the sun.. occurrence of the word *bhagavat* in *Ch Up* and *BAU* (among other t p)..

100. GANGESHWARANANDA, Swami. Vedamen Śrīrādhā (Hindi). *Vedapradīpa* 2 (6), Dec. 87; 22–24.

> ..Rādhā in the Veda.. *rādhas* = indicative of Rādhā..

101. GEORGIEV, V. I. Die i. e. Wurzel **jag*- " religiös verehren, opfern." (in) *Johann Knobloch Fel. Vol.* (65th birthday), IBK 23, Innsbruck, 1985; 111-113.

102. GEROW, E. What is *karma* (*kim karmeti*) ? An exercise in philosophical semantics,

..,105

. see 61 28 above

103 GEROW, E A note on *pitrvyá* (?) *IIJ* 28 (4), 1985; 291–293.

pitrvya- found accented in at least four diff ways, first occurrences in *ĀśvGS* 1 24 *BaudhŚS* 24 32 *Sāmavidhāna-Br* 1 5 8, *JB* 3 221 author tries to explain the accent in the light of Pānini's rules

104 GHOSH Abhijit A note on the Vedic word *matyá*. *IJL* 9 (1), Calcutta, 1982, 36–48

occurrences, earlier interpretations, the word originally (*YV* and *Br*) meant 'a heavy bamboo stick →'a heavy staff' used as 'clod breaker' → a 'leveller, a harrow (*AV* VIII 8 11) seems to have been connected with an Austro Asiatic word for 'bamboo', stick etc (cf Santali *mat* = bamboo). also evidently connected with later Sk word *madikā madī*

105 GHOSH, Abhijit The etymology of OIA jīmūta-. *SP*, 33 AIOC, *Calcutta, 1986*, *466–467*

jīmūta (= stormcloud, thundercloud, raincloud) occurs first, but only once, in *RV* in a late hymn containing several foreign words author connects *jīmūta* with Khasi *jḷmut* 'mist', Sora *jum-'mold* '(be) hazy, Santali *japut* 'heavy, cyclonic, long rain', Mundari *japud* 'heavy, cyclonic

106 GHOSH Amal Kumar *Antiquity of gehu, gohu,* or *gam* *SP*, 33 AIOC, Calcutta, 1986; p 467.

godhuma in Vedic lit discusses how *godhūma* (and for that matter, *gahu*) came to be staple food of the Aryans

107 GONDA, J *Nidhipati* (*AVŚ* 7 17 4 etc)

see 6 20 above

108 GONDA, J, Varcas. *VIJ* 22 (1-2), 1984 (1987): 10–20

varcas is a power of energy, especially proper to the sun..

109 GONDA, J Paramesthin *JAOS* 105 (3), Ingalls Fel. Vol, July Sept 85, 439–457

grammatical formation of the word p is often used as a descriptive, distinctive significant adjective denoting a characteristic quality or attribute of a deity or of a concept of entity

regarded as a divine person.. discusses the various occurrences of the word in Vedic texts and epics.. concludes : the word *p.* always denotes "one or the One who is in the Highest"— sometimes occurs as an epithet and as such can be applied to diff gods and in other cases is the designation of a figure of the Highest rank, whether regarded as identical with another High Being — often with Prajāpati — or functioning as an independent otherwise anonymous deity . (the name *p* does not occur in *RV*, while it is comparatively frequent in *AV*).. once introduced, it obviously met the requirements of those thinkers, believers, and authors who by adopting it showed that in this respect they shared views and *convictions of adherents of religions* in other parts of the world..

110. Gonda, J. The pronoun *ka* and the proper name *Ka*. *ALB* 50, 1986; 85-105.

..*RV* X. 121 (this pronoun expressed the idea of unspecified individuality) . *Ká* = Prajāpati.. ritual formulas of the type *ká.. tá..*

111. Gonda, J. Notes on *āyuh* (in) *Navonmeṣaḥ* (G. Kavíraj Comm. Vol.), Varanasi, 1987; E 182-197.

..the word group (*āyuḥ*) did not originally denote such ideas as "vital power, vitality or vigour", but something like "full length of existence" or "duration filled with existence"..

112. Gonda, J. Notes on *púrīṣa*. *ABORI* 68, 1987; 1-14.

. (Renou, *IIJ* 4, 104 ff. : the basic meaning "loose earth or soil" explains all other senses) G attempts to modify and amplify R.'s argument. food, excrement, and the soil that is ritually used in building the great fire-place are considered to represent three successive aspects or stages of one and the same substance : *what in the earth is mud, moist, and fertile soil* corresponds to excrement in human body . draws attention to a relation bet. *purīṣa* and Indra . discusses the adj. *purīṣya* and the function of Agni *purīṣya*..

113. Gonda, J. Vāja in the Ṛgveda *R. C. Agrawala Fel. Vol.*, 1989; 1-13.

..*vāja* expresses not a concept in the modern sense of the word but a complex of ideas, beliefs, conceptions, experiences converging in a power usually conceived of as substantial in character *and manifesting in animal and vegetation life as the capacity for* (continued) life, potency, strength, vitality, well-being, vigour..

114 GONDA, J *Prayer and Blessing Ancient Indian Ritual Terminology*

see 54 178 above

Rev K K RAJA *ALB* 54, 213-14

115 GONDA, J The meaning of Vedic *is* (in) *Perspectives in Indology* (B N Mukherjee Fel Vol), Harman Publ. House, New Delhi, 1989, 1 8

iṣ – *ūrj* (complementary not ons) = power substance manifest ing itself as invigorating power etc and 'refreshing food, etc

116 GOTO, Toshifumi *utsaṅga* and related topics *MSS* 39, 1980, 11-36

semantic change in *u* since Ved c times ('make-shift carrier' > apron lap)

117 GOTŌ, Toshifumi Altindisch *randhra* und uridg *lendh* *MSS* 44 (Karl Hoffmann Fel Vol I), 1985, 77-91

rándhra = (originally Ved c) loin (later) cavity (*randh* / *radh* unterliegen)

118 GOTO, Toshifumi Rgvedisch *vipanyā́*, *vipanyu*, und *vpanyā́mahe* *IIJ* 32 (4), Oct 89, 281-284

(ref THIEME Zu ṚV 10 72 *Risch Festschrift*) T s assumption of root *pan* sich abmühen *vi pan* sich gegenseitig abmühen' is not warranted (cf DUNKEL *Studies in memory of Warren Cowgill* p 18)

119 GOUDRIAAN, Teun Vedic *kṛtyā* and the terminology of magic (in) *Sk and World Culture* (Proc 4 WSC), Berlin, 1986, 450-456

[(magic) involves ritual performances wh most often do not imply sacrifice wh are executed or bel eved to have been executed on a small scale usually in the indiv dual sphere for a specified purpose involving harm ng or kill ng a personal enemy or warding off various kinds of attacks The ritual may be performed by professional practisers on behalf of some client distinction bet. witchcraft' and 'sorcery *śanti puṣṭi abhicara* (mag c productive protective destructive)] two aspects

of *krtyā* : (1) impersonal, and (2) more personally conceived power..

120. GUPTA, Bina; WILCOX, William C. Are all names of the Absolute synonymous? *PEW* 33 (3), July 83; 285–293.

..analysis of diff usages of the term *brahman*

121. GUPTA, M. N. The riddle of *triṣaptāh* of Atharvaveda I. 1. 1 in relation to symbolism on seals from Mohenjodaro in the Indus valley (An archaeology-aided solution).

..see 6. 22 above..

122. GUPTA, Sudhir Kumar. Tryambaka. *Bhāratīvidyāvaibhavam*, Sept. 84; p. 3.

. *RV* VII. 59 12. *t* = coconut. (see *VBD* II. 50 78 and *VBD* III. 79. 174)..

123. GUPTA, Sudhir Kumar. Dayānandabhāṣya men *ṛbhu*. *SP*, 32 AIOC, Ahmedabad, 1985; 10–11.

. 4 principal meanings in *Dbh* · *medhāvī, kiraṇa, dhanamjaya, mahān*..

124. HAMILTON, Alfred Porter. *Compounds of the word "cow"; a study in semantics*. DD, Penn. Univ., Philadelphia, 1923; V + 59.

125. HAMP, E. P. Indic *prtanā* 'combat'. (in) *Papers from the Parasession on Nondeclaratives*, Chicago Linguistic Soc., 17.4.1982; 63-66.

. idg. / iran *prtú*- 'ford'..

126. HAMP, E. P. A morphological comparison. *PCLS* 19, 1983; 155–157.

..Indo-Ir. *-ar* < **ṛ* (as in *ihar, rásur, xšapur*)..

127. HAMP, E. P. IE **metta-*. *MSS* 43, 1984; 45–46.

..(ref. *VBD* IV. 79. 83, 84, 86.. *mā* 'to ascertain).. as. *māti*- and *miti*- ..

128. HAMP, E. P. Lat *callum, callis*, Indic *kiṇa*. *KZ* 98 (1), 1985; p. 59.

129 HAMP, E P *bhadrá-* 'happy, favourable'. *IIJ* 30 (3), 1987, p 175

130. HAMP, E P *Rudh-* 'obstruct *IIJ* 31 (4), 1988; p 301

131 HAMP, E P **sor* 'woman' and Indo-Hittite *JIES* 16 (1-2), 1988, 121-122

132 HAMP, E P *adhi* *IIJ* 32 (4), Oct 89, 285-286

133 HARA, Minoru *Utsaha* *JORM* 40-41, KSRI, Madras, 1970-72

134. HARA, Minoru A note on the Sanskrit word *śīla* (2) (Jap) *Hakkaido JIBS* 6, Oct 91, 42-74.

135. HARDARSON, Jon Axel Das urindogermanische Wort fur "Frau" *MSS* 48, 1987, 115 137

136 HAZRA, R C A hitherto obscure Vedic word on the Vrātyas — its derivation, interpretation, and historical importance. *A N Jani Fel Vol*, Baroda, 1983, 143 153

> discusses *vrātyam* (occurring in *TandyaMBr* and *JB*) the study of the word *vrāti* suggests that Vratyas belonged to Eastern India particularly to Magadha *vrati* = a city (or stronghold or settlement) of a *vrāta* or *vratas* (which is situated in an eastern country)

137. HAZRA, R C Interpretation and importance of the word *paśutrp* in *Rgveda* 7 86 5

> see 3 59 above

138 HAZRA, R C Interpretation and interest of a word and an expression of the Taittiriya Samhitā

> see 10 27 above also, *VBD* IV 79 205

139 HERMAN, L J Semantic parallels · two foot notes to Pokorny. *KZ* 97 (2), 1984, p 204

> ref *oṣam* 'geschwind, sogleich' ('hitzig brennend) < IE **eus*; *yu-* 'trennen' < *yu-* 'verbinden' < IE **jeu*

140. HOCK, Hans Henrich On the origin and early development of the sacred Sanskrit syllable *om* Paper, 1989 Annual Meeting of AOS, 1989, prepublication typed copy, pp. 13.

. ref PARPOLA, *VBD* IV 79 417 *om* was borrowed from Dravidian in the meaning yes') H argues that the *chronology* of Vedic attestations suggests that the meaning 'yes' is innovated, that KEITH s ' recitational derivation of *om* is more consistent with the Vedic facts, but that in addition we need to postulate an ' exclamatory origin for some of the uses of *om* cites many Vedic passages in support of his argument, acc to him, it is necessary to go beyond the fairly late evidence in *ŚS* (as suggested by PARPOLA) *YV saṃhitās* and *JB*. H suggests that *om* (in the latter passages) functions as a particle of address, used with vocatives and imperatives much as *he* is used in cl. lg . we *must recognize two early uses o' o or om* (1) as an independent particle wh can be translated like lo, hey, ho', (2) as a recitational substitution these two uses seem to have been identified with each other thereby making *om* a syllable of formidable mystical significance the syllable *om* lends *itself most readily as the* ONE *akṣara* that embodies all that is shared by the three Vedas — and that wh transcends them The fact that it can be analysed into *three* component parts- *a, u, m* (*Ait Br* 5 32. 1-2)- further supports this ' triune char of *om*, as does the fact (noted by VAN BUITENEN *JAOS* 79, 176-187) that *om* frequently has trimoric *pluta* pronunciation..

141. HOFFMANN, Karl JB *vanakakṣaḥ* (in) *Aufsatze zur Indoiranistik* I, 1975, 191-194

see *VBD* IV 85 66

145. HOFFMANN, Karl Altindoar *kācá-* *Die Sprache* 32 (1), 1986, 29–33

[*kaca* = pearl (in Asvamedha)- *kacan avayanti*] earliest occurrence of *kaca* in *KS* XX 6 25 4 — *k* — pearl (or even) glistening piece of ornament

146 HOFFMANN, Karl Vedisch *prostha* *SII* 13/14 (W. Rau Fel Vol), 1987, 129 134

cd be derived from *pra* + *vas* (= spending the night out; being abroad) *proṣtha* = passing the night abroad, (as a concrete term) campbed

147 HULD, Martin E Proto and post IE designations for " sun " *KZ* 99 (2), 1986, 194 202

148 HUMBACH, H Der metaphorische Gebrauch von av. *gau* ' Rind ' und die Jatakas *MSS* 41, 1982, 103–117

Priesterlohn in Gestalt von Tieren bei Zarathustra, *RV*, and Jatakas H supports LOMMEL s idea that there is a hist connection bet the ref to the cow in *Y* 44 18 and the Vedic *Danastutis* rejects the metaphoric interpretation by LENTZ, H - P. SCHMID etc

149 HUMBACH, H Altpersisch *avapara atiyaiš* *MSS* 45 (Karl Hoffmann Fel Vol II), 1985, 97 103

(Note p 97 / 104 Khwar *dnby-* Ved *dambhayati*)

150 HUMBACH, H Proto Germanic **arma* – ' poor ' and its cognates (in) *Johann Knobloch Fel Vol*, IBK 23, Innsbruck, 1985, 189–193

(ved *árma* / *armaka*, av *arma* indo ir **arma-* ' lonely or solitary or isolated place) H rejects Avestan *armae* Ved *irmā* (NARTEN *IIJ* 10 247 ff) and connects it with Ved *arma* (*ka*) solitary(?) place '

151 HUMBACH, H Weiteres zum Ahuna Vairya Gebet. (in) *Orientalia J Duchesne Guillemin emerito oblata*, 225-241

(author maintains that *ahū* is an instr sing, later reinterpreted as nom sing.)

152. INSLER, Stanley. The Vedic causative type *jāpayati* (in) *Studies in Memory of Warren Cowgill (1929–1985)* (ed. Calvert WATKINS), de Gruyter, Berlin, 1987; 54–65.

153. ITŌ, Gikyo. On Yasna 51.16. *Orient* 23, Tokyo, 1987; 1–21.

..ref. to Av. *maga (van)*- and Vedic *maghá-(van)* – Gathica XVII..

154. IVĀNESCU, G. [Das Wort für 'Mond, Monat' in den idg. Sprachen]. *SCL* 36 (5), 1985; 416–419.

155. IVANOV, V. V. Etymological studies in Sanskrit. *SP*, Soviet Scholars, 6 WSC, Philadelphia, 1984; 75–77.

..*megha* (cognate to East Iranian Pamirian *mēj* 'name of a mythical horse'), *grīvā* in Slavic folklore and folk customs one may find striking resemblances to ancient symbolism of the horse and its parts as exemplified in *Upaniṣads*, e. g. the magic use of the eye of a horse (also cf *RV* I 50. chariot = eye = sun).. *aśva san* – Mitannian cognate *a-aš-šu-uš-ša-an-ni*. the whole Sanskrit combination *aśva-sá-rathāya* may have pre-Indo-Iranian origin to the same hippological semantic field belongs Vedic *tri vṛt* (Mit *tera-wartann* 'three rounds on a stadion)..

156. JAMISON, S. W. A Vedic-Avestan correspondence: *RV ánodant-* : Gāthic *nadant-*. (in) *IE Studies* IV (ed. C. WATKINS), 1981.

..*RV* III. 1..

157. JAMISON, S. W. "Sleep" in Vedic and Indo-European. *KZ* 96 (1), 1982–83; 6–16.

..*svapiti, svapti, svapatu* probably all these Indian innovations for the present *śasti* (with a suppletive system); Vedic speakers used a potpourri of forms..

158. JAMISON, S. W. Brāhmana syllable counting, Vedic *tvác* "skin," and the Sanskrit expression for the canonical creature.

..see 41.72 above..

159. JAMISON, S. W. Linguistic and philological remarks on some Vedic body parts. (in) *Studies in Memory of Warren*

Cowgill (*1929 1985*) (ed C WATKINS), de Gruyter, Berlin, 1987, 66-91

> I *asnam śiri* (*MS* III 9 6) II *kukṣi-* (and *asya-*), *kukṣī-* (dual) in early *RV* = checks in later *RV* and *Br* = 'checks, 'buttocks' pregnant belly III *dhaman*-and *kakṣa* = fundament (?) and crotch groin (*AV* VI 127 2)

160 JANERT, K L Zum indogermanischen Namen der Espe, Silberpappel *KZ* 97 (2), 1984, 202 203

> (add to author s article on *sphya* *KZ* 79, 89-111 = *VBD* III 79 216)

161 JEFFERS R, PAPICELLO, W Morphological reanalysis as a factor in etymological error the case of Indo-Iranian *da* (ms) *Paper*, Annual Meeting of LSA, San Diego, CA, Dec. 1982

162 JHA Amarnath Trayitattvavimarsah *SP*, 35 AIOC, Haridwar, 1990, p 18

> *RV* I 164 significance of the words *indra mitra varuna*, *yama* etc

163 JHA, Sukheshwar, JHA, Sudha Gurvartha mimāmsa *SP*, 32 AIOC, Ahmedabad, 1985, p 164

> the word *guru* from *ṚV* onwards

164 JOSEPH, Brian Hittite *iwar*, *wa* (*r*) and Sanskrit *iva*, *KZ* 95, 1981, 93 98

165 JOSHI, Malati Jamiyatram 'Bhumā' *SP* 32 AIOC, Ahmedabad, 1985, p 386

166 JOSHI, S D On *adhiśakhya* *G B Comm Vol*, Kurukshetra, 1991, 25-30

> *adhiśākhya* occurs only once in Vedic lit viz *MS* 3 9 2 that word is a *taddhita* based on a *tp* cp and it shd be *adyudātta* it wd mean 'having a tree (i e something branch like) grown over a tree ref to as *ayoni* i e not coming from the earth directly

167 KAMAT, Nirmala Ganesh A note on *atimukti*

> see 20 138 above

168 KAPILADEVA SASTRI Rgvede Atharvavede ca 'vasistha'-śabdasya yaugiko yogarudhas ca prayogah *HSAJIS* 1 (1), 1986, 197–208

168A KAPILDEVA SASTRI Rgveda men 'dadhikra' śabda ka prayoga tatha usaka abhipraya (Acarya Sayana tatha Rsi Dayānandakṛta Vedabhasya ke paripreksya men) (Hindi) (in) *Navonmesah* (G Kaviraj Comm Vol) Varanasi, 1987, H 86–96.

> only in *RV* IV 40 4 *dadhikra* = *afva* (*pafu*) in other contexts it has diff meanings in accordance to the char of *devatas*

169 KAPILADEVA SASTRI Rgveda men *dravinodah* śabda kā prayoga aura abhipraya (Hindi) *HSAJIS* 2 (1 2) 1987, 30-37.

> *dravinodah* (in *RV*) —Agni (and not Indra) acc. to Dayananda *d.* (in *paramarthika* s ns) = *paramatma* (in *vyavaharika* sense) = *vidvan śrīman*

170 KAPUR, Karmanarayana. Paramatma ka uttama nāma Om (Hindi) *Vedavani* 38 (12) Oct. 86 6-8

171 KAPUR, Karmanarayana Kasmai devaya havisā vidhema (Hindi) *Vedavani* 40 (4) Feb 88, p 25

> *Ka* = Prajapati *sukhasvarupa* (acc to Dayananda)

172 KASHIKAR, C G The meaning of *gataśri* *ABORI* 67, 1986 (87), 243 245

> (ref A M GHATAGE s General Pres dent s Address 32 AIOC 1985 acc to G *gataśrih pratiṣṭhakamah* *TS* 2. 1 3 4 7 2. 7 2 one who has lost prosperity and therefore wants to rega n it) acc. to K. *g* = one who has newly attained prosperity and wants to reta n it —th s s supported by *ManavaŚS* 1 10 35 — (cf. Sk. understands the word otherwise) K. also discusses *ati yaj*

173 KATZ, Hartmut Zu idg **mrto-* *Die Sprache* 29 (2), 1983, 174 177

> (OIA *mrta-* av *mərəta*)

174 KATZ, Hartmut. Zu ai. *áṣṭra* und *ara-* *MSS* 47, 1986, 99-108

in *RV* *āṣṭra-* = (Leder) Peitsche, *ārā-* = Treib-stachel)..

175 KELLENS, J Mazda Ahura ou Ahura Mazdā? *MSS* 43, 1984, 133-136

176 KELLENS, J Le racine sanscrite *kamp* à la lumière des faits iraniens (in) *Sk and World Culture* (Proc 4 WSC), Berlin, 1986, 344–347

177 KIEHNLE, C *Vedisch uks und uks/iakṣ Wort-geschichtliche und exegetische Untersuchungen*

(= *VBD* IV 79 251)

Rev Joel P BRERETON *JAOS* 103, 433–35

178 KILLINGLEY, Dermont Om the sacred syllable in the Veda (in) *A Net Cast Wide* (David Friedman Mem Vol), Grevatt and Grevatt, Newcastle-upon Tyne, 1986

notion of Speech in Vedic hymns *Br*, *Up* amalgam of ritual, mythological and metaphysical ideas surrounding this notion

179 KISSOCK, M Reevaluating the reflexive status of *tanū* in Rgveda *SP*, 8 WSC, Wien, 1990

there is no reason to invoke a meaning for *tanū* other than 'body'

180 KLAUS, Konrad On the meaning of the root *smr* in Vedic literature *SP*, 8 WSC, Wien, 1990

(ref to *RV*, *MS* *ChUp* *KenaUp* *Śaṅkhayana Ār*) seeks to construct a concept of memory in Ved c and early Buddhist lit (*ChUp*) 7 13 1 *smara smr mat vi-jna*)

181 KNOBL, Werner F Sanskrit *śala-* m (1) 'the *śala*-tree and (2) 'the *śala* wall *Proc 31 ICHSANA*, Tokyo, 1984; 144–145

proposes same etymology for both (1) and (2)-relates both nouns to an adj **śāla-* derived form *silā* 'stone and meaning stony see 79 183 below

182 KNOBL, Werner F Sanskrit *balahaká-* m 'rain cloud, thunder-cloud' and *varaha-* m 'boar'— Etymology of the two

words and relation of their meaning. *Proc. 31 ICHSANA*, Tokyo, 1984; p. 192.

..*b* to be derived from *ı* .. *v* = *va-rāha*; *ıa-* 'down, off'; root *rah* 'lie down' : **ava-rah* = lying down in a secret, secluded lair..

183. Knobl, Werner F *śāla-* and *viśāla-*. *KZ* 99 (2), 1986; 223–240.

..(see 79 181 above) . also considers etymologies of *pītha*, *prākāra*, *vipula*, *vaiśya* .

184. Kreyenbroek, G *Sraoša in the Zoroastrian Tradition*. Orientalia Rheno-Traiectina, Brill, Leiden 1985, xiii + 200.

..[Rev. by M : *S* = 'obedience' or 'hearkening'. M Boyce (*Hist* I, 60-62) structural parallel drawn bet. *S* and Vedic Bṛhaspati . pairing of Indra-Bṛhaspati and Mithra-S. presents at least an Indo-Ir social ideology re warrior and priestly exercise of power]..

Rev. : W W Malandra, *JAOS* 107 (2) 369-70, W Sundermann *IIJ* 30, 287-91.

185. Krishan, Y. The meaning of *prajñā-aparādha* and *karma* in Āyurveda.

..see 74 14 above .

186. Krishnalal. Rgveda men vasu (pumlinga ekavacana) (Hindi)

..see 4 30 above .

187. Kuiper, F. B. J. Ahura (in) *Encyclopaedia Iranica* (ed. Ehsan Yarshater) 1 (fasc 7), 1984, 683 ff.

188. Kuiper, F. B. J. Was the putika a mushroom ?

..see 50 219 and 77 28 above..

189. Kuiper, F. B. J. Note on Avestan Ahū. *IIJ* 28 (4), 1985; 287–290.

..the existence of a word *ahu-* 'lord, overlord' cannot be questioned. etymologically it has been connected with Hitt. *haššu* 'king' and Latin *erus* 'lord'..

190 KUIPER, F B J Skt *bhuśuṇḍı* *MSS* 44 (K Hoffmann Fel Vol I), 1985, 123–143

191 KUIPER, F B J Twice *upasrtya* A historical sketch *Ernst Risch Festschrift* de Gruyter, Berlin, 1986, 215–219.

192 KUIPER, F B J Rigvedic *suar* and *tiam* *IIJ* 30 (1), 1987, 1–8

193 LANDI, Addolorata Sanscrite *sarapa s* (n) (in) *Scritti linguistici in onore di G B Pellegrini*, Pacini, Pisa, 1983, 725–726

194 LANKARANY, F – Th *Daena im Avesta, eine semantische Untersuchung* SII–Monographia 10, Reinbek, 1985, VII + 190

(ref to Vedic *dhénа* pp 22 24)

Rev Gherardo GNOLI *EW* 35 (1–3) 294–96

195 LAYEK, Satyajit The meaning of the word *svapna* in Vedic literature *JOIB* 37 (3–4), 1988, 195–199

(also *SP* 33 AIOC Calcutta 1986 56–57) 4 senses in the Samhitas sleep continuity of sleep dream dream as a deity

196 LAZZERONI, Romano Messop *kl(a)ohi* = sscr *śroṣi* *SSL* 22, 1982, 163–169

197 LAZZERONI, Romano Sscr *eta vaca* su una forma pronominale vedica *SSL* 25, 1985, 43–49

198 LAZZERONI, Romano Gli ottativi vedici del tipo *gamena* e le forme modali autonome indoeuropee *SSL* 27, 1987 (88), 123–150

199 LE BOURDELLES H Le flamine et la brahmane. Nature de la fonction Etymologie *REL* 57, 1979 (80), 69–84

200 LEJEUNE, M Essais de philologie mycenienne XVI Mycenien *to to* et vedique *tattad* *R Ph* 53, Paris, 1979, 205–214

201 LEVITT, Stephan Hillyer What does ' noseless ' mean in the Rgveda ? *ABORI* 70, 1989, 47–63

anas used to ref to Dasyus (*RV* V 29 10) mentions earlier views *a+nas* noseless *an+as* faceless (Sayana) speechless' study of Bhili proverbs wd be helpful noseless' or 'faceless (= purposeful ambiguity) = truthless' or 'untrue' both Bhili usage and lexicographic trad show that the expression noseless is a characterization of a particular physical formation of nose

202 LIENHARD Siegfried Zur Deutung von skt. *pamsu*. *Specimina Philologiae Slavicae – Suppl* 26 (Werner Thomas Fel. Vol), Munchen, 1988 17 19

203 LINCOLN, Bruce The ferryman of the dead. *JIES* 8, 1980, 41–59

*IE *geront*

204 LUBOTSKY, A Gk *pégnumi*, Skt. *pajra* and loss of laryngeal before mediae in Indo Iranian *MSS* 40 1980, 133–138.

205 MAAN SINGH The etymologies in Dayānanda's *Satyarthaprakaśa* *D N Shastri Comm Vol*, 1989, 94–126

206 MACDONALD, John The supreme warrior caste in the Ancient Near East (in) *B S J Isserlin Fel Vol*, Brill, Leiden, 1980, 39–71

discusses *mariyannu* (Vedic *marya*)

207 MAGGI, D I buoi rossi di Indra e l Indovinello di mage Salomone.

see 3 91 above

208 MAGGI D Sul nome dell erpica *Studi i saggi linguistici* 23, 1983, 77–91

on ploughs *irka- sira- langala-* Lat (*h*)*irpex*

209 MAGGI, D Vedico *tilvila* (in) *Studi Indoeuropei, a cura di Enrico Campanile*, Giardini Pisa, 1985, 109–122

210 MAGGI, D Interpretazione di Rigveda V 33 4

see 3 92 above

211 MAGGI, D Problemi di metodo nell' interpretazione del lessico vedico il case di *garta-* *Atti del Sodalizio Glottologio Milanese* 27, Milan, 1986 (87), 113-122

212 MAGNONE, P The development of *tejas* from the Vedas to the Puranas *SP*, 8 WSC, Wien, 1990

> the word *tejas* from the root *tij* sharpen and hence originally meaning sharpness , came to express the notion of a peculiar kind of substance power with distinctive fiery connotations the germs of this metaphorical extension already visible in *RV* became more manifest in *Up* (e g *Ch Up* *MaitrUp*)

213 MAHDIHASSAN, S Is Indragopa of Brihadaranyaka Upanishad the cochineal insect ? *S and C* 19, Oct 53, p 207.

> No see 79 221 below

214 *MAHDIHASSAN*, S *The Vedic words Soma and Surā* traced to Chinese

> see 50 223 above

215 MAHDIHASSAN, S Parisrut – the earliest distilled liquor of Vedic times or of about 1500 B C *IJHS* 16, 1981; 223-229

> three earliest Vedic drinks are (1) Soma the juice of ephedra, (2) *surā* millet beer, (3) *parisrut*, a distilled liquor, etymology confirms their respective natures ref to Chinese words

216 MAHDIHASSAN, S Etymology of names – Ephedra and Cannabis (in) *Studies in Hist of Medicine*, Mar 82, 63-66.

> the Chinese ascetics discovered ephedra as an energiser, called it Ho Ma (=the name given to hemp because ephedra resembled hemp fibres in colour and form and because ephedra had originally no name) *the name and use of Ho-Ma communicated* by the Chinese ascetic to his Aryan counterpart Chinese Ho Ma = Aryan Soma or Haoma see 50 229 above

217 MAHDIHASSAN, S The significance of the word son in some terms found in Rgveda and in Chinese, *VIJ* 21 (1-2), 1983, 35-38

..(impact of Chinese culture upon early Aryans. Soma= ephedra, the yellow species found on the borders of China).. similar influence of Chinese culture seen in the significance of the word 'son' (*sahasah sūnuh*) cf Chinese *Tzu*..

218. MAHDIHASSAN, S. The Chinese origin of the Sanskrit word for wheat. *IJHS* 19 (1), 1984; 71-73.

..*godhūma*.

219. MAHDIHASSAN, S. Ārya and Indra as names and their significance.

..see 50.56 above.. see 79 221 below.

220. MAHDIHASSAN, S Kashmir-lac or Kerriafici, Green. *Proc. Pakistan Acad. of Sciences* 21 (1), Islamabad, 1984; 69-76.

. *AV* V.5 ref. to *lākṣā* as being gold hued, it was a drug with adhesive properties so that on the principle, 'like makes like'; it can join parts of the body separated by wound the adhesiveness and yellow colour easily specify *kerriafici* wh. is regularly cultivated on *Acacia catechu* in Kashmir and must have been available, as forest product, in Vedic times.

221. MAHDIHASSAN, S. Indragopa, a red arachnid, as an aphrodisiac drug in India with the significance of the names *Arya*, *Indra*, and Indragopa. *Hamdard* 28 (1), Karachi, Jan.-Mar. 85; 49-59.

..the word *indragopa* traced to *Up*; the name signifies protege of Indra; Indra is red god because he is fire-god *arya* = *ar-ya* where *ar* = fire, and *ya* = implorer or worshipper; *arya* = fire-worshipper .. see 79.213 and 219 above..

222. MAHDIHASSAN, S. The beginning of Greek alchemy with its names *chemgia* and *chumeia*. *Hamdard* 28 (4), Oct.-Dec. 85; 57-93.

..[p. 59: Vedic Aryans at first killed their aged, but later exiled them as ascetics to dwell in forests (*pravāsanam*)].. [p. 61: battling against life-trying drugs of longevity: *RV* VIII. 48.5; X. 39.4)].. [p. 79: Śiva = Śi(śnade)va = 'phallus as-god'].

223. MAHER, J. Peter. "Stone," "hammer" and "heaven" in IE languages and cosmology. (in) *Approaches to Language*

Anthropological Issues (ed W C McCormac and S. A Warm). Mouton, The Hague, 1978, 457-492

(see *VBD* IV 79 294, also, 59 18 above)

224. Mallory, J P; Huld, M E PIE 'silver'. *KZ* 97 (1), 1984; 1-12

225. Malvania, D D The word *pūja* and its meaning. *Ind. Taur.* 14, 1987-88

226. Mańczak, W Le caractère archaique du type v. ind. *bhárami* (in) *Studia indo iranica* (Pobozniak Fel Vol), Polske Akad. Nauk, Krakov, 1983, 79-83

227. Manessy-Guitton, J Recherches sur la terminologie du "char" en védique, en mycénien, et chez Homère. *Études Indo-europeennes* 20, 1987, 1-50

228. Manohar, Vidyalamkar Rsi aura maharsi : Veda men prayukta do śabdon para manana (Hindi) *Vedapradīpa* 3 (2), Aug 88, 31-32, 34.

. consideration of the words *ṛṣi* and *maharṣi* used in Veda..

229 Markey, T L IE etyma for "left, left-handed" and markedness reversal. *The Mankind Quarterly* 23 (2), 1982; 183-194.

230. Markey, T L The grammaticalization and institutionalization of IE *hand*

. see 45 152 above..

231. Markey, T. L. Morning, evening, and twilight between *M Gimbutas Fel Vol*, Inst for the Study of Man, Washington, D. C., 1987, 299-321.

considers some OIA terms .

232. Maue, Dieter Zu einem gut belegten *ghostword*. *Die Sprache* 26, 1980, 54-57.

, .*abhyantarakalagata* .

233 MAUE, Dieter Zur Nebenuberlieferung von ai *jaluka*– 'Blutegel' *Veroffentlichungen der Societas Uralo-Altaica* – 14, OH, Wiesbaden, 1981, 114 117

234 MAWET, Francine 'Light' in ancient Iranian *JIES* 10 (3-4), 1982, 283–299

Vedic cognates considered

235 MAYER MODENA, M L Una antichissima isogtossa indo mediterraneo (a proposito sanscrite *rasa* – e dell' accadico *rusū*–) *Acme* 36 (2 3), 1983, 13–19

236 MAYER MODENA, M L "Vedera," "illuminare," ed "esprimere" nella compurazione semantica indo-europeo-camitosemitica (in) *Contributi di orientalistica, glottologia e dialettologia*, Milan, 1986, 43–52

. *svar*

237 MAYER MODENA, M L A proposito di alcune denominazioni della "canna" e della "radice" in ambito indomediterraneo *AION* 8, 1986, 271–283

considers among others *sara surmī svaru*

238 MEHENDALE, M A *amsala E Waldschmidt (80) Fel Vol*

fatty (and then) 'sacrificially rich' eating of beef in and outside the ritual context

239 MEHENDALE, M A Professor Thieme's etymology of Skt *asi* and its bearing on the iron-age in India *Ptv* 10, 1978–79; 79–80

asi (m) o curs in *RV* = kni e *asi* from *asita* (= black), *asi* = black one therefore, *asi* made of iron iron known in *RV*-period

240 MEHENDALE, M A On *mitradruh* and *mitradroha*. *ABORI* 69, 1988, 249-254

(also in *Amala Prajna P V Bapat Fel Vol*, Delhi, 1989; 547–551) in Ved. context, *mitradruh* = 'contract-deceiver', also in Avestan it has the same sense in some contexts of *MBh* (e g. X. 90 4) (besides the sense 'friend injurer').

241. MICHELINI, G A proposito di ved *vyoman*. *SILTA* 10 (1-3), 1981, 439-441

242 MICHELINI, G A proposito del significato di vedico *īḍ-/ īḷ-* *RIL* 117, 1983 (1986), 53-64

243 MIGRON, Saul Living on in the son · Rgveda X 10. 1 cd

see 3 96 above on Sk *pra tarī-* ' continuer" (agent noun derived from *pra tṛ* to bring forward, advance continue ' .

244 MISHRA, M Some Sanskrit words containing *-nḍ-*. *JGJKSV* 38 39, 1982-83, 336-339

245 MISHRA, Madhusudan Āpah in the Vedic literature. *SP*, National Seminar on "Environmental Awareness in Sk. Lit," CASS, Univ of Poona, 1990

anti pollution (*TA* I 26 7), medicinal utility of water (*TS* 1 7 7 1) positive attitude towards *apah* as vital natural resources

246 MOHAPATRA, S N Some observations on Vaiśvānara. *SP*, 34 AIOC, Visakhapatnam, 1989, p 21

Vaisvanara = Āditya fire of the middle region, terrestrial fire, *prana-apana* brilliant scholar and universal leader of human society

247. MORANI, M Su due doppioni dell'antico indiano *Aevum* 56 (1), 1982, 83 86

śram / *klam* , *lopaśa* / *lopaka*

248 MORANO, E *Api* in the *Apiṣtaka Tucci Mem Vol 2*, Serie Or Roma 56 (2), IsMEO, Rome, 1987, 943 994

(Avestan preverbs)

249 MUKHERJEE, Ashok Kumar Aspect of *daena* with *special reference to the Avesta* *SP*, 33 AIOC, Calcutta, 1986, p 89

d (= rel , conscience) = *daiyana dhī*

250 MUKHERJEE, Probhati Some notes on *Pancha-* an historical enigma *J Ind Anthrop Soc* 16 (1), Mar 1981, 19-26.

panca (five is a very old term starting with *RV* (*pancajana*, *pañcakrṣṭi* etc) and continuing up to *Manusmṛti* there was no specificity about its composition wh kept on changing all the time six hypotheses (covering nearly 2500 yrs) are examined *Nirukta* interpretat on (1) *pitr gandharva deva asura rakṣas*, (2) *niṣadapancamah catvaro varṇah* (Aupamanyava) (3) Pūru, Anu Druhyu Turvasa Yadu la er interpretations of Skandasvām n Medhatithi Narada

251 MUKHOPADHYAY, Biswanath The word *hari* in the Rgveda *SP*, *35 AIOC*, *Haridwar*, *1990*, p 120

h. generally denotes the yellow colour (i e radiance) various other connotations ref *RV* X 96

252 MUKHOPADHYAYA, Somanath Aupanisadabhāvamulatayā vanavenasabdayoh samīksanam *SP*, 33 AIOC, Calcutta, 1986, 62–63

vanavena = Venus ?

253 MYLIUS, Klaus *Viśvasrj Viśvasrjah* and the problem of continuity in Indian religious history

see 48 184 above

254 NARTEN, J Die vedischen Prasen stamme *hrṇaya-*, *hrṇīyá*, und Verwandtes *MSS* 41, 1982 139 149

255 NARTEN, J Vedisch *prapharvi* *Die Sprache* 32 (1), 1986, 34–42

[f om **prapharva* root *phal* *Pa ppalada AV* 19 2.12 *prapharvan RV pharvara-*] upp g und / oder Wollustig ? 'Madchen und / oder 'Frau ?

256 NARTEN J Griechisch *oksus* und das vedische Verb *akṣ-* *E Risch Fel Vol*, de Gruyter, Berlin 1986, 204–214

257 NARTEN, J Ved *śrinati*, gr *kreiōi kriōi* *KZ* 100 (2), 1987, 270–296

258 NARTEN, J Vedisch *didaya* 'leuchtet' und Zugehoriges. *SII* 13/14 (W Rau Fel Vol) 1987, 149 161

the ent re form compl x exhib ts a rare example of how a verbal parad gm becomes petr ed at a certa n stage or g nal *di* is transformed into a pseudo root *did* in post-RV times

259 NATH, Mrınal Kantı A no'e on Sanskrıt *kulata* (Panını 6 1 94) *VIJ* 20 (1 2), 1982, 63 66

kulata = *ku* + *lata* — bad woman (not *kula* + *at*)

260 NAVARE, S K Tata aura tāta (Hındı) *SP*, 34 AIOC, Vısakhapatnam 1989, 32–33

(ref *ĀśvŚS* 2 6 Pinḍapitṛyajna) *tata-tata* = father-son.

261 NAVATHE, P D On the *prasthitam havih*

see 54 313 above

262 NORMIER, Rudolf Zu Esche und Espe *Die Sprache* 27, 1981, 22–29

ash tree and aspen tree

263 NUSSBAUM Alan *Head and Horn in Indo European*

see 45 172 above OIA material considered

Rev Ra mo ANTTILA *Lg* 64 198 99 Donald A RINGE, *JAOS* 108 (1) 186 87

264 OGUIBENINE, Boris *Bandhu* et *daksına* deux termes vediques illustrant le rapport entre le sıgnıficant et le sıgnıfie *JA* 270 (3–4), 1983, 263–275

(English summary pp 274–75)

265 OGUIBENINE, Boris Sur le terme *yoga*, le verbe *yuj*– et quelques – uns de leurs derives dans les hymnes vedıques. *IIJ* 27 (2), April 84, 85-101

the term *yoga* must have des gned an essentıal part of the sacr ficial cult as known ın the *RV* the puttıng ın motion the launching of a spec fic act vity with the ult mate goal to yoke, to jo n together or to pa r the objects and the entıt es wh match or can match each other or wh can be viewed as comparable or even ıdentical acc to Ved c archaic speculative thought Vedic sacr fice ıs ın fact a powerful expıatory device a set of gestures and of des gns conden ıng a speculative experience The verb *yuj* and its derivatives translate thus one of the central themes of the Vedic rel where the poet officiat ng ın the sacrifice has to proclaim the connections and identificat ons bet the phenomena to be correlated (yoked harnessed) see 79 267 below

266. OGUIBENINE, Boris. Le sens et la forme de véd. *āpi* "ami". Etude comparative. *BEI* 2, Paris, 1984, 153-161.

..(zu heth *hap* (*p*)- "adjuster") see 79 268 below..

267. OGUIBÉNINE, Boris. Les correspondants de védique *yuj-* et *yoga* dans le vocabulaire et les thèmes poétiques indo-européens. *BSL* 79 (1), 1984 (1985); 131-153.

..see 79.265 above

268. OGUIBÉNINE, Boris. Étude comparative sur le sens et la forme de véd. *āpi*. *BSL* 80, 1985, 91-101.

. see 79.266 above .

269. OJIHARA, Yutaka. On the word *kuṭilikā* "poker, pickaxe" : Pāṇini 4.4 18.

..see 25.220 above.

270. OLSEN, Birgit Anette On the interpretation of four Vedic verbs : *irajyáti* and *iradhanta-badhnā́ti* and *ubhnā́ti*. *Arbajdspapirer, udsendt af Inst. for Ling Kobenhavns Univ.*, Copenhagen, 1988; 85-100.

271. ORANSKAJA, T. I. A sacred drink *iḍā* - what is it?

..see 54.319 above .

272. ORANSKAJA, T. I. Derivatives of the root *dakṣ* in Indo-Aryan languages. (in) *Drevnjaja Indija*. Nauka, Moscow, 1985; 57-65.

273. ORLANDI, Ch. Il "largo" e lo "stratto" : il concetto vedico di *ámhas* (in) *Atti del Primo Convegno Nazionale di Studi Sanscriti* (ed O. BOTTO), Torino, 1982, 81-88.

274. PAKHALINA, T. N. Etymology of the Avestan name Zarathuštra and some of its epithets. *SP*, 32 ICANAS, Hamburg, 1986; p. 224.

275 PALSULE, G. B. *Devānam priyah* : has it any Vedic antecedents? (in) *Amṛtadhārā* (R. N. D Fel. Vol.), 1984; 313-317,

traces passages where *devānam* and *priya* occur (from *RV* onwards to *sutras*) in Veda the two words *devanam* and *priya* do not stand for a single concept (as suggested by Asoka s title) Katyayana s *Varttika* for the first time considers the *aluk samasa devanampriya* (with no bad meaning) in *Śabara-bhaṣya* one finds the ironic meaning of the compound

276 PANAINO, Antonio Vedic *tiṣya* *InL* 11, Trieste, 1986 (88), 71 75

277 PANDA, Snigdharani Numeral two (*dvi*) in Rgveda.
see 4 37 above

278 PANDEY, A N A grammatical note on the word *abhitah* *JGJKSV* 37 (Baladeva Upadhyaya Fel Vol), 1983, 259–262

279 PANDEY, Deen Bandhu A note on the word *harini* in the Śrī sukta *JNSI* 32 (1 2), 1975, 20 24

280 PANDYA, Jagruti Aparājitā (Guj) *Samanmaya* 1 (1), 1992, 148 161

in Vedic lit *A* denotes *oṣadhi dk devata gana śanti*

281 PARASHAR, Aloka Indo-European philology and etymology of *mleccha* *45 PIHC*, Annamalai Univ, 1984, 92-100.

see *VBD* IV 79 412 the word is first attested in *ŚPB* III 2 1 24 earlier etymologies considered mentions PARPOLA s suggestion (see *VBD* IV 79 418) Sumerian *meluhha* can be linked with Sanskrit *mleccha* over Pk. *milakkha*–*Dravid. mil-akam* (*Ta mil akam*)

282 PĀRVULESCU, Adrian 'Coppice" and "coppicing" in old forestry a note on the etymology of Skt *vana* "forest". *American Journal of Philology*, Baltimore, 1987, 491–494

283 PĀRVULESCU, Adrian Skt *sudhána* "rich" (and its cognates) *IF* 93, 1988, 46-51

284 PĀRVULESCU, Adrian The name of the Great Bear *JIES* 16 (1-2), 1988, 95 120

Vedic *ṛkṣa* never meant Great Bear', its connotation 'star' originated probably in a Vedic metaphor, its semantic similarity

294 PECA CONTI Rita Su vedico *mitra* *InL* 8, 1982-83 (1984), 41 1

295 PELLEGRINI Agata Sannino Osservazioni sul significato del termine *tapas* nel Rgveda *Atti del terzo convegno nationale di studi sanscriti* Ed Jollygrafica, Torino, 1986, 81-88

296 PÉRIKHANIAN A Sur m perse 'kblyt' (in) *Monumentum Morgenstierne* II, Leiden, 1982, 153 155

ref Vedic *avikā* Scharfmutter

297 PERIKHANIAN A Arm *rakiš* et le racine i a **ark* / **rak* *Studia Iranica* 17 (2), Paris, 1988, 131-140

298 PINAULT Georges Grec *epios* vedique *api* "le proche, l intime *Actes des sessions de linguistique et de litterature* 6, Paris, 1984 (1988), 111-128

299 PINAULT, Georges Vedique *jmi* / *jivri* *Ind Taur* 14 (Caillat Fel Vol), 1987 88, 313-338

300 PIRART, E RS *ūrdhva* addendum à *RS ūrdhva-* *Travaux de ling IE* 2, Bruxelles, 1981, 10-18

(see *VBD* IV 9 439) syntactical study *urdhva-* < **vurdhvá* (zero degree formation of *vradh*

301. PIRART, E L' etymologie du nom de l aurore et la racine du verbe vedique *uchati* *Acta Iranica* 23, J Duchesne-Guillemin Fel Vol , Leiden, 1984, 421-432

302 PIRART, E La rection de RS *daś* *IIJ* 29 (2), April 1986, 121-123

303 PIRART, E *RV Pathyā Svasti* *BEI* 5, 1987, 287 304

304 PISANI, V Sanscrito *nasatyau* *AGI* 66, 1981 (82), 16 18

305 POLOMÉ, E C Der indogermanische Wortschatz auf d m Gebiete der Religion (in) *Studien zum idg Wortschatz* (ed W MEID), IBS 52, Innsbruck, 1987, 201-217,

306 POLSKY, Marion Barbara. *Container/Contained The Meaning of Parjanya in the Vedic Samhitas* DD, Princeton Univ. 1981, 282

307 PRADHAN, Shubhangi S A note on the root *kr* *SP* 34 AIOC, Visakhapatnam, 1989, p 263

> except the two occurrences in *RV* (X 19 2 X 145 2) of *kuru* no other *sarvadhatuka* form of *kr* is available *krnu* was substituted for *kr* in the *sarvadhatuka* forms i e *kr* which belongs to 8th conjugation is conjugated as if it belonged to 5th conjugation

308 PRAHARAJ, Sadasiva 'Vedopakarane' ityasyārtha-vimarśah *SP*, 35 AIOC, Haridwar 1990, p 21

> ref *Manusmrti* 2 105 *vedopakarane* = *vedange* (acc to Medhatithi etc) *upakarmakarane* (acc. to Ramacandra)

309 PRAJNADEVI Veda ke sabhi sabda yaugika hain (Hindi) *Vedavani* 39 (4), 9–16 39 (5) 9–16

> all Vedic words are etymologically explainable (in 39 5) Indra identified with various entities 46 passages quoted . Megha characterised in various ways

310 PRASHASYAMITRA Sastri Prajapati ki solaha kalaen (Hindi) *Vedavani* 37 (3), Jan 85, 8 10

> see 11 32 above *YV* 8 36 meaning of *sodasi*

311 PUROHIT, K J Yatudhanah *Surabharati* 23, 1985–86, p 49

312 RAI Jai Mal Animal names in human context. *Bharati* (Bull Coll Indol) 17, BHU 1987–88, 67 74

> from *RV* onwards not the result of fetishism and totemism nor were they mocking remarks or nicknames they served the purpose of identity of primitive voluntary groups whose members wd bear common appellation (*sakha*) and the identifying mark was called *laksana* or *laksma*

313 RAMANATH, Vedalamkar Vedasamhitasu hamsasabdah. *JIDVP* 2 (2), Aug 89, 241 247

the word *hamsa* used in Vedic lit in the sense of (1) specific bird swan (2) rays of the sun (3) horse (4) chariot, (5) *vayu* and *prana* (6) jivatmā and paramātmā

314 RAM GOPAL Interpretation of *jarah kaninam* (*RV* I 66 8)

see 3 131 above

315 RAM GOPAL Vedic terms *adhvara* and *yajña* *Rtam* 11 15 (B R Saksena Fel Vol) 1979 83, 179-187

(*paper* 5 WSC Varanasi 1981) the two terms are not synonymous *adhvara* (adj of *yajña*) = (1) methodical, (2) (adj in nominal sense) methodical sacrifice (3) Soma-sacrifice *yajña* covers a much wider sense and denotes any form of worship

316 RAM GOPAL The Rgvedic compound *svar dŕś* (in) *Amrtadhara*, R N D Fel Vol 1984, 337-342

(also in *31 PAIOC* Poona 1984 223-224) *svar-dŕś* = *one who shows heaven or heavenly light* (*particularly* when used as an epithet of gods)

317 RAM GOPAL Vedic term *vastu* and its derivatives. *Bh Vid* 45-47 (J H Dave Fel Vol) 1985-87 (1987), 37-42.

vastu which originally denoted a dwelling house home (*ŚPB* I 7 3 18) later came to signify as a result of semantic developments not only a place of sacrifice but also all that was left there after the completion of sacrifice Rudra's epithet *vastavya* also *vastu* as signifying *chenopodium Album* (a pot herb) whose preparation is to be offered to Rudra

318 RANADE H G Nature of the *śrauta* (Vedic) sacrifice and related terminology

see 54 343 above

319 RANADE H G Some terms and concepts in the Śrauta ritual

see 54 345 above

320 RASMUSSEN J E [Rekonstruktion auf der Basis von ai *stosi* usw *stuso* usw] (in) *Grammatische Kategorien*,

Funktion und Geschichte (ed. B. SCHLERATH), Reichert, Wiesbaden, 1985; 384-399.

321. RASMUSSEN, J. E. Miscellaneous morphological problems in Indo European languages.

..see 45 193 above .

322. RAU, W. Vedisch *niṣṭāva-* *MSS* 39, 1980; 157-162.

..(see *VBD* IV 79 472) *niṣṭāva*, possibly *niṣ-ṣṭhāva* from *ṣṭhiv-* (= an old man whose lack of teeth makes him speak splutteringly, especially when he is excited)

323. RAU, W. Vedisch *tejanī-*. f. und *tedanī-* f. / *tedanī-* f. *MSS* 41, 1982, 169-178.

324. RAVI PRAKASH. *Aṣṭau* in Sanskrit. *JOIB* 36 (1-4), 1986-87; 161-164.

..(also, *SP*, 32 AIOC, Ahmedabad, 1985, p 302) *aṣṭā* and *aṣṭan* are only the themes prevailing in both Vedic and cl Sk, and *aṣṭau* is the plural form from the stem *aṣṭā* (as observed by Pāṇini) owing to the evaporation of *ās* into *au*

325. RIKOV, G. T. Ètimologičeskie zametki. *Ètimologija*, 1982 (83); 148-151.

. (1) OIA *lā-* (ergreifen) Luw *la* , (2) Indo-Iran. *yātu*

326. RIKOV, G. T. [Skt *śāra*]. *Glotta* 66 (1-2), 1988; 124-125.

327. ROIDER, Ulrika. Griech. *Thumos* "Mut" – ai *dhūmáh* "Rauch." *KZ* 95, 1981; 99-109

. on the semantics of both words and of their Hitt. correlate *tuhhuma-* ..

328. ROY, S. B Bharata Dharma – "Mother land above all". *AH* 3 : 26, July 86; 14-17.

..the word *bharatadharma* occurs for the first time in *ĀśvGS* (*1300* B C,) .

329. SAHOO, P. C. *Marman* in Vedic literature. *AJOS* 4 (1), 1987; 87-90.

usually in Vedic lit *marman* = vital part Darila on *Kauśika sutra* (48 32) explains *marman* as the particular place where black magic substances are to be buried

330 SAHOO P C A note on *valaga* *BDCRI* 49, H D Sankalia Mem Vol, 1990, 371-373

(the term *valaga* does not occur in *RV* in *AVS* it occurs 5 times in *AVP* 15 times often in *YV Samhitas* and *ŚS* of *KYV*) commentators connect the word with the action of enclosing covering concealing *valaga is a particular type of the* practice of concealed or buried witchcraft *valaga* is usually associated with *krtya*

331 SAMBARAJ, Acharya Katiyasutre samāgatasya isuśabdasya vastavikarthanirnayah *SS* 42 (1-2), 1987, 154-160

ref *Kat ŚulbaS isuśabdavacako lambārdhah eva*

332 SANGAVAI, Sanjay *kuntasi* (Mar) *Sakal* (app) 21 10 89, 1,7

333 SANI, Saverio *Madugha* ou la violence de la douceur *BEI* 7-8, 1989 90, 239 60

in the love charms of *AV* the seduction technique appears to have been twofold winning over the antagonist s *manas* either by forcible means or by means as sweet as honey plant known as *madugha* seems to have been given imp role in such contests *madugha* = *madhu* + *dugh* author suggests another derivation — *madhu* + *dha* *madugha* deals blows to antagonist s *manas*

334 SANKARANARAYANA S Mimamsā in ancient India *ABORI* 62, 1981, 1-16

(1) in *Br* and *Up* periods *m* denotes investigation and inquiry in general (2) during *Vedanga* and *Sutra* period *m* denotes a branch of Vedic phonetics

335 SARVESWARA SHARMA, Peri What kind of compound is the word *pratyakṣa*? *ALB* 49, 1985

336 SAVAN, Bharati T 'Isvara' śabda-utpatti ane vikasa (Guj) *Sambodhi* 14, Feb 1990, G 113-121

evidence from Veda Up Paṇini

337. SCHARFE, Helmut The Vedic word for "king"

..see 71.(3 above. (fem noun *rāj*– 'strength power' fits all the occurrences in *RV*, paradigmatic correspondence *rāj*- : *ūrjás* was still part of an active paradigm in the lg. of *RV*.. root *rāj* appears in *RV* also in several compounds as second number: here it means 'ruling over' in any case, word and notion '*king*' are late, since hierarchical order is conspicuously absent in Vedic pantheon)

338. SCHERER-SCHAUB, Cristina. Le terme *yukti* : première étude. *As. Stud.* 35, Bern, 1981/82; 185-199.

339. SCHETELICH, M Fruhe Formen des Grundeigentums in Indien — *urvarā* und *kṣetra* in Rgveda

..see 4.50 and 72 18 above

340. SCHETELICH, M. *Vṛka* und *avṛka* Zur Symbolik der Bösen im Ṛgveda. (in) *Proc 4 Internat Ladakh Colloquium.*

341. SCHETELICH, M. Bedeutet *vāc* in *TB* I 1.1.4 wirklich 'Stimme'? *Altor. Fors.*, Berlin.

342 SCHINDLER, J. Ein rigvedisches Wort : *návedas*. (in) *Sprachwissenschaftliche Forschungen*, J. Knobloch Fel. Vol., IBK- 23, Innsbruck, 1985; 351-360.

343. SCHINDLER, J. Die Herkunft des Kompositionstyps ved. *dātivāra*. *MSS* 44 (K. Hoffmann Fel Vol.), 1985.

344. SCHLERATH, B 'Ahriswang,' 'Ahurānī', 'Ahu', (in) *Encyclopaedia Iranica* I, fasc. 7; 673 ff.

345. SCHLERATH, B. Zur Bedeutung von ved *śámsa*- und aw. *sәngha*-, *sanha*. *Amṛtadhārā*, R. N. D. Fel Vol, 1984; 371-375.

. (ref R. N D, *VBD* III. 50 7: *narāśamsa* = "magically potent formula produced by men or priests"). S suggests: *śamsa* = Meinung, Urteil über jemanden (in Form eines wohlformulierten Spruchs).

346. SCHLERATH, B Beobachtungen zum Wortfeld "singen, preisen, rufen, verkunden" in Rigveda

..see 4 51 above.

347. SCHLERATH, B Bemerkungen zum Gebrauch von *ubhá-* " beide " im Rigveda (in) *Helmut Hahn Festschrift* (ed. Freyr Roland Varwig), Winter Heidelberg, 1987, 271–279.

see 39 58 above

348 SCHLERATH, B Indo-iranisch *vástra-* ntr " Gewand, Kleidung " *Orientalia* (NS) 59 (2), Einar von Schuler Comm. Vol , Rome, 1990, 251–254

considers *RV* and *Avesta* references

349. SCHLERATH, B Die Problematik von Metaphern in den Gathas *SII* 11/12, 193–201

[*rta* = ' wo ld-order as formulated in words ' = truth] .

350 SCHMALSTIEG, William R An etymology of the word " to fear " in Indic, Baltic, and Slavic. *Lituanus* 29 (3), 1983; 60–65.

351. SCHMID, Wolfgang P Wasser und Stein (in) *Sprachwissenschaftliche Forschungen*, J Knobloch Fel Vol , IBK 23, Innsbruck, 1985, 385–39 .

. avest *adu* — " Wasserlauf ", altind *adri* " Stein, Fels "..

352 SCHMIDT, Gernot Altindisch *tāvant*. *SPhSS* 26, Werner Thomas Fel. Vol , Munchen, 1988; 57–68.

353 SCHMIDT, Hanns Peter *Akūpara* *Amrtadhara*, R.N D. Fel Vol , 1984, 377–381

akūpara is attested in the meaning " ocean ' from *VS* 24 35, *TS* 5 5 13 1 onwards and in the meaning " turtle " from *JB* onwards etymological meaning (1) " whose yonder shore is not anywhere or (2) ' whose yonder shore is not small "., discusses *kucarā*, *kuyava* *kucakra*, *kunamnamā*, *kuṣávā* . (*ku*= little)

354 SCHMIDT, Hanns-Peter An Indo Iranian etymological kaleidoscope

see 45 217 above

355. SCHMITT, Rudiger. Eine neue indoiranische Namengleichung *St Ir.* 14 (1), 1985; 101–103.

..Ved. *hárayāna* = mp *Zaryān* N. pr...

356. SCHMITT, Rudiger Ein kleiner Beitrag "von Grosskonigs Gnaden". *ZPE* 65, 1986; 79-83.

..(*uta* "auch". parallels in Vedic prose)..

357. SCHWARTZ, Martin. The etymon of *snake, snail,* and *sneak* in the light of Indo-Iranian (in) *American Indian and IE Studies,* Madison S. Beeler Fel Vol. (ed. K. KLAR et al), Mouton, The Hague, 1980; 461-467.

358. SCHWARTZ, Martin. The Indo-European vocabulary of exchange, hospitality, and intimacy. *PBLS* 8 (For Yakov MALKIEL), 1982; 188-204.

OIA *átithi* — [< **áthiti*] .

359. SCHWARTZ, Martin. Atharvaveda 2 27 : *pāṭā́,* pig, and poetics.

. see 6 44 and 36 33 above .

360. SEEBOLD, E. Das Benennungsmotiv des Wortes für Fisch' in den indogermanischen Sprachen. (in) '*Sprachwissenschaftliche Forschungen,* J. Knobloch Fel. Vol., IBK - 23, Innsbruck, *1985; 443-451.*

..(ai *mátsya-* : idg. **mados* 'Speise Nahrung' als Grundlage)..

361. SEMEKA-PANKRATOV, E. The meaning of the term *makara* in the light of comparative mythology. *Semiotica* 49 (3-4), 1984; 191-242.

362. SEN, Nilmadhav. A note on the positive use of *api.* *SP,* 32 AIOC, Ahmedabad, 1985; p 365.

..the solitary instance of the positive-adnominal use of *api* in cl. Sk. (of the grammarians) is a later development or reflex of the partitive use of *api* (in compounds) in some Vedic texts..

363. SEN, Nilmadhav. A note on *-tṛpti,* and *-tṛpta* 'restlessness', 'unsteadiness', 'hastiness.' *BDCRI* 50, *1990; 301-305.*

..derived from a lost Sk. root *trap-* . used in this sense in *Samhitopaniṣad-Br* ..

364 SHARMA, Arvind The significance of the epithet *śudra* as applied to Janaśruti in Chāndogya Upaniṣad 4 2 5

see 20 92 above

365 SHARMA, Arvind The precise meaning of *prete* in Katha Upaniṣad I 1 20

see 22 103 above

366 SHARMA, Hridaya Ranjan A note on Vedic *kṛpá-ṇilam* *Linguistic Researches* 2, BHU, 1979

k = arranging or establishing house

367 SHARMA, Hridaya Ranjan A semantic study of the word *rama* in Old Indo-Aryan *Linguistic Researches* 4, BHU, 1982, 33–34

368 SHARMA, Hridaya Ranjan A critical note on the word *Iskriti* *Linguistic Researches* 5, 1984

369 SHARMA, Lakshmi Pathyāsvasti— 'sandhipariskāra (Hindi) *Paper*, A I Vidvat Sammelana (M Ojha), Jodhpur, 1990, 8

[*vag vai pathyasvastih*]

370 SHARMA, Lekh Ram Omkāra – eka anuśilana (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 63

evidence from *Br Up*, etc . *om* = fashioner of the creation .

371 SHARMA, Peri Sarveswara What kind of compound is the word *pratyaksa*? *ALB* 49, 14–29

372 SHARMA, Satyanarayana Kokapadaparāmarśanam. *Paramarthasudha* 11 (2), 1988, 9–13

koka in *RV* VII 104 22, *AV* V 23 3–5, VIII 6 *koka* = *kokila*? *vrka* (LÜDERS)?

373 SHASTRI, A D The name Vasistha

see 32 71 above

374 SHENDGE, Malati J Rationality as a criterion for the interpretation of *Ṛgveda*

..see 30. 120 above..

375. SHIELDS, Kenneth Jr. Indo-European basic colour terms.

. see 45. 222 above..

376. SINGH, Ranvir. Concept of *tirtha* in Vedic literature. *SP*, 35 AIOC, Haridwar, 1990; p. 124.

377. SINGH, R. S.; VYAS, V. D On the identity of and Greek impact on the Pāninian plant-name *siddhrakā* (Pānini VIII. 4. 4)

. see 25. 313 and 77 57 above

378. SIVAPUJANA SIMHA. Śatapatha Brāhmana kā māṁsa prakaraṇa : eka vivecana (Hindi)

..see 17. 31 above .

379. SIVAPUJANA SIMHA. Brahmacārī kā paridhāna kṛṣṇājina (mṛgacarma). (Hindi).

..see 6. 47 above..

380 SKALMOWSKI, Wojciech. Old Persian *Vazraka*. (in) *Acta Iranica* (J. P. Asmussen Fel. Vol.), Brill, Leiden, 1988.

..-*ka*-extension of O Pers. counterpart of OIA *vrddha*- "grown up, large, strong"..

381. SKOLD, Tr. Finnish *viha* 'hatred' and its Indo-Iranian background. (in) *On the Dignity of Man* (Rundgren Fel. Vol.) [= *OS* 33-35], Stockholm, 1986, 391-394.

..(borrowed from Sk. *dviṣam*) .

382. SLAWSKI, F. Słowiańskie *drapiti, drapati* i staroindyjskie causativum na *-p-*. *Studia indoiranica*, Polska Akad. Nauk, Kraków, 1983.

..Sk. *drāpayati*..

383. SLUSZKIEWICZ, Eugeniusz. Old Slavonic *čudo* "wonder" and (Old Indo-Aryan *codya* =) Middle Indo-Aryan *cojja*. *ABORI* 58-59, 1977-78; 319-326.

384 SMITH, R Morton Bowdlerızıng Brahmanas

see 36 36 above

385 SMITH, R Morton *What s ın a name (ın ancient India)?* *JIES* 12 (3-4) 1984, 293 313

author speculates on the etymologies of a no of Sk personal names n *Pura as* and Ved c lit and compares them with possible analogous names used ın other early IE soc eties concludes IE peoples have common kinds of names and much of interest can be suggested from them

386 SORAVIA, G Sanscrito *mukha*, Tamıl *mukam*, Khmer *muk* vs malese *muka* ecc *AGI* 68 1983 (85), 1-6

387 SORESSI Tızıana *Aja*- nel Rıgveda e nell' Atharvaveda *SSL* 25, 1985 (86), 1-42

[Ved *aja*- nur capro]

388 SORESSI, Tızıana *Amhah* ın *RV* VI 3 1

see 3 159 above

389 STRUNK, Klaus Further evidence for diachronic selection Ved *rastrı* Latın *regıt* etc *Ars Linguistica* 15 (Hoenigswald Fel Vol), Narr, Tubingen, 1987, 385 392

390 STUHRMANN, R Rgveda X 119 Der Rausch der Kiebitz

see 3 160 above

391 SUBRAHMANYASASTRI P S 'Prajāpatım manasa dhyayan' ıtyasya arthah *V R Comm Vol* Varanası, 1983, 12-13

(= *antarm kham prajapat devatakan antram uccarayan*)

392 SUBRAMANIAM K Venkata Gleanings from the Vedas. *Tap Pras* 28 (6) June 90 31-34

considers the Ved c words *s aha agn hotra samut afva, prthivi-bl u l indra*

393 SUDYUMNACHARYA Adhunıkavıjnanadısa darśanāśastrıyam tvacam pratyaksam *JIDVP* 2 (1), April 89, 118 122.

considers the word *tvak* in Vedic lit

394 SUNESON, C Some interrelated terms in anc ent Indian embryology

see 76 38 above

395 SWIGGERS P Armenian *anag* and Sanskrit *naga* *IF* 87, 1982 (83), 56–57

[Sum loan word]

396 SZEMERÉNYI, Oswald *Studies in the Kinship Terminology*

(= *VBD* IV 45 299) see 45 235 above

397 TANAKA, Sumio The meaning of *upavasatha* (Jap)

see 54 431 above

398 THATTE, Narahari Sastri Yamah *Surabharati* 23, 1985-86, 9–13

399 THIEME, Paul Nugae etymologicae *Navicula Tubingensis* (A Tovar Fel Vol) Narr, Tubingen, 1984, 369–375

idg **nos* / **nas-* Nase in ai *damunas* lat *pronus* zu ai *asan-* 'Mund Gesicht lat. *frons* zu ai *ghra* riechen

400 THIEME Paul *Durona* – n (in) *Amrtadhara*, R N D. Fel Vol, 1984, 435 444

discusses earl er interpretat ons — Ind an and Western (the formulat on of *durona* can t be analysed f we keep w thin the framework of Sk. only) starts from a stem **ona* possible equivalent of Gk *eune* (IE **euna*) bedstead then *durona* may mean (a house) w th bad bedstead *durona* = place of d scomfort ment oned as such by the host offering hospitality in a modest self depracatory way the guest on h s part will regard it as a place of rest recreat on shelter refuge – as a temporary home

401 THIEME Paul Zu *RV* 10 72

see 3 166 above

402 THITE G U Vedic *ánatidbhuta*, Pali *anacchariya* *JUPHS* 35, 31–34

(*also publ as Publ CASS, Class A, No 45, 1971*)

403 THOMAS, Werner Zu skt *tokharika* und seiner Entsprechung im Tocharischen

see 45 240 above

404 TIBILETTI BRUNO, M G Onomastica brahmanica. (in) *Diacronia, sincronia e cultura*, Luigi Heilmann Fel. Vol; Ed La Scuola, Brascia, 1984, 67-89

405 TICHY, Eva Vedisch *dvitā* und altpersisch *duvitaparanam* *MSS* 42, 1983, 207-241.

dvitā = ein weiteres Mal ausserdem, nach wie vor, jetzt wie früher (immer)

406 TICHY, Eva Avestisch *pitar-* / *ptar-* Zur Vertretung interconsonantischer Laryngale im Indoiranischen *MSS* 45, 1985, 229-244

407 TICHY, Eva Vedisch *ṛtā́van* - und avestisch *ašauuan-*. *Die Sprache* 32 (1), 1986, 91-105

408 TIWARI, Shashi Ṛksaṃhitā ke putravācī śabdon kā arthavaijñānika viśleṣana (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, 39-40

three kinds of words for putra (1) specifically and exclusively referring to son, (2) generally referring to 'offspring'; (3) in the sense of 'young age'

409 TIWARI, Shashi Ṛksaṃhitā men patnī ke vācaka śabda (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 77.

(1) specifically referring to 'wife' *vadhū jāyā patnī supatnī, gnā jani*. (2) incidentally referring to 'wife *jani, janī, strī, yoṣā yoṣanā nārī vena mena*

410 TKAČENKO, V A. [Diminutives derived from names of the hand in IE languages].

. see 45 243 above see 79 418 below .

411. TOPOROV, V N. IE etymologies II (1-3) (Russ)

. see 45 244 above (see *VBD* IV 79 149)

412. TOPOROV, V. N. Some IE etymologies III. 2 : Old Ind. *liṅga* in the IE context (Russ.). *Etimologija* 1982, 1985; 132–140.

413. TOPOROV, V. N. Indo Iranica : to the connections of the grammatical and mythoritual elements – 2. About the reconstruction of Indo-Ir. * *ka – dha* (Russ) *Perednеaziatsky sbornik* 4, 1986; 137–146.

414. TOPOROV, V. N. The IE ritual term * *souhetro–* / *–ello–* / *–edhlo–* (Russ.). *Balto-slavjanskije issledovanija* 1984, 1986; 80–89.

..interpretation of the name and functions of Savitṛ..

415. TOPOROV, V. N. IE **kuen–to–* in Indo-Ir. and Tocharian (Russ). (in) *Aktual'nyje problemy jazykov Južnoj Azii. Materialy konferenzii*, 1987; 154–161.

..Ved. *śvāntá-* *RV* I. 145 4, X. 61.21 see 79 416 below..

416. TOPOROV, V. N. Toch. A *kāsu*, B *kwantsa, kwa(m)ts* in the light of the regional IE designation of holiness (Russ). *Tocharian and IE Studies* 1, Reykjavik, 1987; 192–230.

..Ved. *śvāntá-* .. see 79 415 above.

417. TOPOROV, V. N. IE * *eg'h-om* (* *He-g'h-om*) * *men-* 1 sg. pron. pers. in the light of glosso-genetics. *E Polome Fel. Vol.*, 1990.

..Old-Ind *ahám, máma, mánas*

418. TRAČENKO, V. A. The semantic structure of words for "hand" in the IE languages. (in) *Movoznavstvo* 1981 (2), Kyjiv, 1981; 62–69.

..see 79. 410 above..

419. TRIPATHI, Banarasi. 'Kanikradat' śabdasya vyutpattih. *SP*, 34 AIOC, Visakhapatnam, 1989 p. 40.

..'*kanikradat*' *iti śabdah śatranta eva na tu yanlugantah* .

420. TRIPATHI, Bhagirath Prasad. Śune = kukkurāya hitaṁ śūnyam? *SS* 24 (2), 1970; 141 145.

considers the two words *śunja- śunja* (from *śvan*)

421 TRIPATHI Dipti Sharma Synonyms of Śiva morphological and semantic analysis

see 50 152 above

422 TRIPATHI M P Śakti its etymology and semantics. *SP*, 32 ICANAS, Hamburg, 1986, p 323

Ṛgvedic conception of *śakti* etymologically and semantically conveys the ideas of generation fertilization and a weapon

423 TRIPATHY Kunjabihari *Yavana* and *yavanika* in Sanskrit *SP*, 32 AIOC, Ahmedabad, 1985, 311-312

ref among others to *Aṣṭadhyayī*

424 TSUCHIYAMA, Yasuhiro [*manas* and *vac* from the ritualistic points of view] (Jap

see 54 455 above

425 TSUCHIYAMA, Yasuhiro Vedic *várcas* *Hokkadio JIBS* 5, Oct 90, 67 80

426 VAN WINDEKENS, A J Structure et sens primitif des noms de nombre indo-europeens *quetuor* ' quatre" et *penque* " cinq '

see 45 249 above

427 VATKAL, Ashok Namdeo The meaning of *muṇḍaka* and the *dva suparna-* *SP*, 33 AIOC Calcutta, 1986, 33-34

(on the basis of the hazardous trek of Kailasa) whole Kailasa mountain looks like the head of man the *Up* which originated there is *Mundaka* *dva suparṇa* = Gaurīkuṇḍa (where *ahutis* are offered) and Kailasa

428 'Veda tattva (Hindi) *Veda Savita* 5 (8), Mar 85; 277 79 6 (1) Aug 85, 15-18

studies the occurrence of the word *véda*

429 VEERABHADRA SWAMY, M R Sayanacarya and western scholars difference of interpretation

see 30 141 above

430. VERMA, Suneeta Visnupadārthah. *Sāg*. 21 (2), 1983; 17-26.

..*viṣṇu* used in various senses; therefore, derived from various roots..

431. VERPOORTEN J. M. L'enfant dans le littèrature védique (Brāhmana). (in) *L'enfant dans les civilisations orientales* (ed A. THEODORIDES; P NASTER, J. RIES), Peeters, Louvain, 1980; 75-88.

432. VERPOORTEN, J. M. La Terminologie du sacré dans a littérature rituelle védique.

..see 54. 477 above .

433. VIJANANAM. 'Rita' in Vedas. *Vedapradīpa* 2 (6), Dec. 87; p. 19.

434. VINE, Brant. Greek *épos* and IE **sep* *IF* 93, 1988; 52-61.

. Vedic and Avestan data considersed.

435. VORA, P. R. Some noteworthy words of Pāninian system.

. see 25. 348 above .

436. VYAS, Ramakrishna. Vaidika sāhityamān guhā (Guj). *Svādhyāya* 22 (3), April 85; 231-245

..the word *guhā* in Vedic lit. .

437. WERBA, Ch. H. Prakritic word-forms in the *Ṛgveda-samhitā*. The case of *r* – *i*, / *a*, *u*.

..see 39. 62 above..

438. WEZLER, A Die wahren "*Speiseresteesser*" (*Skt. vighaśin*).

. (= *VBD* IV. 73 120, 79 639)..

Rev. : H. BRINKHAUS, *OLZ* 79 (1), 79-80.

439. WEZLER, A On the term *antaḥsamjña-*. *ABORI* 68, 1987; 111-131.

..e g *GautamaDS* I 8 2..

..110

440 WEZLER, A "Credo quia occidentale": A note on Sanskrit *varna* and its misinterpretation in literature on Mīmāṃsā and Vyakarana *SP*, 33 ICANAS, Toronto, 1990

> the word *varna* is used (by Mīmāṃsa writers) to denote a 'sound or a 'phoneme' (a specific element of lg as a spoken means of communication) distinction bet lg and script the rendering of *varna* as 'letter' (19th and 20th cent Indian scholars) is wrong (and borrowed from Western writings)

441 WINTER, W Old Indic *sūnu-*, Greek *huiús-* 'son' *Ars Linguistica* 15, Hoenigswald Fel Vol, Tubingen, 1987 405–408

442 WOJTILLA, Gy Notes on Indo Aryan terms for "ploughing' and the 'plough" *JIES* 14 (1–2), 1986, 27–37.

> going back from modern lgg to the original lg uses material offered by a few special vocabularies of agricultural terms in Hindi belt attempts complex investigation with special attention to Sk modern IA material helps a lot to reach the exact meaning of the instruments in question

443 YOGAMAYA Rgveda men 'go' pada ke arthagata āyāma (Hindi)

> see 73 82 above

444 YOGAMAYA *Go, dhenu, usriya* ādi padon se abhivyakta ṛgvaidika devon ke svarūpa evam kriyākalāpon kā viślesana (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, p 24

> divinities denoted by words like *go dhenu, usriyā* etc their nature and functions

445 ZADOK, R. Assyro-Babylonian lexical and onomastic notes *Bi Or* 41 (1–2), 1984, 33–46

> [zu (indo-) iran und auch zu griech Namen der Nebenüberlieferung]

446 ZADOK, R The Elamite onomasticon *Suppl n 40 agli AION 44*, Naples, 1984, 85

> (p 47 *urun*-Varuṇa) the names are from a period when Indo Aryan names are attested throughout the Near East,,

447. ZIMMER, Stefan. On the meaning of jána in the Ṛgvedasaṁhitā. (in) *Saṁskṛta Samskṛti*, Proc. Ist Internat. Symp. on the Sanskrit Language, UNAM, Mexico, 1984; 421–428.

..(also *SP* at the above mentioned symp, 1982; p. 44). proposes new interpretation of a certain group of vss, mainly containing the dative sg. *janāya* Ṛgvedic *jána-* shd. be understood as an *expression for the poet himself* and, therefore, translated as "I" or "we" if (and only if) (1) an i-deictic pronoun (or pronominal adv. belonging to it) is present, (2) it is in the dative singular; (3) it closes the *pāda* (this criterion is not valid for *janānām* wh. is very often found there for purely *metrical reasons*); *(4) corresponding verbal forms in the 1st* person of personal pronouns of the 1st person occur in the same verse (or, eventually, in the same group of verses).. see 79. 450 below..

448. ZIMMER, Stefan. Iran. *baga-* ein Gottesname? *MSS* 43, 1984; 187–215.

449. ZIMMER, Stefan. *viśām pati-* und *viśpáti*. *MSS* 44, (Karl Hoffmann Fel. Vol. I), 1985; 291–304

450. ZIMMER, Stefan. On a special meaning of *jána-* in the *Ṛgveda*. *IIJ* 29 (2), April 86; 109–115

..(= 79.447 above).

XVII. STUDY OF CONCEPTS

80. STUDY OF CONCEPTS

1. ABHAYADEVA. Rāṣṭrīya jīvana (Hindi). *Veda-Savitā* 6 (2), Sept. 85; 57–61.

..national life..

2. ABHAYADEVA. Ā-rambha-vidyā (Hindi). *Veda-Savitā* 7 (11), June 87; 373–374

..*RV* I. 53.5; *AV* 20 21.5 .

3. ADHIKARI, T. The concept of *om* according to the Gopatha Brāhmaṇa.

see 14 3 above

4 AGRAWAL, Manju Śiva sıvā tathā jagat kı agnīsomātmakatā (Hındı) *SPP* 17–18, 1977–78 (1985) 30–39

from the pt of view of lit. and art Vedic references

5 AKHANDANANDA SARASVATI, Swamı Apauruseyatā kā abhıprāya (Hındı) *Lakshman Datta Chaturveda Comm Vol*, Delhı, 1986, II 2–10

(the meaning of *apauruṣeyata*) Veda = *jnana* or knowledge. *jñana svataḥpramana svayamprakaśıta*, not *kalaparıcchınna*, no *deśaparıccheda* no *vıṣayaparıccheda* ın *jnana*, the distinction bet *jñatrva* and *jñeyatva* ıs *aupadhıka jnanahetu* ıs not *phalātmaka*, no distinction ın *jnana* bet *yathartha ayathartha* and *parokṣa-aparokṣa jñana* ıs absolutely *abadhya jñana* ıs *anırvacanīya*, *satya ahımsa dhyana* etc are upalakṣaṇas of *jñana jñana*, *atman brahman vıśva* — all are *ekarupa* therefore, *jñana* or Veda ıs *apauruṣeya* — ıt does not arise from any man s *anubhuti*

6 AKOS, Ostor, FRUZZETTI, Lına, BARNETT, Steve (ed). *Concepts of Person Kinship, Caste, and Marrıage ın Indıa* Harvard Unıv Press, Cambrıdge, Mass, 1982, xıv + 271

7 ALPER, Harvey P (ed) *Understandıng Mantras*

see 34 13 above

8 ANAND, Subhash Advaıta or Agape. An ancıent holıstıc vısıon for modern fragmented man *Vıdyajyotı* 50, 7–30

concept of *bandhutva dharma* ıs the conscıous and effective acceptance of ınterrelatedness

9 ANAND, Subhash Sāvıtrı and Satyavat a contemporary readıng

see 53 3 above

10 ANGOLD, Francıs. The concept of deity *AP* 34 (6), 1963, 226–230

12 ANJARD, Ronald P A new dimension of soul — a new theory *Darshana Int* 17 (1), Jan 77, 64-66

13 APPELBAUM, David The observation of self sacrifice. *Pr Bh* 90, April 85, 181-189, 194

> *Up* evidence witness as the agent of internal sacrifice *atmayāji* is incorrectly drawn in the figure of raining in' the activity of *pratyakṣa* (sense perceptions) conveys the notion of the conscious enrichment of sense impressions

14 AROLE, Mira Kūrma sāhityika ani purātattvīya dṛṣṭikona (Mar) *VSMV* 1984, 1985, 82-93

> imp of *kurma* in Vedic lit and ritual

* 15 ARONSON, Harvey B *Brahman*, masculine and neuter, in the pre Buddhist Upanisads

> see 22 2 above

16 ARVIND KUMAR On *kartr karaka* in grammar and logic *SP*, 33 ICANAS, Hamburg, 1986, p 166

> acc to grammarians the substratum of the action is termed *kartr*, the neo logicians reject this view and assert that the sub stratum of the effort conducive to an action is designated as *kartr*, they argue that no action can be performed unless there is favourable effort an attribute of the soul

17 ATMANANDA PARAMAHAMSA, Swami *Vaidikadarśaneṣu Jñanam*

> see 62 3 above
>
> Rev R T VYAS, *JOIB* 36 297-99

18 BAILEY, Greg *Materials for the Study of Ancient Indian Ideologies pravrtti and nivrtti* Publ di "Ind Taur"-19, Torino, 1985, 99

19 BAKSHI Autar Narain *Concept of Energy in Hinduism*. Bhavan s Book Univ, Bombay, 1985, xx + 48

20 BALSLEV, Anindita N *A Study of Time in Indian Philosophy* OH, Wiesbaden, 1983, 172

see 14 3 above

4 AGRAWAL, Manju Śiva sıvā tathā jagat kī agnīsomātmakatā (Hındı) *SPP* 17-18, 1977-78 (1985) 30-39

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5 AKHANDANANDA SARASVATI, Swamı Apauruseyatā kā abhıprāya (Hındı) *Lakshman Datta Chaturveda Comm Vol*, Delhı, 1986, II 2-10

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6 AKOS, Ostor, FRUZZETTI, Lına, BARNETT, Steve (ed). *Concepts of Person Kınshıp, Caste, and Marrıage ın Indıa* Harvard Unıv Press, Cambrıdge, Mass, 1982, xıv + 271

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10 ANGOLD, Francıs The concept of deıty *AP* 34 (6), 1963, 226-230

11 ANIRVAN *Buddhıyoga of the Gıta a d Other Essays*. Bıblıa Implex, New Delhı, 1983, xvı + 192

b ıddhıyoga ın Vedıc texts ' Vedıc exegesıs ' (pp. 78-103)—

12 ANJARD, Ronald P A new dimension of soul — a new theory *Darshana Int* 17 (1), Jan 77, 64 66

13 APPELBAUM, David The observation of self sacrifice. *Pr Bh* 90, April 85, 181–189, 194

> *Up* evidence witness as the agent of internal sacrifice *atmayaji* is incorrectly drawn in the figure of raining in the activity of *pratyakṣa* (sense perceptions) conveys the notion of the conscious enrichment of sense impressions

14 AROLE, Mira Kurma sāhityika ani purātattvīya dṛṣṭikona (Mar) *VSMV* 1984, 1985, 82–93

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17 ATMANANDA PARAMAHAMSA Swami *Vaidikadarśanesu Jñanam*

> see 62 3 above
>
> Rev R T VYAS *JOIB* 36 297 99

18 BAILEY, Greg *Materials for the Study of Ancient Indian Ideologies pravrtti and nivrtti* Publ di 'Ind Taur "– 19, Torino, 1985, 99

19 BAKSHI Autar Narain *Concept of Energy in Hinduism*. Bhavan s Book Univ, Bombay, 1985, xx + 48

20 BALSLEV, Anindita N *A Study of Time in Indian Philosophy* OH, Wiesbaden, 1983, 172

questions the stereotype of a cyclic Indian view of time, also notes that the spatial metaphors of time are not exclusive of any cultural pattern see 80 22 below

Rev Heramba CHATTERJEE *OH* 32 (1) 3 6 J N MOHANTY, *PEW* 37 (4) 455–56 S Sh PERI *OLZ* 83 (1988) 94–96, Charles M SHEROVER *JIP* 16 (3) 411 14

21 BALSLEV, Anindita N The issues of time and history and the encounter of world religions *JOIB* 38 (1–2), 1988, 27–32

22 BALSLEV, Anindita N Time as a theme for cross-cultural study *SP, 33 ICANAS, Toronto, 1990*

[stereotypic notions e g that the Indo Hellenistic experience is cyclic while the Judeo Christian is linear in 80 20 above the author has questioned this stereotype in view of the philosocal complexities concerning time in the Indian context, it is also noted in that book that the spatial metaphors of time are not exclusive of any cultural pattern] in this paper the author contends that a correct appraisal of the conceptual experience of time is essential for philosophies of cultures and for an encounter of world religions see 80 20 above

23 BANERJEE, S P Purpose of man in the tradition of Indian orthodoxy *JICPR* 1 (2) 1984

24 BARUAH, G C The Indian concept of liberation. *Darshan Intern* 13 (1), Jan 73, 75–81

25 BAUMER, Bettina (ed) *Kalatattvakośa, Volume II: Concepts of Space and Time* IGNCA New Delhi, 1992, xxxii + 478

bindu nabhi, kṣetra deśa sandhi mana laya cakra loka, kala kṣaṇa, krama sutra tala śunya śunyata purna a part of this vol discussing the first seven terms (xxviii + 170) was published in 1991 (see 35 5, 74 4, 79 22 above)

26 BHADRASENA Brahmadarśana (Hindi) *Vedavani* 41 (1), Nov 88, 4–10

27 BHANDARE, V V Sacrifice in epics (in) *Sacrifice in India*, Viveka, Aligarh, 1987, 107–115

28 BHATKHANDE, S M Sacrifice in the Bhagavadgita, (in) *Sacrifice in India*, Viveka, Aligarh, 1987, 116–120

29. BHATTA, Jayant K. Vedeṣvahiṁsā. *Sāmmanasyam* 51-52, Brihad Gujarat Sanskrit Parisad, Ahmedabad, 1987; 9–10.

..*RV* X. 87.16, *ŚYV* 36 1; 1 1, 16 3; *AV* XI. 2 1..

30. BHATTA, Jayant K. Vaidikadharme śarīram. *Sāmmanasyam* 51–52, 1987, 19–20.

31. BHATTACHARYA, Bhavaniprasad Vaidike vāṅmaye maitrī. (in) *Navonmeṣaḥ* (G. Kaviraj Comm. Vol.) 1987; SK 41–44.

32. BHATTACHARYA, Dinesh Chandra. Consciousness (*caitanya*). *BRMIC* 40 (9–10), Sept.-Oct 89.

..(two instalments).. mainly *Up* evidence..

33. BHATTACHARYA, Dipak. The cātuskya doctrine in the Mantra-naya. *VBJ of Res* 2, Feb. 79; 92–130

34. BHUTESHANANDA, Swami. The importance of mantra diksha.

..see 54. 49 above..

35. BILIMORIA, Purushottama. Śruti and Apauruṣeya : an approach to religious scriptures and revelation. *J Dharma* 7 (3), 1982; 275-291.

36. BISWAS, Didhiti. Concept of Vedic *dīkṣā*.

..see 54. 52 above..

37. BLICKSTEIN, Izidoro. Voir le *brahman* : un mirage sémiologique. *SP*, Symp. Intern de la langue Sk, UNAM, Mexico, 1982; 6–7.

..*"seeing Brahman : a semiological mirage; problems arising in* the transl of the *Kena-Upaniṣad". anyad iva sad viditāt..*

38. BODEWITZ, H. W. The cosmic, cyclical dying (*parimara*). Aitareya Brāhmana 8 28 and Kauṣītaki Upaniṣad 2. 11–12

..see 13 6 and 20. 66 above..

39. BODEWITZ, H. W Prāna, apāna, and other prāṇas in Vedic literature. *ALB* 50, 1986; 326-348.

discusses earlier interpretations concludes the following meanings of *pranas* are found in Vedic lit (1) *prana* = respiration breath life breath life soul exhalation (as suggested by CALAND) thoratic air smell (2) *apana*=inhalation (CALAND), abdominal air flatulence smell (3) *udana* = inhalation upbreathing air rising upwards in the upper part of the body, (4) *vyara* = breath bet inhalat on and exhalation air diffused in the body (5) *samana* = the opposite of the diffused *vyana* air congested in the belly i e the air bet *pra ia* respiration (or expiration) and *apana* flatulence and excretion'

40 BOLLEE, William B Traditionell indische Vorstellungen uber die Fusse in Literatur und Kunst *Beitrage zur allgemeinen und vergleichenden Archaologie* – 5, 1983, 227–281 + 7 illust

41 BRAUE, Donald A "*Maya*" *in Radhakrishnan's Thought six meanings other than* "*illusion* Mot Ban, Delhi, 1985, 14 + 184

Rev BINA GUPTA *JAS* 45 (4) 885–86

42 BROWN, George William Prana and apana *Yoga Mimamsa* 29 (3), Oct 90, 50 61

Ved c and *Up* evidence cons dered *prana* = thoracic breath, *apana* = abdom nal breath

43 BROWN, W Norman *Man in the Universe Some Continuities in Indian Thought* Indian and Oxford IBH, 1966

Rev *IAC* 19 (2) 70–71 *JOIB* 17 (1) 106–8

44 BROWN, W Norman Le devoir force de verite. *Annales ESG*, July Aug 73, 895 920

French transl of *VBD* III 80 42

45 CARDONA, George A path still taken some early Indian arguments concerning time *JAOS* 111 (3), July Sept 91, 445–464

discusses treatment of t me both as a syntactic and a semantic category by the Ind an grammatical trad certain objections by the Buddh sts to the views of Bhartṛhari and the Pāṇinīyas are set forth and resolved

46 CHAKRAVARTI, Prabhat Chandra *Doctrine of Śakti in Indian Literature* Patna, 1986 (reprint), 2 + 2 + 123

47. CHAKRAVORTY, Meera. On the definition of *brahman* or consciousness. *SP*, 32 AIOC, Ahmedabad, 1985; p. 335.

..omnijective approach to arrive at the definition of *brahman*..

48. CHATTERJEE, Madhumita. Welfare-oriented aspect of dharma – a philosophical approach. *SP*, 33 AIOC, Calcutta, 1986; p. 636.

..welfare-aspect of *dharma* emphasised more than spiritual aspect..

49. CHATURVEDI, Giridhari Lal. *The Concept of Self-luminosity of Knowledge in Advaita Vedanta*. Adarsha Prakashan, Aligarh, 1982; vii + 197 + 42.

..Ch. 1 : " Self-luminosity in the *Up* .

Rev. : C T. KENGHE, *AJOS* 1 (2), 167–68

50. CHAUBEY, B. B. Nature of guruship according to the Hindu scriptures. (in) *Nature of Guruship*, Boring Union Christian College, Batala, 1974

51. CHAUDHARI, Probhavati. Prāna kā vaijñānika svarūpa (Hindi). *Paper*, A. I. Vidvat Sammelana (M. Ojha), Jodpur, 1990; 10.

..(also in the *Smārikā* of the Sammelana, pp. 9–16) . acc. to OJHA 10 *lakṣanas* of *prāna*, *p*. as *ṛṣi*; *p*. pervades *brahmāṇḍa*..

52. CHAUHAN, Sraddha. Vaidika '*purusa*'–tattva : eka vivecana (Hindi). *Veda-Savitā* 4 (3), Oct. 83; 87-115.

53. CHAUHAN, Sraddha. 'Purusa' kī paribhāṣā (Hindi). *Veda-Savitā* 4 (3) Oct. 83; 115–117.

..[also see FATAH SINGH, " Mānava ke vyaktitva kī khoja, *Veda-Savitā* 4 (3), 118–125]

54. CHENNAKESAVAM, S. *Concept of Mind in Indian Philosophy*.

..(= *VBD* IV. 62 13) .

Rev · *Dar Int* 21 (1), 87–88.

55 CHOKSY, Jamsheed K *Purity and Pollution in Zoroastrianism Triumph over Evil* Univ of Texas Press, Austin, 1989, xvii + 185

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56 COBURN, Thomas Scripture' in India towards a typology of the Word in Hindu life *J Am Acad Rel* 52 (3), Sept 84 435–459

57 COCHRAN, Lisa A Māyā the great veil *IPQ* (Stud. Suppl) 25 (2), April 88, 1–12

58 CONRAD Dieter Max Webers Interpretation des *Dharma* und sein Begriff der Eigengesetzlichkeit (in) *Max Weber e l'India*, CESMEO, Torino, 1986, 37–78

W s treatment of the cl *dharma* order in his study on Hinduism and Buddhism (*VBD* IV 56 57) betrays a certain bias Differences and mutual independence of caste *dharmas* are stressed to a point of eventual confl ct and incompatibility, while the common duties of all castes are almost totally eclipsed. The coherence of a spec fically human order of soc ety under the protection of the k ng is played down and the king s function is described as mainly confined to external politics and warfare W coined the German term Eigengesetzlichkeit ' denoting the subj ct on of a sphere of action to its own laws or intrinsic logic For W the term served to define h s distinctive position with respect to hist materialism as well as the universalist ethics of Tolstoy

59 CREEL, Austin B *Dharma* and Justice comparative issues of commensurability

see 70 6 above

60 CREVATIN, Franco Vedica minora

see 34 41 above

61 CROLLINS, Ary A Roest *Thus were they hearing* (= *VBD* IV 80 74)

Rev *J Dharma* 2 (4) 473–75

62 DANGE, Sadashiv A Ajamitā and speech coupling

see 54 76 above

63 DANGE, Sadashiv A. Ghata āni hiranyagarbha (Mar). *VSMV* 1984, 1985, 1-6

ghata = symbol of *yoni*

64 DANGE, Sindhu S. Vasatkara – symbolic significance. *Pūrnahuti* 16 (1), Jan 87, 33-39

(also, *SP*, 33 AIOC, Calcutta 1986 12-13) *vaṣat* is a vessel used for pleasing the gods *vaṣat* is as old as *RV* but it hardly has any morphemic value attached to it it gained value as a symbolic expression *vaṣat* has to be taken as the oldest aspect of later Tantric utterances

65 DANGE, Sindhu S (ed) *Ultimate in Ancient Indian Thought*

see 57 29 above

66 DE MORA, Juan Miguel Vac *Amrtadhara*, R N D. Fel Vol, 1984, 281-284

mentions specifically *RV* X. 125 7

67 DE MORA, Juan Miguel On death and other subjects in the Rgveda

see 4 16 above

68 DE MORA, Juan Miguel Being and nothing in the Veda and in Hegel *Paper*, 8 WSC, Wien, 1990, 14

acc to *RV* the unity of being and nothing while they are inseparable is at the same time different from them, and therefore as Hegel says represents a *third* opposite to them (cf *Nasadīya sukta*)

69 DEOBALA, Shanti The Vedic concept of a perfect human being *JIDVP* 3 (2), June 90, 165-176

Indian thinking has always emphasised the oneness of knowledge and has propagated the need for synthesising science and spirituality (*para* and *apara vidya* *sambhuti* and *asambhuti* etc.) Vedic Rsis (like scientists) not bound by local limitations hallmark of perfect development of a human being = synthesis bet the worldly and the spiritual demands of life development of a human child (who is *śudra at the time of birth*) into a *dvija* Appendix Vedic Code and Life four *varnas* (by *guna karma*), four *asramas* 16 *samskaras* 8 limbs of *yoga* like *yama*,

niyama, etc , 5 *yamas* or public obligations (*ahimsā, satya, asteya, brahmacarya, aparigraha*), 5 *niyamas* or personal disciplines (*śauca, samtoṣa, tapas, svādhyāya, īśvarapranidhāna*), 11 components of *dharma* (*ahimsā, dhṛti, kṣamā, asteya, śauca, indriyanigraha, dhī, vidyā, satya, akrodha*), 3 duties towards God (*stuti, prārthanā, upāsanā*), 5 *mahāyajñas* (*brahma-, deva-, pitṛ-, atithi-, balivaiśvadeva-*)

70 DESHPANDE, Indu Psychological implications of *Prāyaścitta*. *SP*, 34 AIOC, Visakhapatnam, 1989; p 380

in the case of *prāyaścitta* threat of divine anger is a psychological stressor see 54 120 and 62 18 above

71. DEVARAJA, N K. *Humanism in Indian Thought*. Delhi, 1988; 174

72. DHAWAN, Neerja. *Brahmanism A Political Concept*. Delhi, 1990; 156.

73. DUBEY, S. P Advaitic concept of truth. *Pr Bh* 90, Aug. 85; 348-352.

the theory of error leads us to the knowledge of the Real; the sublation of the illusory object gives us the knowledge of that wh is not sublated, i e, of the real .

74. DURANTE, M Epea pteroenta Die Rede als 'Weg' in griechischen und vedischen Bildern (in) *Idg. Dichtersprache* (ed. R. SCHMITT), Darmstadt, 1968, p 252.

75. DWIVEDI, R C Concept of the śāstra. *Ind. Taur.* 13, 1985-86; 43-60

(paper, 6 WSC) ref. to *Vedāngas* mention of *vijnana* in *Ch Up* VII 1 2 .

76. EDITOR Resurrection of mother-power. *Pr Bh* 93, Sept 88; 322-329.

. ref to *RV* wife and husband being equal halves of one substance are equal in every respect

77. ELIZARENKOVA, T. Y Notes on contests in the Rgveda. *ABORI* 68, 1987; 99-109

. more than 10 words in *RV* having the meaning "contest, competition" (leaving aside those meaning "military contest,

battle *aji, tarus dhana prt prtana pradhana bhara mi̱lha vaja vidatha vivac sprdh* most of these words possess well-established IE etymologies diff kinds of contests among Vedic Aryans Āryapradasyu contests (use of swift moving *rathas* by Aryans) chariot races priestly contests — verbal contests gambling or dice playing cosmic contests

78 FATAH SINGH The synthetic approach to human personality (A study in Vedic symbolism) *Veda Savita,* E S 3 (2–5), Mar June 84

considers *maha-samhita puruṣa samhita* symbolism of *yajna,* social aspect of *yajna samhita saman brahman* the basic dualism

79 FATAH SINGH, Rastriya caritra (Hindi) *Veda Savita* 6 (2), Sept 85, 47–53

national life *AV* 13 1 1 2 *ṚV* V 28 3 X 85 23 *YV* 9 23 *RV* X 125 1 *AV* 3 7 2

80 FATAH SINGH Vipasyana (Hindi) *Veda Savita* 11 (11), Jan, 91, 322 325

81 FORT, A O The concept of *susupta* in Advaita Vedānta. *ABORI* 61, 1980, 221–228

traces two differing view points (1) in suṣupti one knows nothing as if gone to destruction (*ChUp Gaudapada karika*), (2) *suṣupti* is a condition of pure bliss and the true *svarūpa* of *brahman* (*BAU* Śankara) author emphasises the latter view, particularly Śankara s position)

82 GAMBHIRANANDA, Swami Jñana and bhakti *Pr Bh* 93 (9), Sept 88, 329–331

ref to *Up* texts

83 GANGADHAR, P The Vedic basis of the concept of Hayagriva *QJMS* 61 (1–4), 1970, 22–26

84 GAUDA, Shashi Bala *Bharatiyadarśanesu mayasvarūpa-vimarśah* Delhi, 1988, viii + 298

85 GHOSH Archana *Sakuna* – its sense and significance in the Rgveda *SP,* 34 AIOC, Visakhapatnam, 1989, p 22

in ṚV. śakuna = francobine partridge, it is an auspicious omen kapiñjala (Indra praised in the form of k)

86 GONDA, J "Attraction" and coordination in the Veda. *BSOAS* 20, 1957, 279–289

(= *VBD* II 80 48)

87 GONDA, J All, universe and totality in the Śatapatha-Brāhmana.

see 17 18 above

88 GONDA, J *Fatherhood in the Veda* Publ. di Ind. Taur. – 18, Torino, 1985

89 GUPTA, Manohar Lal Veda men 'vasu' tattva (Hindi). *Veda Savita* 8 (6), 1988, 195–200

vasu in Veda

90 GURUPADANANDA SARASVATI, Swami. *Vaidikadarśanesvatmasvarupavimarśah* Varanasi, 1990, 238

91 HAGER, Berthold *Die Entwicklung des Māyā-Begriffes im Indo-Arischen* Mersch, Freiburg, 1983, xvi + 226

(1942 DD) based on 4 Vedas particularly ṚV, Br, early Up Śaṁkara s *Vedantasūtrabhāṣya* MBh Vedānta portions– māyā = (1) Kunstfertigkeit, Wunderkraft Weltbaukraft, (2) Verwandlung (3) List Kunstgriff, Kniff, Anschlag

Rev G B *ZDMG* 135 (1) 203, J DEPPERT, *OLZ* 83 (1988) 2 205–208

92. HALBFASS, Wilhelm *Studies in Kumarila and Śaṁkara.* Stud zur Ind und Iranistik, Monograph 9, Reinbek, 1983.

major theme Vedic revelation (even in their criticism of the Veda its opponents are ultimately indebted to the Veda)

Rev Heidrun BRÜCKNER, *ZDMG* 140 (2) 398–423

93 HARA, Minoru Atidana, atiyajña, and atitapas (in) *K K. Handiqui Fel Vol*, Gauhati, 1982, 34–43

94 HARA, Minoru A note on the Hindu concept of man – Sanskrit *manuṣya* *J of Faculty of Letters, Aesthetics* – Vol 11, Univ. of Tokyo, 1986, 45-60

95 HARIKAI, Kunio *Mantra* and *niyama* the Mimāmsaka theory of mantra prāmanya (Jap) *Tetsugaku Nenpo* 32, Mar 73

96 HATTORI, Masaaki The view of man in Indian linguistic philosophy (Jap) *Maeda Sengaku hen Toyō ni okeru ningenkan*, Tokyo, 1987, 181–200

97 HECKAMAN, Curtis R *Toward a Comprehensive Understanding of Ṛta in the Rg Veda* DD, McMaster Univ, 1980

(unpublished thesis)

98 HOSODA, Noriaki *Hrdaya* in Yajñavalkya s dialogue (Jap) *JIBS* 35 (2), Mar 87 512–515

see 80 99 below

99 HOSODA, Noriaki The concept of the heart (*hrd*, *hrdaya*) in ancient Indian philosophy *Hokkaido JIBS* 2, Sapporo, Oct 87, 141–158

see 80 98 above

100 IMANISHI, J Atman and anātman *Hokkaido JIBS* 1, Sapporo, 1986, 28–43

see 80 101 below

101 IMANISHI, J The concept of atman in the anatma vada (1) (Jap) *Hokkaido JIBS* 5 Sapporo, 1990 39–66

see 80 100 above

102 JAGANNATH, Vedalankar Vedon men bhagavattattva (Hindi) *Vedavani* 41 (3), Jan 89, 8 11

bhagavat in the Veda (also *Kalyana* 62 10 862–864)

103 JAMISON, S W 'Sleep in Vedic and Indo European *KZ* 96, 1982/83, 6–16

see 79 157 above

104 JHA, Vijay Kant Vaidika 'vāktattva' evam hatha yoga ke nādanuśamdhana ka vivecanatmaka adhyayana (Hindi) *SP*, 34 AIOC, Visakhapatnam 1989 p 306

vāk-principle in Veda

105 JOSHI, H M Concept and role of tolerance in Indian culture *JOIB* 33 (1 2), Sept Dec 83, 146-159

tolerance in Veda

106 JOSHI Lal Mani Notes on religious merit (*punya*) in comparative light (in) *Pandit Sukhlalji Vol* (*VBD* IV 87 177), 1981, 135-144

punya occurs in *RV* (rel meaning of *punya* hardly found in *RV*) and *AV* (*punya* = pure) *ŚPB* (*p* = rel work) *ChUp*, *BAU* (*p* = pious) theology of *punya* in theistic religions differs significantly from the notion of its nature and function in the Śramanic systems of Indian origin

107 KALE P A The concept of bhutātman *SP*, 33 AIOC, Calcutta, 1986, 577 578

ref *Maitrayanī Up* *Maitr Up* introduces the concept of *bhutatman* - the elemental soul it is *bhutatman* who is subjected to bondage and liberation

108 KANTAWALA, S G *Maya* a study in semantics *Rtam* 16-18 (G C Sinha Comm Vol) 1984 86, 171-175

maya in Vedic lit

109, KANTAWALA, S G Concept of time in Indian philosophy *D N Shastri Comm Vol*, 1989, 315-321

kala in Vedic lit

110 KAPANI, L Remarques sur la notion de *vasanā* *BEI* 3, 1985, 79-102

111 KAPUR, Karma Narayan Prthivi ke do dvāra (Hindi) *Vedavani* 39 (5), Mar 87, 3-5

janmadvara and *mrtyudvara*

112 KISHOR MISHRA Vaidikam śramadarśanam *Sag.* 22 (1), 1985, 89-92

113 KOLHATKAR, B V The aspect '*satya*' or 'truth' in the *Brahmanas* *SP*, 33 AIOC, Calcutta, 1986, p 584

114 KOMAL BHAI KESH " Pitrloka asthirata men sthirata kā bodha *Veda Savita* 9 (10), May 89, 347-350

115. KREYENBROEK, G. *Sraeša in the Zoroastrian Tradition.* Orientalia Rheno-Traiectina-28, Leiden, 1985; xiii + 200.

Rev. : Gherardo GNOLI, *EW* 36 (1-3), 308-311

116. KRISHNA CHAITANYA. *Freedom and Transcendence.* Manohar Publ., New Delhi; 546.

Rev. : *Ind and For Rev* 20, 23-24, *ToI*, 20 3 83, 8, 1-5.

117. KSIRSAGAR, D. R. *Manu in the Rgveda.*

..DD ..Manu, Minos (Egyptian), Noah (Biblical) derived from root *man*, signifies the thinking principle..

118. KULAKARNY, V. The concept of *avidyā* in the Tripādvibhūtimahānārāyanopanisad *SP*, 33 AIOC, Calcutta, 1986; 580-581.

..*avidyā* means not ignorance but the cause of that ignorance.. *avidyā* (= *jadaprakrti*) is regarded as a real entity, distinct from but dependent upon *brahman* .

119. KULKARNI, G. V Viveka in the Brāhmana-granthas. *SP*, 32 AIOC, 1985; p. 44.

..concept of *viveka* (discrimination bet Eternal and Non-eternal, bet. *sat* and *asat*, etc) has greatly developed in *Br*-texts..

120. KUPPERMAN, Joel J. Ātman and Self *PEW* 36 (2), April 86; 159-160.

..(abstract).. the 'self' of the West is *jiva* rather than *ātman*; the relation of *ātman* to person is more like that of water to ice and steam than substance to thing..

121. KUPPUSWAMI SASTRI, S. Pūrnaism in Indian philosophy – the wholism of ancient India *K S Birth Cent. Comm. Vol* – Part I, Madras, 1981.

..(reprint of *VBD* I. 130 19).

122. LAINE, J. The notion of 'scripture' in modern Indian thought. *ABORI* 64, 1983; 165-179.

. concept of 'Hinduism' and 'religion'. Hindus, to this day, look to numerous texts as their scriptures — Vedas, *Up*, *Gītā*— but insofar as they identify with a pan Indian religiousness called Hinduism, their common basis is not a given authoritative

...112

text, but a faith in the possibilities of human appropriation of truth, this is the basis of the creation of Hinduism'

123. LATH, Mukund Ancient Indian music and the concept of man

. see 37 41 above

124. LAUGHLIN JR, Charles D On the spirit of the gift. *J Ind Anthrop Soc* 21 (2), 1986, 156–176

. gift and giving in Hindu trad Vedic evidence, *RV* hymn to *dāna*, Naciketas episode in *Katha Up* .. gift-exchange and love exchange as ritual

125 LE BOURDELLÈS, H La flamine et la brahmana: Nature de la fonction Etymologie.

see 79 199 above see 80 126 below

126 LE BOURDELLES, H Une confirmation sur le problème *flamen brahman* *REL* 58, 1980 (81), 124–125

. see 80 125 above

127 LINGAT, Robert Time and the dharma *CIS* 6, 1962, 7–16

127A LOKESH CHANDRA The flesh and blood of time. *SVUOJ* 27 (1–2), 1984, 1–9

. Vedic concept of time considered among others

128 MAGNONE, P. The development of *tejas* from the Vedas to the Purānas

see 79 212 above

129 MAHAPATRA, Sacchidananda The concept of Jātavedas in the Rgveda *SP*, 33 AIOC, Calcutta, 1986, 57–59

130 MALAMOUD, Charles Lumières indiennes sur la séduction *Traverses* 18, 1980, 56–67

131 MALAMOUD, Charles (ed.) *Lien de vie, noeud mortal. Les représentations de la dette en China, en Japan et dans le monde indien* Ed de l'Ecole des Hautes Etudes en Sciences Sociales, Paris, 1988, 208.

..'debt' viewed in its social, judicial and rel. implications.. figure of the debtor stands out in greater relief.. debt and death — relationship.

Rev.: Lionello Lanciotti, EW 38, 334

132. Mansimha. Vedon men rāṣṭrya bhāvanā (Hindi). *Kosala* 3 (1-2), 1980-81; 39-43.

..nationalistic sentiment in Vedas

133. Mawet, F. "Light" in ancient Iranian. *JIES* 10 (3-4), 1982; 283-299.

134. Mazumdar, B. P. The concept of *dharma* in ancient India.

..see 61. 61 above

135. Mehendale, M. A. Ṛta: Prādhyāpaka Lūders yāṁce vicāra (Marathi). (in) *Prajñāñjali* (L. J. Fel. Vol.), 1988; 1-14.

..views on *ṛta* of Professor Lüders (1) word *ṛta* used in Veda always as noun (and never as adj.) (2) the word *ṛta* in the Veda has only one meaning, viz., 'satya' (= truth, cosmic power) *ṛta* in post-Vedic lit., *ṛta* in *RV* (opposite to *anṛta*, *druh*, *vṛjina*, *yātu*, *ṛta* = *sūkta*), RV and *satyaṛdha*, *ṛta* in Vedic myths, *ṛta* manifests as light, *ṛta* and *tapas*, *brahman*, etc., *ṛta* in *Avesta*

136. Mehta, N. D. Evolution of the conception of Praṇava or 'Om' in Sanskrit literature *Sanskrit Research* 1, 1916; 213-240.

137. Mirasdar, Mangala Hari *Soḍaśakala puruṣa*. *SP*, 34 AIOC, Visakhapatnam, 1989, 15-16

..*jīva* or *ātman*, on account of being reflected by the subtle body constituted of sixteen parts, is called *ṣoḍaśakala puruṣa* the 16 *kalas* are *prāṇa*, *śraddhā*, *kha*, *vāyu*, *jyotis*, *āp*, *pṛthvī*, *indriya*, *manas*, *anna*, *vīrya*, *tapas*, *mantra*, *karman*, *loka*, *nāman*

138. Mishra, Hariram. Vaiyākaraṇoṅ tathā sāhityaśāstriyoṅ dvārā śabda tattva kī dārśanika vyākhyā (Hindi). *JGJKSV* 43, 1987 (1991), 281-287.

..*śabda* acc. to grammarians and rhetoricians.

139 MISHRA, Lal Bihari Vedon men sakti tattva (Hindi). *Kalyana* 61 (3), Mar 87, 604-608, 672-675

serially

140 MISRA, Godavarisha The concept of *sannyāsa*. *SP*, 33 AIOC, Calcutta, 1986, p 656

as expounded in *Up* *sannyasa* evaluated as a means to liberation

141 MITTWEDE, Martin The concept of *yajña* in Yajur Veda

see 12 13 above

142 MODI, P M *Aksara the forgotten chapter in the history of Indian philosophy* Sri Garib Dass Oriental Series-30; Indian Books Centre, Delhi, 1985, xii + 175

reprint of *VBD* I 121 37 treats of the concept of *akṣara* beginning with early *Up*

Rev K JAYAMMAL *ALB* 49 254

143 MOHANTY, Aditya Kumar The concept of *saccidananda* *SP*, 34 AIOC Visakhapatnam, 1989, p 333

the ultimate reality is of the nature of consciousness

144 MUKHOPADHYAY, Biswanath The mind in the Rgveda. *SP*, 34 AIOC, Visakhapatnam, 1989, p 5

mind has not been personified in *RV* like other abstract ideas or principles

145 MULLIK, B R The significance of *aum* *Theosophist* 90 (6), Mar 69, 406-410

146 MUNSHI, Shehnaz Indo Iranian concept of *asha* (*rta*) (in) *Ultimate*, Bombay Univ, 1991, 165 ff

Av Ahura (= Asura) Av Apam Napat (= Varuṇa) and Av Mithra (= Mitra) form the triad responsible for guarding Asha (= *rta*)

147 MURAKAMI, Shinkan The conception of body and mind in ancient India and Buddhism (Jap) *Nanto bukkyō* 51, 1983, 25 42

see 80 148 below

148 MURAKAMI, Shinkan Concepts of the self and the mind in Vedic and Buddhist literature *Tohoku daigaku nihon bunka kenkyūjo kenkyūhokoku*

> I The mind in the Vedas II The mind in the *Brāhmaṇas* and in the early *Up* (abstract) see 80 147 above

149 MURTHY, K K Indian theories of beauty *Kosala* 3 (1-2), Faizabad, 1980-81, 1-6

> Indian quest for beauty is as old as Vedas word *alamkṛti* in *RV* developed into *alamkṛti* or *alaṃkāra* of *alamkaraśastra*, it connotes charm in English in *Up* *sat cit-ananda* as compoents of spiritual beauty

150 MUS Paul Le stance de la plenitude *BEFEO* 44, 1947-50; 591-618

151 MYLIUS, Klaus Visvasṛjah, and the problem of continuity in Indian religious history (in) *Amṛtadhāra* (R. N D. Fel Vol), 1984, 285 300

> traces the concept thro lit (first occurrence *AV* XI 7 4).. (*Raghuvamsa* X 16 Viṣṇu as *visvasṛj*) establishes direct continuity of Indian rel hist

152 NAGARAJA RAO, H The meaning of Dharma in Hinduism *Aryan Path* 40 (12), Dec 69, 529-532

153 NARADEVA SASTRI Catvāri vāk parimitā padāni *SP*, 33 AIOC, Calcutta, 1986, 505-506

> .*vacah catasrah avasthah para* (*garbhaśayah*) *paśyantī* (*garbhakalah*) *madhyama* (*prasavakalah*) *vaikharī* (*prasūtavastha*) . *vaikharī dvividhā - śiṣṭaviśiṣṭabhedena viśiṣṭā api praptavāṇ-ānubhavabhraṣṭabhedena dvividhā catvari vak parimita* — wrongly understood by some as denoting *nāmākhyatopa argan patah* .

154 NARAYANAN, S Tamil Vedic perception of personality. *The Vedic Path* 49 (1), June 86, 45-49

155 NEOG, Maheshwar *The Bhakti-Ratnakara of Śankaradeva and the History of the Concept of Bhakti* Punjab Univ., Patiala, 1982, xiv + 170 + 204.

Rev B P MAZUMDAR *JIH* 61, 306–09

156 NUVANGUL, V Boon in religious literature of India *Pr Bh* 94, Oct 89, 421–424

many ref in Vedic and *Up* lit

157 OBERHAMMER, G (ed) *Offenbarung, Geistige Realitat des Menschen*

(= *VBD* IV 80 284)

Rev R N D *ABORI* 69 398–99

158 OBERHAMMER G (ed) *Transzendenzerfahrung, Vollzugshorizont des Heils Das Problem in indischer und christlicher Tradition*

(= *VBD* IV 80 285)

Rev R N D *ABORI* 69 399–400

159 OBERHAMMER, G (ed) *Inklusivismus Eine indische Denkform* Publ of the De Nobili Res Lib, Occas Papers – 2, Wien, 1983, 113

contains article on Inklusivismus eine indische Weise der geistigen Werbung und Auseinandersetzung ' by HACKER two critiques by HALBFASS and WEZLER and an evaluative postscript by the Editor acc to HACKER Inklusivismus consists in claiming for and thus including in one s own rel what really belongs to an alien rel ideology this tendency is more prominently observable in Neo Hinduism

Rev G B *ZDMG* 135 (1) 202–03 R N D *ABORI* 69 401–402 J W DE JONG *IIJ* 29 (1) 68 70 D R KILLINGLEY, *BSOAS* 48 (2) 376–77 Patrick OLIVELLE *JAOS* 106 867 68

160 OGUIBENINE, Boris La daksina dans le Rgveda et le transfert de merite dans le bouddhisme

see 56 24 above see 80 161 below

161 OGUIBENINE, Boris [sur la daksina] *Annuaire EPHE*, V section, scien rel, Resumes des conf et travaux 92, 1983–84, 175–180

see 80 160 above

162 OGUIBENINE Boris Cosmic tree in Vedic and Tamil mythology contrastive analysis *JIES* 12 (3 4), 1984, 367–374.

author examines SHULMAN s interpretation of the Tamil myth of Murukan s struggle with Cūr and compares it with Vedic concepts of Cosmic Tree

163 OMKAR, Shri Śraddhā *Vedavani* 36 (7), May 84, 4-6.

164 O'NEIL, L Thomas Speaking the unspeakable: Śankara on śabda *Dar Int* 20 (2), April 80, 53-60

165 O'NEIL, L Thomas *Maya in Śankara Measuring the Immeasurable* Mot Ban, Delhi, 1980, xi + 222

. Part I, Chh II-V hist survey of the terms *maya* and *samvrti* *maya* in *RV* = wondrous creative power the special ability of the gods to create or assume a particular form and project themselves on to the exterior *maya* from root *ma* 'to measure'

Rev Alessandro CIMINO, *EW* 32, 194-96

166 PADOUX, Andre Mantras, what are they ?

. in 34 13 above see 54 325 above see 80 168 below..

167 PADOUX, Andre Early speculations about the significance and powers of the Word (in) *Vac The Concept of the Word in Selected Hindu Tantras*, SUNY Press, Albany, 1990, 1-29

(Ch 1 in the book) in India throughout the ages a 'linguistic theology' has evolved *śabda* is eternal — Veda as revelation speculations about the power of the word occur from *RV* onwards Vedic speculations as expressed in the hymns, are based upon a kind of primacy of the Word author considers the term *vāc* in Vedic lit (particularly *RV* X 71 and 125) the term *akṣara* syllable *om* (in Indian thought, as early as Vedic times, the condensed the concentrated, has always been given primacy over the extended the dilated).. the breaking up of *om* into its constituent phonemes (*a* + *u* + *m* + ?) to wh are ascribed theological or cosmic meanings

168 PADOUX, Andre The Mantras (in) *Vac The Concept of the Word in Selected Hindu Tantras*, SUNY, Albany, 1990, 372-426

(Ch 7 in the book) definition and characteristics of *mantras* *man* + *tra* = an instrument of thought (not ordinary

thought, conceptual discursive differentiating form of thought — it is more intense more effective and one pointed) see 80 166 above

169 PANDE, Baleshwar *Nature and Destiny of Man: Social, Moral, and Intellectual* Delhi, 1986 (reprint), 248

170 PANDIT M D *Zero in Panini* Publ CASS B 12, Univ Poona, 1990, 201

(1) linguist c zero (2) *it* zero (3) *anuvrtti* zero

Rev K K RAJA *ALB* 55 162–63

171 PANIKKAR R Le temps et l eternite dans la pensee indienne (in) *Mensch und Zeit* Erasmus Jahrbuch 1951, Zurich, 1952, 219–252

cf *VBD* IV 80 311 312

172 PARIKH, Vasant Concept of destiny in Indian philosophy *SP* 32 AIOC, Ahmedabad, 1985, 356–357

173 PARIKH Vasant, PANDYA, Vinod, PATHAK, Kishor. *Samskrta Sahityaman Manava* (Guj) Arts College, Amreli, 1985, 4 + 110

chh 2–4 man in Vedic lit

Rev Ramesh BETAI *Svadhyaya* 23 (2), 221–23

174 PARRINDER Geoffrey *Avatar and Incarnation Comparison of Indian and Christian Beliefs*

see 56 28 above

175 PARRY J The gift, the Indian gift, and the 'Indian gift' *Man* 21 1986 453 473

176 PATEL Gautam V A concept of samnyasa in Gitā and Manusmrti *Bh Vid* 45–47, 1985–87, 201–203

word *samnyasa* not found in any Vedic *mantra* nor in early *Up* occurs once in *Mundaka Up* occurs with greater details, in *Jabala* and *Paramahamsa* the words *pravrajya* and *pravrajet* do not mean *samnyasa* as such see 80 177 and 179 below

177 PATEL Gautam V Vedas, Manusmrti and Gita (a comparative study) *SP* 33 AIOC Calcutta, *1986*, *665–666*,

concepts like *samnyasa, yajna,* etc in these texts.. show a development.. see 80 176 above and 80 179 below.

178. PATEL, Gautam V. The concept of Vaikuntha – a later development *JOIB* 25 (3-4), 1986 (1988), 163–169.

(*paper*, 6 WSC) Vedic references (?) in Vedic lit, it is Indra who is described as being born as the son of Vaikuṇṭhā; therefore, *vaikuntha* in Vedic lit is an epithet of Indra

179. PATEL, Gautam V Samnyāsa – a later developed concept. *SP*, 7 WSC, Leiden, *1987*, p 114

.word *samnyasa* not found in *Sam*, *Br*, *Ār*, older *Up*, occurs in *Mundaka Up* concept discussed in *Dharmasūtras* see 80 176, 177 above

180 PATHAK, *Ganesh* Kumar Prācīna bhāratīya kāla-vijñāna (Hindi). *VJ* 34, Dec 85, 129–133

..'time' in ancient India *AV* VIII 2 21 [4 32,00,00,000 years = life of creation]

181. PATHARIYA, Satya Īśvara kā sarvottama nāma Om (Hindi). *Vedavanī* 41 (7), May 89, 7–8

. *om* = best name of God

182 PATHARIYA, Satya Rāstrabhūsana mānava *Vedavāṇī* 39 (8), June 87; 1–3.

..*samu 'ro 'si nabhasvan, maruto' si marutām ganah, avasyūr asi duvasvan* .

183. Patriotism, the Vedic concept. *Organiser* 17 (50), 13 7. 64; p. 12.

184 PELICAN, Jaroslav. *The Vindication of Tradition.* Yale Univ. Press, New Haven, 1984

. trad is the living faith of the dead, traditionalism is the dead faith of the living . it is traditionalism that gives trad such a bad name

185 PODDAR, Hanuman Prasad Rasādvaita (Hindi). *Kalyana* 61 (7), July 87, 839–844

. *Up* citations .

186 POLEY, Utz On the structure of *ṛta* and *brahman* (*brahmodya*) (in) *Sk and World Culture* (Proc 4 WSC), Berlin, 1986, 745-755

in the discussion of the absolute finest structure of *ṛta* and *brahman* a new approach causing further typological sequences in the literary field as well as in the geometric-ornamental area is proposed *RV* is an illustrated book without illustrations, the imagined pictures are geometric ornaments selections from the basic design of 432 positions result in diff ornaments wh are already known ref *RV* I 164 X 97, X 114

187 POST, Kennth H The failure of contract among the fishes *ABORI* 65, 1984, 11-26

hist of the study of contract in Vedic texts reviewed the role of Mitra in cosmic and political order discusses two stories involving contracts and Mitra Varuna Manu and the fish" and Purūravas and Urvaśī *Nirūdhapaśubandha* why are extreme asceticism and eternal recurrence as foundation of law an improvement on contracts?

188 PRITHIPAUL, K D *Moha A Study in the Metaphysics of Error in the Brahmanical Tradition* Southern Publications, Madras, 1988, 172

(relation of *moha* to *māya* and *avidya*)

189 PUNJABI, Shakuntala 'Manas' – a critique *D N Shastri Comm Vol*, 1987, 362-370

manas in Veda and *Up*

190 RAGHUNATHA IYER, N Viveka, the basic note of Indian culture *J Madras Univ* (*H*) 37 (1-2), 1965 66, 36 67

191 RANA, B S Place and time as the determining factors of *dharma* in ancient Indian society (in) *Essays in IHC*, INCS, New Delhi, 1986, 229-232.

dynamic conception of *dharma*

192 RANADE, H G Some terms and concepts in the Śrauta ritual

see 54 345 and 79 319 above

193 RANGANATHANANDA, Swami India's vision of *samanvaya* I *Pr Bh* 92, Dec 87, 483 491

(to be contd) *samanvaya* its early evolution in Vedic culture its fullest expression in the Advaitic vision of the *Up* ..

194 RATNAM, Ram Kumar Duhkha advaitic perspective. *IPQ* (St Suppl) 25 (2) April 88 13 24

195 RAU, Wilhelm *Die Brennlinse im alten Indien*
see 77 41 above

196 RENTELN Alison Dundes The concept of human rights *Anthropos* 83, 1988, 343-364

rights and duties are always correlative therefore duty based moral systems can accommodate human rights in addition the presumed universality of human rights is called into question .. there do not even exist articles on the concept of human rights in all societies (e g Indian)

197 SAHOO, P C Black magical significance of water in the Veda *SP*, 33 AIOC Calcutta, 1986, p 27

mentions *udavajrapraharana* in Veda

198 SAHU, R J Implication of different concepts of *Prana* and *Pranayama* in the ancient and mediaeval Sanskrit texts. *Yoga Mimamsa* 29 (3), Oct 90, 1 17

prana in Vedic lit particularly in *AV Chandogya Kena Katha, Praśna*

199 SAMUDRA K D Concept of sacrifice in the Manusmṛti and the Yajñavalkyasmṛti (in) *Sacrifice in India*, Viveka, Aligarh, 1987, 92 ff

imp given to 5 *mahayajnas* these are different from *śrautayajnas* in 2 respects (1) householder is himself the agent, no priest is required (2) *main idea of 5 mahayajñas is to discharge* one s duties to gods sages manes etc they are morally and spiritually more progressive and ennobling than *śrautayajñas*..
see 54 356 above

200 SANKARANARAYANAN, S *Mimamsa* in ancient India, *ABORI* 62, 1981, 1-16

. (1) in *Br* and *Up*, *m* denotes investigation and inquiry in general, also denotes doubting purity of a given thing, (2) in *Vedanga Sutra* period, *m* denotes a branch of scienee of Vedic phonetics, the terms *ānvīkṣikī* and *nyāya* include what is known as *karmamīmaṃsa*

201. SARASWATI, Baidyanath *The Spectrum of the Sacred.* Concept Publ Co, Delhi, 1984, xx + 173.

. Part I (2-104) of theoretical nature. (1) 'the concept of the sacred', brief interpretation of Hindu society and rel, in India, rel pervades the entire social structure ('Hinduism is a social system rather than a mere rel —rev), (2) 'the sacred complexes in Indian cultural traditions' diff notions of the sacred developed in three diff cultural traditions (oral, textual, and transcendental) and formed a set of rel phenomena..

Rev D. M, *Arch Or* 57, 78-79

202 SATYA PRAKASH SARASVATI. Concept of vrata in the Vedic literature *JIDVP* 3 (2), June 90, 221-254

. *vrata* in *YV* and *AV* the word to be derived from *vr* (and not from *vrt* as suggested by V M APTE, *VBD* I 94 4) P V. KANE s views reproduced .

203 SATYAVRATA SIDDHANTALANKAR Civilization and culture. *Vedic Path* 48 (3-4), Mar 86, 4-13.

204 SATYAVRATA SIDDHANTALANKAR The concept of Vedic realism *AH* 6 . 57, Feb 89, 31-33

205 SCHMIDT, Hanns-Peter Turandot in Indien. *SII* 13/14, 1987, 203-217

. the *motif* is shown to be of Indian origin .

206 SCHWARZ, Arturo La dim insione materna, cosmogonica, illuminante ed erotica di vāc (in) *Atti del terzo convegno nazionale di studi sanscriti*, Ed Jollygrafica, Torino, *1986*; *89 111*.

207. SEN, Debabrata *Concept of Knowledge · Indian Theories.* Calcutta, 1984, xii + 296

208 SENGAKU, Maeda The Ātman-doctrine . general introduction (in) *Iwanami kōza*, Toyoshiso 6 : Indō shiso 2, Tokyo, 1988

209 SENSHARMA, Deba Brata The conception of tattva in Indian philosophy *VIJ* 4 (2), Sept 66, 204-208

210 SESHAGIRI RAO, K L *The Concept of Shraddha (in the Brahmanas, Upanishads, and Gita)* Mot Ban, Delhi

211 SHARMA Ganesh Dutta Concept of Rita in Rigveda. *SP*, 7 WSC, Leiden, 1987, p 151

rta denotes the law of nature and good conduct of man

212 SHARMA, J M Dayananda's concept of Guru *AH* 7 70, Mar 90, 3-5

213 SHARMA, Krishnalal 'Sudena' *Vaidika evam Samskrta Sahitya men Śakuna evam Adbhuta Ghatanaen* (Hindi)

see 73 63 above

214 SHARMA, Ramanath 'Ahimsa' visavaka paramparagata avadharanaon ki samiksā (Hindi) *JMSUB* 39-40 (1), Humanities No 1990-91, 143-180

ahimsa in Vedic trad

215 SHARMA, Ram Murti Concept of Purusa in Indian philosophy *JOIB* 0 (3-4), 165-171

216 SHARMA, Ram Murti Sacrifice in the Vedanta philosophy (in) *Sacrifice in India*, Viveka, Aligarh, 1987, 83 87

21 SHARMA, Satyaprakash Aupanisada darśana men kala brahma ki parikalpana (Hindi) *SP*, 33 AIOC, Calcutta, 1986, p 604

kala and *brahman* are two different concepts but they have been brought on a par — cf *Kaivalya- Subala Śvetaśvatara-Up* .

218 SHARMA, Srikrishna Vak tattva ka vaijñanika vivecana (Hindi) *Paper*, A I Vidvat Sammelana (M Ojha), R. P V P, Jodhpur, 1990, 9

4 forms of *vak* (1) *bekura* (*vacaspatya*) (2) *subrahmanya* (*brahmanaspatya*) (3) *gaurivita* (*aindra*) (4) *ambhrni* (*bhauma*) their *mandalas* also mentioned

219 SHARMA, Tirthanath Bhāratiya ādarśat vairāgya (Assam) *Manideep* 4 (9), Guwahati, July 64, 621–623.

vairagya from Vedic and *Up* pt of view

220 SHARMA, Urmila Devi Asura vicāra-vimarśa (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985, 22–23

the chief *prana* necessary for living is *asura* — it is Varuna in Mitravaruna *apana* in *pranapana sthavara* in *sthavarajangama*, *andhakara* in *prakasa andhakara*

221 SHASTRI, S V Sapathas in ancient Sanskrit texts — a material source of culture (in) *P H L Eggermont Jubilee Vol*, Leuven, 1987, 159–166

222 SHUKLA, Badrinath Svasvāmibhāva *JGJKSV* 37 (Baladeva Upadhyaya Fel Vol), 1983, HS 71–73

svatva = yathestaviniyogakarmatvayogyata, *svamitva = yathesta-viniyogakartrtvayogyata*

223 SHUKLA, C K The upanisadic concept of *kama* as physical appetite.

. see 22 111 above

224 SHUKLA, Kumkum Veda men satya ki avadhāranā (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, p 31

truth in Veda

225 SHUKLA, Pratibha Jivanasālā kā nirmāna (Hindi), *Veda-Savita* 6 (10), May 86, 334–335

creation of the house of life

226 SHUKLA S N Man in the Veda and Avesta *AJOS* 1 (2), Aligarh, 1984, 117–128

man has a purpose and that purpose is to deliver good to the society as well as to himself, only thro' this good has he to achieve the highest goal of his life, viz the Ultimate Reality.

227 SIEGEL, Lee *Fires of Love / Waters of Peace — Passion and Renunciation in Indian Culture* Univ of Hawaii Press, Honolulu, 1983, 11 + 122

228 SIMHA, Rajendra Prasad Vaidika kalina rastriyatā (Hindi) *SP*, 34 AIOC, Visakhapatnam 1989 p 13

national sm in Ved c times

229 SINGH, Ranvir Concept of *tirtha* in Vedic literature.

see 79 376 above

230 SINHA, K P A new light on the *apauruseyatva, nityatva*, and *abhrantatva* of the Vedas (in) *K K Handiqui Fel Vol*, Gauhati, 1982, 18 26

views of d ff systems of ph losophy and the r crit the *śabdika* (l nguistic) aspect of the Veda may be non eternal, but the *tattvika* (essent al) aspect s eternal supersensuous experiences can t be brought under the purv ew of log c and are, therefore *svatahpramana* there s *saman aya* n these supersensuous experiences Vedas are characterized by self val d ty, impersonalness and eternal ty

231 SINHA Ranjit *Dharma ki Hindu Avadharana* (Hindi). Central Book Depot, Allahabad, 1977, xiii + 313

the Hindu concept of Dharma

Rev Maya MALAVIYA *JGJKSV* 36 334–35

232 SMART, Ninian On *apauruseya śruti PEW* 36 (2), April 86, p 164

(abstract) the notion of *sruti* as a primordial source of ritual actions is intell g ble but some sh ft of emphas s took place once it was treated in effect as a *pramana* and so as a source of propos tional knowledge

233 SMITH, R Morton Sin in India

see 61 104 above

234 SMITH, R Morton Time in India, the paradox of state and motion *EW 38 (1-4), 1988 93 105*

to us Time is a l near process but n Ind a it is cycl cal, Time was l near in Ved c t mes down to the success of the atom c theory of Prakudha Kātyāyana in the 6th cent B C time has made d fferences in Ind a but soc ety has never been represented as d fferent from that of any present and the static past causes less anx ety than the unknown future wh. is in th. hands of man in whom there is no confidence

235 SPERA, Giuseppe *Notes on ahimsa* Ind Taur Publ. Series – 13, Torino, 1982

236 SREEKRISHNA SARMA, E R Concept of man in the Vedic and Upanisadic literature *K K Handiqui Fel Vol*, Gauhati, 1982, 56–61

> considers the word *puruṣa* (as against *praja manuṣya martya, nara*) *puruṣa* is nearest to the creator *Sodaśakalah puruṣah* = man as a biological and psychic be ng and also transcending both these aspec s the spirit of Vedic lit is that man is at l berty to do and achieve what he wants happ ness is the aim of l fe

237 SREERAMAMURTI, P The concept of *mahavakyas* according to the Vaiyākaranas *K S Birth Cent Comm Vol*, Part 2, KSRI, Madras 1985, 19–198

> see 80 244 and 245 below

238 SRIMANNARAYANA MURTI, M Thunder and lightning in the Vedic literature *SP*, 34 AIOC, Visakhapatnam, 1989; 26–27

> epithets denoting the attributes of physical ob ects of nature came to be viewed distinctly from their substrata while some of them became independent divin t es others came to be viewed as accessories like weapons and tools or as assoc ative divinities..

239 SRINIVASAN, K R History, culture, and language : a nexus (in) *Essays in IHC*, IHCS, New Delhi, 1986, 275–286.

240, SRIVASTAVA, O P Śulka in ancient and early medieval India *JGJKSV* 37 (1 4), 1983, E 129–161

> *śulka* in Ved c texts

241 SRIVASTAVA, Urmila Jivema śaradah śatam *SP*, 32 AIOC, Ahmedabad, 1985, p 52

242 STAAL, Frits On the Indian concept of the body

> see 20 117 above

243 STAAL, Frits The sound of religion

> see 47 128 above

244 SUBRAHMANYAM, Korada *Discourse – oriental and occidental view-point* Central Univ, Hyderabad

(typescript) discourse or *mahavakya* is the largest unit of a linguistic composition Indian views acc to *Vyakarana*, *Alankarasastra*, and *Darsanas* see 80 237 above and 80 245 below

245 SUBRAHMANYAM, Korada *Mahavakyavicarah* Visakhapatnam, 1986; xii + 102 + 16

. (DD, Andhra Univ) *mahavakya* is the complete unit of lg. both in Vedic and spoken lgg. shows how the concept was developed in various *darsanas* and *sastras* see 80 237 and 244 above

Rev S D LADDU *ABORI* 69 396

246 SUBRAHMANYA SASTRI, S Vaidikadarśanadṛṣṭyā samatāyāh sucanam *Vrajagandha* 1 (1) Srikrishna-Satsangabhavan Prakashan, Mathura, April 85, 31–32

247 SUDHI, Padma. *Aesthetic Theories of India*. BORI, Poona, 1983, 34 + 232

considers Vedic evidence

Rev Anandaprakash DIKSHIT *ABORI* 64 339–41

248 TAIMINI, I K The wisdom of the Upanishads · the significance and use of pranava

see 22. 121 above

249 TANAKA, Sumio The concept of 'ancestors' in ancient India (Jap) *Hozan Kyōgaku Taikai Kiyo*, Oct 84; 115–125.

250 TEJOMITRA Vaidikasamhitāsu lokānam parikalpanā. *JIDVP* 2 (2), Aug 89, 231–239

three *lokas*, four *l*, seven *l* 14 *l*, infinite no of *l*

251. TEJOMITRA Aśvibhyām Dadhicā madhuvidyopadeśah. *JIDVP* 3 (2), June 90, 279–281

. deals with Vedic education rather than with *madhuvidya*

252. THIEME Paul The concept of truth in Rig Veda. *SP*, 1st Week-end Seminar, Maharshi Vedic Univ, Feb 85.

the underlying concept of *RV* is truth, the technique for arriving at Truth may be called *Dhyam Yoga* (which has obvious parallel to Transcendental Meditation the *ṛṣi* sees Nature as being in the ervice of higher powers of an ethical char

253 THITE, G U *Animalism in Ancient India* Publ. CASS, Cl A, No 47, Univ Poona, 1973

reproduced from *JOIB* 21 (3) 1972, 191–209

254 TIWARI, Kapil N (ed) *Suffering Indian Perspectives* Mot Ban, Delhi, 1986, xiii + 302

(collection of 17 papers) Karl H POTTER "Suffering in the orthodox ph losophical systems Is there any ? ' ('suffering' as transl of *duhkha* is inadequate acc to orthodox philos systems, there is no suffering i e undeserved *duhkha*) *duhkha* is at the heart of Ind philos rel lit and social views, this does not mean that Indians have a pessim stic or negative perspective of man s role in the world *karma* and *duhkha* B K. MATILAL, ' On the universality of suffer ng Arvind SHARMA, " Suffering in Hindu th ism (cons ders Ved c *samhitas* *Up*, philosophical systems, devotional theism) see 64 62 above

Rev George CHEMPARATHY *JAOS* 108, 500–501, Jayendra SONI *Anthropos* 83 648 50

255 TRIPATHI, Banarasi Vaidika vānmaya men *vak* aura *mana* (Hindi) *SP*, 33 AIOC, Calcutta, 1986, p 80

creation is the result of the union of *vak* and *manas*

256 TRIPATHI, Bhagirath Prasad, Vagish Shastri Nigama aura āgama kā samanvaya (Hindi) (in) *Navonmeṣah* (G. Kaviraj Comm Vol), Varanasi, 1987, H 97–102

harmonis ng *āgama* and *nigama*

257 TRIPATHY, Rama Chandra The concept of Purusottama and Lord Jagannātha *SP*, 32 AIOC, Ahmedabad, 1985; p 418

ref to *puruṣa* in *Puruṣasukta* (*RV*) and *p* in *Up*

258 TURSTIG, Hans George The Indian sorcery called *abhicara* *WZKSA* 29, 1985, 69–117

studies among others, material from Vedic texts ' magic , ' witchcraft ', ' sorcery *krtya* *yatuvidya* *abhicara* *ṣaṭkarma*

ni the term abhicara is used in diff ways evil practices, particular magic rite sorcery a particular rite incorporated into Tantric texts

259 UPADHYE, P M Sacrifice in the Puranic Tradition. (in) *Sacrifice in India* Viveka Aligarh 1987 121 126

bhakti is newly oriented sacrifice

260 URUBSHUROW Victoria. Indian *mantra* as 'transformative speech act. Metaphysically rethinking J L. Austin s 'performative' utterance *AJOS* 2 (1 2) 1985, 15–34

(also in Aligarh Or Series Viveka Publ 1985 iv + 70) [Hindu *mantra* three aspects phonetic (noises) phatic (grammatical) rhem (sense) further three aspects locationary (utterance) illocationary (performatory utterance) perlocationary (doing an action)] Vedic *mantra* m in *Br* m in *Up* — all these represent transformative speech *mantra* words when properly uttered acc to dictates of trad, exhibit a transformative effect on both speaker and world (1) sacred speech is meaningful its meaning derives from phonetic sounds (2) sacred speech carries force its force derives from an exercitive doing (not merely saying) of something in the utterance (3) sacred speech engenders a definite effect its effect derives from the sympathetic correspondence bet subject and object

261 VAIDIKA Vedavati Aupanisadika artha vinimaya men dana aura daksina (Hindi) *SP* 33 AIOC Calcutta, 1986, 31–33

dana and *dakṣina* in *Up*

262 VARADACHARYA V Prapatti *JORM* 42–46 1972 77 (1987) 44 56

ref to *nyasavidya* in *TA* 10 63 (*Mahanarayaniya Up*) *nyasa* or *prapatti* is a *brahmavidya* ref to *ṚV* VIII 19 5 (as interpreted by *Aśv GS* Haradatta Devasvamin)

263 VATSYAYAN Kapila (ed) *Concept of Space Ancient and Modern* IGNCA New Delhi 1991 xxiv + 665

264 VERMA S D Vedic Rta Chit and Sri Aurobindo s supermind *The Vedic Path* 46 (3) Dec 83, 32–38

265. VERMAN, Jyesht. Vedic concept of nationalism in modern perspective. *SP*, 32 AIOC, Ahmedabad 1985; p. 58.

266. VIRENDRA, Sushma; CHANDRA, Bhupesh. Non-violence in the Vedas. *Pr Bh* 91, Feb. 86, 65–70

> in the Vedas, *ahimsā* means reverence for life.. *ahimsā* occupied a pivotal place in the Vedic concept of cosmic moral order.. Vedic sacrifice did not involve killing cf animals.. spirit of selflessness or renunciation strengthens principle of *ahimsā*.. concept of non-violence originated in the Veda..

267. VYAS, R T The concept of non-violence in Vedic literature. *VIJ* 24 (1–2), 1986 (1989); 37-45.

> bulk of textual evidence tends to underscore the fact that most of the Vedic rituals and daily as well as seasonal sacrifices were performed with simpler items of milk and cereals and that the animal sacrifices were looked upon as anomaly introduced by greedy knaves and were denounced in no uncertain terms..

268. WAYMAN, Alex The gait (*gati*) and the path (*mārga*) — reflections on the horizontal. *JAOS* 105 (3), 579–588

269. WAYMAN, Alex. O, that Linga! *ABORI* 68, 1987; 15–54.

> . *linga* as grammatical gender, *l* as sexual differentiation; *l* in the six *Darśanas*, *l* and *lingin*, the saivitic *l* — is it phallic or erotic? *l and prosperity thro death, the iconic l* – *representa*tions, varieties *of l*, *l* down, up, and lost, is a *l* necessary?..

270 WELBON, G. R. Person, text, tradition: India's Ācārya. *Hist Rel* 25 (3–4), 1986; 368–377.

271 WERNER, Karel. The Vedic concept of human personality and its destiny *JIP* 5 (3), 1977–78; 275–289.

> . see 80 272 below .

272. WERNER, Karel Indian concepts of human personality in relation to the doctrine of the soul. *JRAS* No 1, *1988*; 73-97.

> the paper examines the early understanding of the human personality as it was developed, in clear dependence on earlier Vedic notions, in the old principal *Up.* before the rise of later

schools of Hindu thought, and in early Buddhism (particularly in Pali canon).. see 80 271 above.

273. WEZLER, A. Rejoinder. *WZKSA* 25, 1981; 139–141.

..refutes BODEWITZ's criticism of his book *Die wahren 'Speiseresteesser'* (*VBD* IV. 73 120, 80. 484) in *WZKSA* 24, 239–42..

274. WINDFUHR, Gernot L The Word in Zoroastrianism. *JIES* 12 (1-2), 1984; 133–178

..in Z. the Word, as a correlate of truth, is ultimately the manifestation on earth of *mazdā* The word makes dialogue possible, and thro' dialogue is formed the truly *vohu manah* of Zarathushtra. for Zarathushtra, verbal poetic art is the true intermediary, the *meso cosmos*, bet the cosmos of reason and the cosmos of practical existence it is thought-speech act..

275. WITZEL, M. Sur le chemin du cial. *BEI* 2, 1984; 213–279.

..Vedic concepts tend to be related to natural phenomena..

276. YAWALKAR, R. G. On death — some considerations. *SP*, 32 AIOC, Ahmedabad, 1985; p. 424

..*death shd be regarded as a 'force' Yamasūktas* need to be considered in a different light .

277. YOGAMAYA. Ṛgveda men 'go' tattva kī vyākhyā evaṁ vibhinna artha (Hindi) *MUSRJ* 9 (2), 1984; 1–22.

. concept of *gau* in *RV* see 73. 82 above .

278. YOUNG, Katherine. Euthanasia : traditional Hindu views and the contemporary debate. *ARC* 14 (2), Montreal Univ., Spring 1987; 20–27.

XVIII. HISTORY AND CULTURE

81. INDO EUROPEANS : ANATOLIANS : INDO-IRANIANS : INDO-ARYANS : THE ARYAN PROBLEM

1. ADRADOS, F. R. *Arqueologia y diperenciación del* Indoeuropeo. *Emerita* 47, 1979; 261–282.

2 ADRADOS, F R *Die raumliche und zeitliche Differenzierung der Indoeuropaischen im Lichte der Vor- und Fruhgeschichte.*

see 45 3 above

3 AKHTAR, Jamna Das Indo Aryan rulers of ancient Western Asia and their documents *Ptv* 10, 1978–79, 66–69

4 ALEXANDER, S M Was there an Indo European art? (in) *The IEs in the 4th and 3rd Mill B C* (ed POLOMÉ), 1982, 87–103 + fig

5 ALLCHIN, F R Archaeological and language historical evidence for the movement of Indo Aryan-speaking peoples into South Asia (in) *Ethnic Problems of the History of Central Asia in the Early Period* (*2nd mill B C*, Nauka, Moscow, 1981, 336–349

5A ALUR, K R Aryan invasion of India and Indo Gangetic civilization — archaeo zoological approach

see 82 4 below

6 ANTHONY, David W The "Kurgan Culture", Indo-European origins, and the domestication of the horse a reconsideration (in) *Current Anthropology,* Chicago Univ Press, 1988

7 ARABAGIAN, Ruth Katz Cattle raiding and bride stealing *Religion* 14, 1984, 107–142

> discusses the role of the goddesses and women in the male-dominated IE culture The masculine orientation of the IEs is associated by the author with *pastoral nomadism* and its attending warrior ideology author suggests that this state of things is to be found wherever these cultural forms prevail she further suggests that cultural technologies are responses to the ecological situation of a people see 81 22 below

8 The Aryan problem Home of the Aryans, expansion of Aryan culture *JMadras Univ* (H) 54 (1), Jan 82, 29 49.

9 Aryans originated in India study *MLBD Newsletter*, June 90, p 7

acc to K R ALUR (archaeologist) the inferences drawn from the pottery and co ns excavated show that the Aryans migrated from India

10 The Aryan problem *Anusandhana Patrika* 9, Bharatiya Anusandhan Parishad, Ambejogai, Jan 1992, 9–18

report of Seminar organ zed by the Myth c Society Bangalore, 21–23 July 1986 brief summar es of papers presented inaugural speech by T R. JAYARAMAN

11 The Aryan problem (Mar) *Ravivara Sakal,* 18 10 92; Suppl 1–6

(ref *Sakal* Apr 1 92 papers by G P PRADHAN and M A. MEHENDALE) KHAIRE Home of the Aryans myth and reality , also papers by Jnaneshwar KULKARNI and Mahendra BIDKAR M A. MEHENDALE The Aryan home change in the view of B G TILAK

12 BADER F Introduction à l etude des mythes indoeuropèens de la vision les Cyclopes (in) *Studi Indo-Europei* (ed. CAMPANILE), Pisa, 1985, 9–50

13 BADER F La nom des Aryens *BSL* 81 (1), 1986, XVI XVIII

(Expose)

14 BHARADWAJ, O P On the trail of the Mitannis *SP,* 33 ICANAS, Toronto, 1990

imp evidence of vestiges of the Mitannis in the region of Baluch stan and Bannu in NW Pakistan this evidence suggests the Indian origin of the M tann s

15 BHOWMIK, Suhrid Kumar Tribal interpretation of the word Arya (some points for cons deration of the scholars). *Folklore* 30 (4), April 89, 72–76

w th the help of the tribal lgg and culture specially of the Austro-As at c group we can obta n a clear idea about the Āryas and their culture (ref to Pandit Amulya Charan VIDYABHUSHAN s book *Vedad granthe aryasabdena vyavaharah*)

16 BIRNBAUM, H Indo-Europeans between the Baltic and the Black Sea *JIES* 12 (3–4), 1984, 235 259

17 BITTEL Kurt *Hattuscha, Hauptstadt der Hethiter Geschichte und Kultur altorientalischen Grossmacht* Du Mont Buchverlag, Koln, 1983, 227 + 138 illus

Rev Karl HACKER *Mundus* 21 (2) 91 92

18 BLAŽEK, Vaclov Some names for the wheeled vehicles in the Indo European languages and their diffusion among the languages of Eurasia

see 45 24 above

19 BONGARD LEVIN, G M [Indo Aryan] (Russ) *VDI* 1979/3 – 149, 1979 3–26

20 BONGARD LEVIN, G M Aryan and Non Aryan in ancient India (Russ) (in) *Ancient Cultures of Central Asia and India* (Russ), Leningrad, 1984, 71–78

21 BOSE, Pramathanath *Epochs of Civilization* Asian Ed. Services, New Delhi, 1978, xii + 339

(reprint of 1913)

22 BRENNEMAN JR, Walter L Serpents, cows, and ladies: contrasting symbolism in Irish and Indo-European cattle-raiding myths *Hist Rel* 28 (4), May 89, 340 354.

ref Bruce LINCOLN *VBD* IV 81 203 204 (the cattle-raiding *myth provides a paradigm for the social class of warriors*). cultural technologies and responses to the ecological situation of a people attending these technologies will be particular symbols and values and these symbols and values will be essentially similar wherever the particular technology is found for instance, the symbolism of the serpent in pastoral nomadic cultures will be generally interpreted as negative and life-destroying while in subsistence level cereal grain culture it will have a generally positive and life giving quality author amplifies the work of Bruce LINCOLN and Ruth Katz ARABAGIAN (see 81 7 above) thro the carrying on of their methods

23 BRENTJES, B The peacock and the Aryan problem (in) *Etničeskie problemy drevnej istorii zentral'noj Azii*, Moscow, 1978

24 BRENTJES B Betrachtungen zur Fruhzeit Vorderasiens *OLZ* 80 (4), 1985, 325–331,

..(rev. art. on Hans J NISSEN, *Grundzuge einer Geschichte der Fruhzeit des Vorderen Orients*, Wiss Buchges. Darmstadt, 1983, xv + 220)..

25. BRENTJES, B. Archaologisches zu den Wanderungen der Indoiraner. *Altorientalische Forschungen* 13 (2), 1986; 224–238.

26. BUTI, Gian Gabriella. The family and the tribe: remarks on Indo European social setting (in) *Studien zum indogermanischen Wortschatz* (ed. Wolfgang MEID), IBS 52, Innsbruck, 1987; 9–20.

27. BURROW, T. The early Aryans. (in) *A Cultural History of India*, OUP, Oxford, 1975; 20–29.

28. CAMPANILE, E. (ed). *Problemi di lingua e di cultura nel campo indoeuropeo.*

.. see 45. 30 above

29. CAMPANILE, E. Histoire et préhistoire d'une formals poétique indo européenne.

.. see 45. 32 above

30. CHARACHIDZÉ, Georges. Les Indo-européens et la Caucase. *Rev. Etud. Géorgiennes et Caucasiennes*, Paris, 1986; 211–222.

.. rev. of the work by GAMKRELIDZE and IVANOV (see below in this section)..

31. CHAUHAN, D. V. The Ṛgvedians in Anatolia. *VIJ* 23 (1–2), 1985 (1988); 35–54.

32. CHITALE Sripad. Bhāratahī āryon kā mūlasthāna hai (Hindi). *Anusandhāna Patrikā* 7, Ambejogai, Jan. 91; 21–25.

.. India is original home of the Aryans : ref. to M. T. SAHASRABUDDHE's res. .. no ref. in *RV* to the advent of the Bhāratīyas from outside..

33. CREVATIN, F. *Ricerche di antichità indeuropee.*

.. (= *VBD* IV. 81. 64)..

Rev. : P. DE BERNARDO, *ZCPh* 39, 347-50; J. P. MALLORY, *Kratylos* 26, 73 79, R. SCHMITT *KZ* 94, 292-94.

...115

34. CREVATIN, F. Problemi di antichità indeuropee: note sull' occupazione della terra. *InL* 8, 1982-83 (1984); 27–35.

.. (Ved *sátpati-* ~ lat *possidāra*).

35. CREVATIN, F. Rilletura. *InL* 8, 1982–83 (1984); 172–175.

.. reply to J P. MALLORY's rev 81. 33 above..

36. CROSSLAND, R. A Indo-European origins: the linguistic evidence. *Past and Present* 12, 1957; 16–46.

37. DANDAMAEV, Muhammad A.; LUKONIN, Vladimir G. *The Culture and Social Institutions of Ancient Iran*. CUP, 1989; xiii + 463.

.. (English transl by Ph L KOHL with D J DADSON)..

Rev. Pierre BRIANT, *BSOAS* 54 (2), 374-76

38. DEMOULE, J. -P. Les Indo-européens ont -ils existe? *L'histoire* 28, 1980; 109–120.

39. DEPPERT, Joachim. East or west – the precedent: the Aryan schism. (in) *India and the West* (ed. J. DEPPERT), H. Goetz Mem. Vol, Manohar, New Delhi, 1983; 45–138.

.. schism alienating the Avestan and Vedic tribes from one another .. *instigated by the manipulator Zarathustra*.. in *Brāhmana* period Brahmins made money out of ritualism wh. was thwarted by *Up* monism. author speaks of "Vedic cattle barons" and "Usas libertine sexuality".. see 81. 39A below..

39A. DEPPERT, Joachim. East or west – the precedent: the Aryan schism: II The Indo-Iranian schism. (in) *India and the West* (ed. J. D.), Manohar, New Delhi, 1983; 51–162.

.. see 81-39 above..

40. DERGACHEV, V. Neolithic and Bronze Age cultural communities of the steppe zone of the USSR. *Antiquity* 63, 1989; 793–802.

41. DESHPANDE, Madhav M.; HOCK, Peter Edwin (ed.). *Aryan and Non Aryan in India*.

(= *VBD* IV 81 71)

Rev K. MEENAKSHI *IHR* 10 143 146 K. MYLIUS *OLZ* 78 (1983) 175 76, K R NORMAN *AO* 43, 133–37

42 DEXTER, M R Proto Indo European sun maidens and gods of the moon *The Mankind Quarterly* 25 (1–2), 1985; 137–149

43 DIAKONOFF, I M On the original home of the speakers of Indo European (Russ) *Vestnik Drevnei Istorii*, 1982; Part I 161, 3–30, Part II 162, 11–25

see 81 44 and 81 62 below

44 DIAKONOFF, I M On the original home of the speakers of Indo European *Soviet Anthropology and Archaeology* 23 (2), 1984, 5–87, also, *JIES* 13 (1–2) 1985 92–174

(English transl of 81 43 above) (ref GAMKRELIDGE, IVANOV 81 64 and 65 below) analyses arguments of G and I concludes the two scholars have been carried away in their conclusion about the time and location of the original IE speakers (and their migrations) their linguistic data are not sufficient for the suggested conclusions acc to D, the Balkan-Carpathian area was the homeland of the speakers of IE

45 DIEBOLD JR, A Richard *The Evolution of the IE Nomenclature for Salmonid Fish The Case of 'Huchen' (Hucho Spp)*

see 45 49 above PIE homeland precisely the area posited for the IE homeland by the Kurgan hypothesis (Rev by HOLTSMARK in trad discussion of the IE salmon problem', it has been claimed that PIE **loksos* necessarily identified the North German Plain as the IE homeland [*VBD* III. 81 172])—

Rev Erling B HOLTSMARK *Lg* 63 183

46 DILLON, Myles *Celts and Aryans*

(= *VBD* IV 81 78)

Rev V P KALYGIN *VJa* 1979/5 141–44

47 DOLGOPOLSKY, Aron The Indo European homeland and lexical contacts of PIE with other languages *Mediterranean Language Review* 3, Wiesbaden, 1987, 7–31.

48 DOLGOPOLSKY, Aron Cultural contacts of Proto Indo-European and Proto-Indo Iranian with neighbouring languages, *Folia Linguistica Historica* 8 (1-2), Berlin, 1989, 3-36

49 DROBIN Ulf *Indogermanische Religion und Kultur? Eine Analyse des Begriffes indogermanisch*

(= *VBD* IV 81 80)

Rev F BADER *BSL* 77 (2) 63-64, R SCHMITT, *Kratylos* 27 181

50 DUMÉZIL, G *Etudes Indo-Europeennes 1-4*

(rev rejects D s Dreifunktionenlehre)

Rev R KODDERITZSCH *Kratylos* 30 65-69

51 DUMÉZIL, G *Heur et malheur du guerrier Aspects mythiques de la fonction guerrière les Indo Europeens* Flammerion, Paris, 1985, 236

(2nd ed) Indian evidence considered

52 DVIVEDI Vindhyeshwari Prasad *Aryon ka Adidesa aura Unaki Sabhyata* (Hindi) Bombay, 1989, 246

original home of the Aryans and its civilization *Bhumika* : Balaram JAKHAR *Prastavana* K C PANT

53 EULER, Wolfram Gab es eine indogermanische Gotterfamilie ? (in) *Studien zum idg Wortschatz* (ed W. MEID), IBS 52, Innsbruck, 1987, 35-56

54 FATON, A 10 000 ans de civilisations anatoliennes. *Archeologia* 183, 1983, 16 25

55 FRYE, Richard N *The History of Ancient Iran* Handbuch des Altertumswissenschaft III 7, Verlag C H Beck, Munchen, 1984, xvi + 411 + maps

Rev J R RUSSELL *JAOS* 108 324-25

56 FUSSMANN, Gerard L entree des Aryas en Inde *Ann. du Collège de France*, 1988-89, 514-530

57 GAMKRELIDZE T V The Indo-European proto-language and the problem of the original homeland of the Indo Europeans *Proc 31 ICHSANA*, Tokyo, 1984, 200–201

> homeland = a particular area in south west Asia this wd explain numerous common lexical loans in PIE Proto-Semitic, and South Caucasian as well as other ancient Near Eastern lgg

58 GAMKRELIDZE, T V Indogermanische Sprache und indogermanische Migrationen (Zur Frage der idg Ursprache und Urheimat) (Russ) (in) *B B Piotrovski Fel Vol*, Leningrad, 1985, 356–363

59 GAMKRELIDZE T V Neueres zum Problem der indogermanischen Ursprache und der indogermanischen Urheimat. *KZ* 100 (2), 1987, 366–377

60 GAMKRELIDZE, T V , IVANOV, V V The original home of the Indo Europeans (Russ) (in) *Science in USSR* 2, 1981, 80–92

61 GAMKRELIDZE T V , IVANOV, V V The ancient Near East and the Indo European problem temporal and territorial characteristics of PIE based on linguistic and historico-cultural data *Soviet Anthropology and Archaeology* 22 (1), 1983, 51–96

> see 81 64 below

62 GAMKRELIDZE, T V , IVANOV, V V The problem of the original homeland of the speakers of related dialects and on the methods of its determination (Russ) *VDI* 1984, 107–122.

> (English resume) a propos of 81 43 above authors discuss the hypothesis of DIAKONOFF (*VDI* 1982) acc. to wh the original home of PIE-speakers may have been Balkano-Carpathian region they analyse the data that contradict D s hypothesis among them Semitic loan words in IE. The data seem to confirm the view of the authors that the original homeland of PIE-speakers must have been in the Near East in region of the Halaf culture

63 GAMKRELIDZE, T V, IVANOV, V. V. Indo-European and the Indo Europeans A reconstruction and historical typological analysis of a proto language and a proto culture (Russ)

(= 45 70 above) reconstruction of PIE authors' glottal theory of IE consonantism fresh approach to the problem of Urheimat constant concern with phonetic naturalness, new picture of the migrations of the Proto Iranians and the Indo Aryans (acc to authors original homeland of the IEs was in the region of Lake Urmia)

Rev Witold MANCZAK *Fol Or* 24, 270-72, Brent VINE, *Lg* 64 396-402

64 GAMKRELIDZE, T V, IVANOV, V V The ancient Near East and the Indo European question temporal and territorial characteristics of Proto IE based on linguistic and historico-cultural data *JIES* 13 (1 2), 1985 3-48

see 81 61 above the interaction of PIE with the Semitic and Kartvalian (Caucassian) lgg suggest a specific area in the Near East as the original IE homeland where these contacts cd have come about (the Balkans being ruled out as a possible homeland) see 81 71 below

65 GAMKRELIDZE, T V, IVANOV, V V The migrations of tribes speaking the IE dialects from their original homeland in the Near East to their historical habitations in Eurasia *JIES* 13 (1-2), 1985, 49-91

also in *Soviet Studies in History* 23 (1 2) 53 95 the most ancient linguistic community to become differentiated from PIE lg and to continue an independent existence in isolation from the latter must be considered to be the Anatolian dialectal group after the differentiation of Proto Anatolian dialectal group the Greek Armenian Aryan dialectal group must have emerged from the PIE lg system and then later must have broken up into Gk Armenian and Indo Ir dialects the archaic hymns of *RV* provide evidence of the differentiation of a special dialect group wh later constituted the beginnings of Iranian lgg alongside other groups within the Indo Ir linguistic community *RV* hymns contain several Iranian hydronyms and toponyms of southeastern Iran and Afghanistan and proper names wh already have specifically Iranian phonetic characteristics (cf Hariyūpīya = Iranian Haliab or Arioab in Afghanistan), in some cases it is difficult to differentiate early Iranian

from Old Indic, however the entire complex of lexical borrowings leaves no doubt that these forms belong to early Iran- stratum the picture of the routes of PIE-speakers migrating into their new habitations on the Eurasian continent from their original homeland in the Near East and their contacts with the speakers of other lgg corresponds to a certain extent with the anthropological picture of migration and mixture of races in Western Eurasia see 81 71 below

66 GAMKRELIDZE, T V , IVANOV, V V The problem of the original homeland of the speakers of IE languages *JIES* 13 (1-2), 1985, 175-184

(in response to DIAKONOFF 81 43 and 44 above) see 81 71 below

67 GAMKRELIDZE, T V , IVANOV V V *Indo-European and the Indo-Europeans* de Gruyter, Berlin/New York, 1988, 1496.

English transl of 81 63 above by Johanna NICHOLS original homeland of IE to the southwest of the Caucasus authors also propose the reconstruction of PIE consonant system

68 GAUR, R C OCP culture and the Indo Aryans (in) *Studies in Orientology* (Basham Comm Vol) Y K Publishers, Agra, 1988, 31-39

(also in *Corpus of Indological Studies* 1992 259 266) wd it not be possible that the Pre Harappans of the archaeologist were the same as the Indo Aryans of the historian?

69 GEORGIEV, V I Die drei Hauptperioden des Indo-europaischen

see 45 73 above

70 GIMBUTAS, M Old Europe in the fifth millennium B C the european situation on the arrival of the Indo-Europeans (in) *IEs in 4 3 Mill B C* (ed E C POLOME), 1982, 1-60

71 GIMBUTAS, M Primary and secondary homeland of the Indo Europeans Comments on Gamkrelidze Ivanov articles *JIES* 13 (1-2), 1985, 185 202

ref 81 64-66 above mainly concerns arch evidence (G and I s usage of arch materials is too superficial the chronology

used in many cases is incorrect, much of the published information unknown to them) .

72. GOEL, Sita Ram. The home of our Aryan ancestors. *Organiser* 15 (47), 9 7.1962, 7–8

73. GOODY, J. Indo-European society. *Past and Present* 16, 1959; 88–92.

74 GRANTOVSKIJ, E. A.; RAUVSKIJ, D. S. On the Iranian and "Indo Aryan" population of the Northern Black Sea region in antiquity (Russ). (in) *Étnogenez narodav Balkan*, 1984; 47-66.

75. GUIRAUD, Ch. La religion indo-européenne. Linguistique et civilisation. *L'information grammaticale* 22, Paris, 1984, 18–22

.. (a propos of the work of Jean HAUDRY, particularly 81. 81 below).

76. HAJIRNISH, V. G. National Seminar on the "Aryan Problem"— a short report. *Samśodhaka* 59 (3–4), Dhulia, 1991; 76–84

.. (report on the Seminar organized by the Mythic Society, Bangalore, July 21-23, 1991) see 81.10 above..

77. HARMATTA, J. *Iranians and Finno-Ougrians, Iranians and Hungarians* (in Hung) Acadèmia Press, Budapest, 1977.

78. HARMATTA, J. Migrations of the Indo-Iranian tribes. *A Ant H* 26, 1978; 185-194.

79. HARMATTA, J (ed). *Prolegomena to the Sources on the History of Pre Islamic Central Asia.* Akadémia's Kiadó, Budapest, 1979, 339.

Rev. . G, GNOLI *OLZ* 78 (6), 533-42

80 HARMATTA, J. Proto Iranians and Proto-Indians in Central Asia in the 2nd mill. B. C. (linguistic evidence). (in) *Ethnic Problems*, Nauka, Moscow, 1981; 75–83.

81. HAUDRY, Jean. *Les Indo-Européens.*

..(= *VBD* IV 81 152) see 81 75 above and 81 84 and 186 below..

Rev.: P Flobert, *RPh* 57 (2) 297-98, G Magoulas *Glossologia* 2-3, 219-23, P Trost *LF* 110, 53

82. Haudry, Jean. Les origines indo europeennes selon V. I. Georgiev. *EIE* 5, Lyon, 1983, 51–59.

.. ref 45 72 above

83. Haudry, Jean. L'origine des Indo-Europeens. *Nouvelle École* 42, July 85, 123–128

84. Haudry, Jean *Die Indo Europaer · eine Einführung.* Thule-Bibl, Wien, 1986; 171

.. German transl of 81 81 above revised

85. Haudry, Jean Beowulf dans la tradition Indo-Europeenne. *Études indo-européennes* 19, 1986, 1–54

. includes Vedic and Avestan evidence

86. Hawkes, Christopher Archaeologists and Indo-Europeanists : Can they meet? Hindrances and hopes. (in) *M. Gimbutas Fel Vol*, Inst for the Study of Man, Washington, D.C, 1987; 203–215.

87. Henderson, N B Further evidence on Indo-European origins. *The Mankind Quarterly* 28 (4), Washington, 1988; 421–426.

88. Henning, W. B The first Indo Europeans in history. (in) *Society and History*, Karl August Wittfogel Fel. Vol. (ed. G. L. Ulman), Mouton, 1978; 215–230

89. Hodge, C. T Indo-Europeans in the Near East. *AnL* 23 (6), 1981; 227–244.

90. Huot, J.-L, Yon, M, Calvet, Y (ed) *De l'Indus aux Balkans* Ed Recherche sur Civilisations, Paris, 1985; 478.

91. *Indo-European Society and Religion : A Symposium. The Mankind Quarterly* 26 (1–2), Washington, 1985, —116

. . (report on Symp organized at 11th Intern. Congress of Anthropological and Ethnological Sciences, Vancouver, Aug. 1983) . E C. POLOMÉ, "The study of rel. in the context of religion and culture" (pp 5-18), M. Robbins DEXTER, "IE reflection of virgity and autonomy" (pp. 57-74). .

92. JETTMAR, K. Fortified 'ceremonial centres' of the Indo Iranians. (in) *Ethnic Problems of the Ancient History of Central Asia (2nd mill B. C.)*, Moscow, 1981; 220-229.

93. JETTMAR, K. Kafiren, Nuristani, Darden : Zur Klarung des Begriffssystems. *Anthropos* 77, 1982; 254-263.

94. JUCQUOIS, G. Indo-Européens. (in) *Encycl. Universalis* (2nd Ed), Paris, 1985; 1026-1029.

. (also "Die Urheimat und die Religion der Indo-germanen"— Y ATSUHIKO's paper) .

95. JUSTUS, C. F. *Indo-Europeanization of myth* and syntax in Anatolian Hittite : dating of texts as an index. *JIES 11 (1-2), 1983; 59-103.*

95A. KAK, Subhash C The Indus tradition and the Indo-Aryans. *Mankind Quarterly* 32 (3), 1992.

96. KAPOOR, Karam Narain. India — the home of the Aryans. *AH* 2 : 17, Oct. 85; 13-15.

97. KERNS, John Cowler. *Indo European Prehistory*. Heffers, Cambridge, 1985; v + 183 + 4 maps.

98. KILIAN, Lothar. *Zum Ursprung der Indogermanen: Forschungen aus Linguistik, Prahistorie und Anthropologie*, Habelt Sachbuch-3, Bonn, 1983; 178 + 66 illustr.

. (2nd enlarged ed, 1988 254+illustr.). . author attempts synthesis of linguistic, prehistoric, ethnological, and anthropological approaches Idg Heimatgebiet (not identical with the Urheimatregion) wd be the region from North Sea in Northwest up to Balkan and West Ukraine in Southeast). . (this is contrary to the view of M. GIMBUTAS). .

Rev. : J. HAUDRY, *EIE* 11, 29-40, Wolfgang P. SCHMID, *IF* 90, 278-80, F, Lochner VON HÜTTENBACH, *Kratylos* 29, 160-63.

99. KLEJN, L. S. A brief validation of the migration hypothesis with respect to the Catacomb culture. *Soviet Anthropology and Archaeology* 1 (4), New York, 1963; 27–36.

..see 81.100 below..

100. KLEJN, L. S. The coming of Aryans : who and whence? *BDCRI* 43, 1984; 57–69 + illustr.

..mainly based on archaeological evidence . regards the Catacomb culture complex of the Black Sea region as an initial link in the chain of cultures leading to Indo-Aryan culture..see 81.99 above..

101. KLEJN, L. S. [Die Indoarier und die skythische Welt : gemeinsame Quellen der Ideologie]. *NAA* 5, 1987; 63–96.

..(English abstract) . recently an Indo-Aryan component has been identified in Scythian culture and lg. ..

102. KLENGEL, Horst et al. *Kulturgeschichte des alten Vorderasiens.* Akademie Verlag, Berlin, 1989; 564 + illustr. etc.

..in the valley of Tigris and Euphrates.

103. KNOBLOCH, E. *Beyond the Oxus.* Ernest Benn, 1972.

104. KOCHANOWSKI, Vama De Gila. Aryan and Indo-Aryan migrations. *Diogenes,* No. 149, Florence, Spring 1990.

105. KOPEČNÝ, František. [On the original home of the Indo-Europeans] (Czech). *Z pr Mk* 21, Prague, 1980; 416-422.

106 KUZMINA, E. E. [Advent of Indo-Iranians] (Russ.). (in) *Sammelband über Vorderasien* (Russ.) (ed. I. M. DIOKONOFF), Moscow, 1986; 169–228.

..(English abstract)..

107. LAL, B. B. The Indo-Aryan hypothesis vis-à-vis Indian archaeology. (in) *Ethnic Problems · Central Asia in the Early Period,* Moscow, 1981; 280-294.

107A. LAZZERONI, R. Cultura vedica e cultura indo-europea. (in) *Atti del primo convegno nazionale di studi sanscriti* (ed. O. BOTTO), AISS, Torino, 1982; 53-60.

108 LAZZERONI, R Indoeuropeo e Indoeuropa un problema di metodo (in) *Problemi della recostruzione un dibatto* (= *In L* 9) 1984 85, 89-100

109 LELEKOV L A On the latest solution of the Indo-European problem (Russ) *VDI* 3 1982, 31-37

rejects the views of GAMKRELIDGE and IVANOV (see above)

110 LEOPOLD, Joan Friedrich Max Muller and the question of the early Indo Europeans (1847 1851) *Etudes Inter-Ethniques*, Paris, 1984 21 32

111 LEROY Maurice Les Indo Europeens et leurs errances. *Bull Acad Belgique* 74 (5) Brussels 1988, 176 194

112 LINCOLN Bruce *Myth Cosmos, and Society – Indo-European Themes of Creation and Destruction* Harvard Univ Press, Cambridge Mass 1986 xvi + 278

RV X 90 11 12 acc to the author th s passage refers to the repet t on of cosmogon c act on each performance of sacr fice was felt to re-create the world d spers ng mater al substance from ts m crocosm c form to the macrocosm and thus susta n ng creat on

113 MACQUEEN J G *The Hittites and Their Contemporaries in Asia Minor* Thomas and Hudson London 1986

rev and enlarged ed (first publ 1975)

114 MAGGI D Questionario 'riposta (in) *Riconstruzione linguistica e riconstruzione culturale* (ed F CREVATIN), Trieste 1983 i xxiii

M s answers to quest ons on the l m ts of cultural reconstruct on when work ng w th l ngu st c data

115 MAHULKAR D D *From Kikkuli to Kaniska* a socio linguistic appraisal of ancient North West India *JMSUB* 30 (1) 1981 31 38

Anatol an arch d scover es help the study of Indo Aryan beyond the bo ders of Ind a d alect cal var ety of the *Vedic* lg pre-Pan and non Pan trad t ons of grammar

116. MAKKAY, J. The earliest use of helmets in South-East Europe. *Acta Arch. Acad. Scient. Hung.* 34 (1–4), Budapest, 1982; 3 22.

..the boars' tusks and horned helmets were a characteristic armour of early IE peoples .

117. MAKKAY, J. Metal forks as symbols of power and religion. *Acta Arch Acad. Scient. Hung* 35 (3-4), 1983; 313–344.

..discovered in Bogazkoy, Iran, Mykene, three- or two-pronged; male earth-divinity..

118. MAKKAY, J. Angaben zur Archaologie der Indogermanenfrage, I. Idg **pel* und die Grabenanlagen. *Acta Arch. Acad. Scient. Hung.* 38, 1986; 13–29.

. ref. Vedic *pur*; avest *vara–* . (*RV* IV 26ff)..

119. MAKKAY, J. The linear pottery and the early Indo-Europeans. *M. Gimbutas Fel. Vol.* Inst for the Study of Man, Washington, D. C, 1987; 165–184

120. MALLORY, J. P. Time perspective and PIE.

..see 45.146 above..

121. MALLORY, J. P. Indo-European and Kurgan fauna I: wild mammals. *JIES* 10 (1–2), 1982; 193–222.

. first in a short series of articles that will seek to compare the linguistic evidence for PIE fauna with ostelogical remains derived from the Kurgan trad and neighbouring cultures..

122. MALLORY, J. P. PIE and Kurgan fauna II : fish.

..see 45.147 above..

123. MALLORY, J. P. *In Search of the Indo-Europeans. Language, Archaeology, and Myth.* Thames and Hudson, London, 1989; 288 + 175 illustr.

..Introd. Ch : brief hist of the discovery of IEs, explains the genetic model (August SCHLEICHER, 1821–68) and wave model (Johannes SCHMIDT, 1843–1901) . IE hypothesis presupposes a PIE lg spoken by a population in some area of Eurasia severely more confined than their earliest hist. distribution.. Chh. 2-3 : spread of the IEs in Asia and Europe.. *either* assume that the

Indo-Aryans divided south of an earlier staging area with some moving east and others far to the west (GHIRSHMAN) or assume an initial IA settlement not only of North Mesopot but also of the Iranian plateau itself before 1400 B C (BURROW) Swat valley culture offers itself as a most attractive candidate for early IAs or Kafiri, the area makes an excellent fit with the geographical scene depicted in *RV* Chh 4-5 PIE culture and IE rel Ch 6 'IE homeland problem', the author favours *Pontic-Caspian Steppe (agreeing with GIMBUTAS)* Ch. 7 arch evidence for PIEs Epilogue author deals with the Aryan myth

Rev J W DE JONG, *IIJ* 34 138-42, Giorgio STACUL, *EW* 39, 317-18

124 MANCZAK, Witold Le problème de l'habitat primitif des Indo Europeens *Folio Linguistica Historica* 5 (2), The Hague, 1984, 199 210

see 81 125 below

125 MANCZAK, Witold [On the original homeland of the Indo-Europeans] (Polish) (in) *Studia nad etnogeneza Slowien*, Wroclaw, 1987, 113-120

see 81 124 above

126 MARKEY, Thomas L Indo-European theophoric personal names and social structure

see 45 151 above

127 MARTINET, Andre *Des steppes aux Océans L'indo-européen et les 'Indo-Européens'* Payot, Paris, 1986, 274.

covers both linguistics and culture M avoids the depiction of IEs as static, distant from ourselves both in time and in culture

Rev t T ARNAVIELLE *R Lar R* 90 (2) 253 56, Sheila M. EMBLETON, *Lg* 63, 426-27, G JACQUOIS *CILL* 13 (1-2), 244-45, W P LEHMANN, *Word* 38 (3), 205-09, D SLUSANSCHI, *SCL* 38 (4) 350-52

128 MAX MULLER, F *Biographies of Words and the Home of the Aryas* Asian Educational Service, New Delhi, 1987; xxvii + 278.

(also 1985 and 1990)

129. MAYRHOFER, Manfred. Welches Material aus dem Indo-Arischen von Mitanni verbleibt für eine selektive Darstellung?

. see 41. 93 above.

130. MAYRHOFER, Manfred. The earliest linguistic traces of Aryans outside India and Iran. *JKRCOI* 50, 1988; 87–95.

..in ancient Near East Anatolia .

131. MCCONE, Kim R. Hund, Wolf, und Krieger bei den Indogermanen. (in) *Studien zum idg. Wortschatz* (ed. Wolfgang MEID), IBS 52, Innsbruck, 1987, 101–154

132. MEID, Wolfgang. *Dichter und Dichterkunst in indogermanischer Zeit.*

..(= *VBD* IV. 81.239).. Vedic evidence considered..

Rev.; F. BADER, *BSL* 81 (2), 123–25, L. HERTZENBERG, *OLZ* 78 (1983), 178–80, G. NAGY, *Kratylos* 25, 209

133. MEID, Wolfgang (ed). *Studien zum indogermanischen Wortschatz.*

. see 45 162 above..

134. MEID, Wolfgang. Zur Vorstellungswelt der Indo-Germanen anhand des Wortschatzes. (in) 81. 133 above.

135. MEID, Wolfgang. *Archaologie und Sprachwissenschaft. Kritisches zu neuen Hypothesen der Ausbreitung der Indogermanen.* IBS – Vortrage und kleinere Schriften-43, Innsbruck, 1989.

136. MISHRA, Shyam Sunder. Comparative philology and Arya problem. *Bhāratīya Itihāsa Samkalana Samiti Patrikā* 3, 1985; 195–202

..Aryan migration is a myth clear affinities of ancient Egyp ians, Semites, Greeks, and Romans with ancient Hindus..

137. MISRA, Satya Swarup. *The Aryan Problem : A Linguistic Approach.* Mun. Man., New Delhi.

138. The Mittani invocation and its implications. *MR* 123 (4), April 68; 276–286.

139 MORRIS, Charles *The Aryan Race, its Origin and its Achievements*

140 NAGEL, Wolfrom Indogermanen und alter Orient : Ruckblick und Ausblick auf den Stand des Indogermanen-problems *Mitteilungen der Deutschen Orientalischen Gesellschaft*, Berlin, 1987, 157-213 + 15 fig

. (ref to Mittani - Arier)

141 NARAIN, A K The Chinese homeland of the First Indo Europeans *Proc 31 ICHSANA*, Tokyo, 1984, p 200.

. examines lit and arch sources related to the movement of the Tocharian speaking Yueh-chih people and argues in favour of a Chinese homeland of one of the first IE speaking peoples..

142 NEMESKERI, Jánas, SZATHMARY, Laszlo An anthropological evaluation of the Indo European problem the anthropological and demographic transition in the Danube basin *M. Gimbutas Fel Vol*, Inst for the Study of Man, Washington, D C, 1987, 88 121

the first two waves of Indo Europeanization in the Caspian Basin involved a cultural transformation of the local population whose survival appears to have been a significant demographic factor in this geographic region throuhout the Copper Age

143 NEUSTUPNY, J Archaeological comments to the Indo-European problem *Origini* 10, 1976, 7-18

144 NISSEN, Hans J *Grundzüge einer Geschichte der Frühzeit des Vorderen Orients* Wissenschaftliche Buch-Gesellschaft, Darmstadt, 1983, xv + 220 + illustr, map.

145 NUSSBAUM, Alan *Head and Horn in Indo-European*

see 45 172 and 79 263 above

Rev S LEVIN *GL* 27(2) 108-113, E C P *JIES* 15 (3-4), 399-400

146 O'FLAHERTY, W The Indo European mare and the king *Slavic Hierosolymitana* 5-6, 1981, 25-32.

147. OGUIBÉNINE, Boris L'Asie Mineure ancienne et la migration des Indo-européens selon T V. Gamkrelidze et V. V. Ivanov. *Études Indo-Européennes* 4, 1982; 63-74.

. (ref GAMKRELIDZE-IVANOV, above)=

148. OGUIBÉNINE, Boris *Essais sur la culture védique et indo-européenne.* Testi Linguistici – 6, Giardini, Pisa, 1985, 192.

. principally dealing with the Vedic theory of sacrifice (reasons for and advantages of sacrifice)

Rev. : Franco CREVATIN, *IIJ* 31, 142-44, C H WERBA, *Sprache* 31 (2), 320-21.

149. OLENDER, M The Indo-European mirror : monotheism and polytheism. *History and Anthropology* 3, London, 1987; 327-375.

150. OTTEN, Heinrich, RUSTER, Christal *Keilschrifttexte aus Boghazkoy. Heft 33 : Texte in hurristischen Sprache.* Gebr. Mann Verlag, Berlin, 1987, xviii + 50 + 50 pl

Rev. : N. BOYSAN-DIETRICH, *Mundus* 25 (1), 36-37

151. PARKES, Peter. Livestock symbolism and pastoral ideology among the Kafirs of the Hindu Kush *Man* 22 (4), 637-660.

152. PARPOLA, A. Arguments for an Aryan Origin of the South Indian Megaliths.

. (= *VBD* IV 81 268) (acc to SUNDARA, none of the arguments put forth by the author seems to be reasonable or correct).

Rev : A. SUNDARA, *IHR* 5, 222-25

153. PARPOLA, A. *The Coming of the Aryans to Iran and India and the Cultural and Ethnic Identity of the Dāsas. Studia Orientalia* 64, Helsinki, 1988; 195-302.

..Dāsa, Dasyu mentioned in *RV* represent the first (pre-Vedic) wave of Aryan migration in India, cir 2000 B C, the idg. char. of these people-groups confirmed by the etymological connection of *dāsá*- with Gk *doulos* the second wave of migration, about 200 yrs after this – this wave (Sauma Aryans) is responsi-

ble for the rel and culture of Veda and *Avesta* and is related to Mitanni dynasty of North Syria author produces considerable arch evidence for these hypotheses Harappa people did not belong to IE ancestry P proposes a Proto-Aryan homeland on the steppes of South Russia *pur* refers to circular forts of Bactria and not to fortified cities of IV civil

Rev H FALK *IIJ* 34 57-60 K R NORMAN *AO* 51, 288-96, Johann TISCHLER *ZDMG* 140 (2) 397 98

154 PITTMAN, Richard S Possible new solutions for some sticky old problems

—see 45 185 above

155 POLOME, E C Lexical data and cultural contacts a critique of the study of Prehistoric isoglosses and borrowings. (in) *Logos semantikos*, Eugenio Coseriu Fel Vol (ed H. GECKELER et al), de Gruyter, Berlin, 1981, 505 513

156 POLOME, E C (ed) *The Indo-Europeans in the Fourth and Third Millennia* Linguistica Extranea, Studia 14, Karoma, Ann Arbor, 1982, IX + 186 + fig, tab

contains among others H L THOMAS Arch evidence for the migrations of the IEs C. WATKINS 'Aspects of IE poetics, E C POLOMÉ, IE culture, with special attention to religion

Rev F BADER *BSL* 78 (2) 73 76 J HAUDRY *EIE* 3, 55-59, F VILLAR *Emerita* 54 (1) 162-64 Lochner VON HUTTENBACH, *Kratylos* 27 66-71

157 POLOME E C Indo European culture, with special attention to religion (in) *81 156 above*, 156–172 + 2 fig

158 POLOME E C The Indo-European heritage in Germanic religion the sovereign gods (in) *F R. Adrados Fel. Vol*, Ed Gridos, Madrid, 1988, 401-411

see 81 161 below

159 POLOME, E C Introduction to Diakonov 1984, 1984.

see 81 162 below

160 POLOMÉ, E C *Some thoughts on the methodology of comparative religion, with special focus on Indo-European* JIES Monograph Series – 4, 1984, 9–27

failings of much of 19th cent. res into IE rel (e.g. neglect of the sources subjectivism, natural s... interpretation ref to comparative studies by K. Kerényi and R. N D 20th cent. approaches M Eliade (e g. his typology of th sky god), advocates of the social perspectives e. g. Vendryes who substituted *conceptual* comparisons for the agrarian rituals and mag co-naturalistic myths G Dumézil (no of flaws in D s approach e g. the presupposition of a social organization for PIE period wh. can t be adequately accounted for not enough attention to the ecology of IE homeland. wh. impl es an essentially pastoral economy , the mythology as explained by D does not reflect the prominence of cattl in the livelihood of the early IEs

161 Polomé, E C Germanic religion and the Indo-European heritage *The Mankind Quarterly*, Washington, D C, 1985, 27-55

ref to Vedic rel see 81 158 above

162. Polomé, E C Recent Russian papers on the Indo-European problem and the ethnogenesis and original homeland of the Slavs *JIES* 13 (1-2) 1985, 1 2

introduction ref Gamkrelidze Ivanov Diakonov above see 81 159 above

163 Polomé E C A critical examination of Germano-Indo Aryan isoglosses and their significance for the reconstruction of Indo-European culture (in) *Sk and World Culture* (Proc 4 WSC), Berlin 1986, 280 290

164 Polomé, E C Der indogermanische Wortschatz auf dem Gebiete der Religion. (in) *Studien zum idg Wortschatz* (ed Wolfgang Meid) Innsbruck, 1987, 201-217

see 45 162, 187 and 81 133 above

165 Prakasam, M S Socio-economic metamorphosis of the Aryans and the agencies operated *J Soc Res* 15 (2), Sept. 72, 77-90

166 Puhvel, Jean La transposition du mythe à la saga dans la narration epique indo-europeenne (in) *Cahiers pour un*

temps : Georges Dumezil (ed. Jacques BONNETI), Pandora, Paris, 1981; 173–186.

. for English version, see *VBD* IV 81. 288..

167. PUHVEL, Jean. *Analecta Indoeuropea (1952–1977).* see 45 189 above (also *VBD* IV 81 290) .

168. PULGRAM, E Indo European and Indo-Europeans. . see 45 190 above

169. RAJ, Subhash *Aryans in Space and Time.*

170. RENFREW, Colin Archaeology and the Indo-European languages — an unresolved problem. *Paper,* 50th Anniversary Conf. of the Prehist Soc , Norwich, 30 3. 1985.

171. RENFREW, Colin *Archaeology and Language : The Puzzle of Indo European Origins.* Cape, London, 1987; xiv + 346 + illustr , maps

(also CUP, New York, 1988) IEs originated in Anatolia (Asia Minor) producing off shoot settlements wh migrated eastward toward India and westward to Greece and Balkans, and eventually to Danube basin, as part of the very initial spread of food-producing peoples from c 6000 B C, onward.. acc. to R , a major linguistic change cd only come about with a major change in ecological adaptation R. wd make PIEs partners in the origins of food-production and participants in the process of creating urban civilizations from the beginning.. R speaks of three mechanisms of lg replacement 'system collapse' model, 'elite dominance' model, 'demography / subsistance' model there is no unambiguous arch evidence for wholesale migration or violent conquests (R rejects the views of *GIMBUTAS and DUMEZIL, discusses IV civil, wh , acc. to him, is* IE in char ; Vedic lg , IE mythology)

Rev. E CAMPANILE *Kratylos* 33, 53–56, *Current Anthropology* 29 (3), 437–68, I M DIAKONOV, *A Arm L* 9, 79–87, Joseph H. GREENBERG *AA 90, 1029–30*, Jay H JASANOFF, *Lg 64,* 800–802, K R, NORMAN *Lingua* 76, 91–99, *The Quarterly Rev. of Arch* 9 (1), 1–3. 8–10, Ralph M ROWLETT, *Hist Rel* 29 (4), 415–18

172. RIVIÈRE, Jean Claude Georges Dumezil et les Indo-Européennes

..see 45.198 above..

173. ROY, S. B. *Early Aryans of India (3100-1400 B. C.)*. New Delhi, 1989; 196.

174. SAGGS, H. W. F. *Civilization before Greece and Rome*. Batsford, London, 1989; vi + 322 + 16 pl. + 4 maps.

..deals with ancient Egypt, Hittites, Hurrians, IV civil ..
Rev. : D. J WISEMAN, *JRAS* (3rd series) I (2), 261–62

175. SAHASRABUDDHE, M. T. *Āryamūlasthāna – Bhārata.*

176. SANKALIA, H. D. The Aryan enigma : a review article. *ToI*, 13.9. 1981; 8 : 1–5.

177. SARIANIDI, V. South-West Asia : migrations, the Aryans and Zoroastrians. *Information Bulletin* 13, Internat Assn. for the Study of the Culture of Central Asia, UNESCO, 1987; 44–56.

178. SATHE Shriram. *Aryans : who were they?* Bhāratiya-Itihāsa-Saṁkalana Samiti, Mysore 1991; 82.

..Aryans were neither a race, nor invaders, nor nomads, nor foreigners..

179. SAYCE, A. H. The Aryan problem – fifty years later. *Antiquity* 1, 1927; 204–215

180. SCHLERATH, B. Ist ein Raum/Zeit-Modell für eine rekonstruierte Sprache moglich?

. see 45.207 above .

181. SCHLERATH, B. Konnen wir die urindogermanische Sozialstruktur rekonstruieren? Methodologische Erwägungen. (in) *45 162 above*; 249–264.

. see 45 162 above.. (DUMÉZIL's general tripartite theory does not hold)..

182. SCHMALSTIEG, William R. [On the IE-problem: a propos of 81 63 above]. *VJa* 37 (1), 1988; 32–45.

183. SCHMITT, R. Aryans, (in) *Encycl. Iranica* II, Routledge Kegan Paul, London, 1987; 684-687.

184. SCHMOECKEL, R. *Die Hirten, die die Welt veranderten.* Rowohlt Hamburg, 1982.

185 SCOTT, D. A. Zoroastrian traces along the upper Amu Darya (Oxus). *JRAS* 1984 (2); 217-228.

> ancient Zoroastrian elements existed in the Wakhan reaches (till 1896), only to be crushed by a late enforcement of Islam; support for the feasibility of this comes from the adjacent Hindu Kush. There the well known Kafir community, with archaic Indo-Ir. roots, had maintained for centuries its own polytheistic rel despite being surrounded by Islam.. pockets of similar archaic beliefs have maintained themselves to the present among the Dards

186 SERGENT, Bernard. Penser- et penser malles indo-européens. *Annales : Écon , Sociét., Civilis.* 37, 1982; 669-681.

> . (a crit. rev of 81. 81 above)..

187. SHAFFER, Jim G. Indo Aryan invasions : cultural myth and archaeological reality ? (in) *The People of South Asia : The Biological Anthropology of India, Pakistan, and Nepal* (ed John R. LUKACS), Plenum Press, New York, 1984.

> . (paper presented at 9th Annual Wisconsin Conf on South Asia, Nov 1980) . early Vedic lit does not describe invasion of Aryan tribes into India, but a fundamental reconstructing of indigenous society that saw the rise of hereditary social elites, linguistic similarities bet Indian and European lgg , wh are cited as proof for the Indo Aryan invasion, have alternative explanations..

188. SHASTRIN, Narendra Nath. Mesapotamiar Boghaz *Koi Śilālipi (Assam.) Prakash 12 (12), Guwahati, Oct. 1987;* 67-72.

189. SHER, Ya. A Verbal mythopoetic formulae and their representational parallels. *SP*, 33 ICANAS, Toronto, 1990.

> . considers rock-drawings in Soviet Central Asia and IE and Indo-Ir. verbal mythological formulae . certain formulae mus have arisen in the epoch of IE community itself..

190. SHEVOROSHKIN, V. Indo European homeland and migrations. *Folia Linguistica Historica* 7 (2), The Hague,1987; 227-250.

191. SHIELDS, Kenneth Jr. Sociolinguistics and the reconstruction of PIE.

..see 45 223..

192. SINGH, G P. India from Ariana to the Gangā valley (New light on the original homeland and expansion of the Aryans). *50 PIHC*, Gorakhpur Univ , 1989-90, 132-133.

. Ariana extended from the Vaṁksu (Oxus) basin South-east of Hindu Kush to Kabul valley lying within the geographical limits of ancient Bhāratavarsa in tact till the dawn of 6th cent. B C . one of the earliest centres of the Aryans in pre-*RV*-and *RV*-periods.. common home of ancient Vedic Aryans and Irano-Aryans.. Ariana = Arjika of *RV* and Ariryana Vaijam of *Avesta* .

193. SKOMAL, S. N. In search of the Proto Indo-European archaeological assemblage. *The Mankind Quarterly* 20 (1-2), 1985; 175-192.

. recommends (1) the need for an archaeologically applicable definition of PIE - IE society, (2) analysis of the arch remains of historic_cultures assumed to have spoken IE dialects

194. SKOMAL, S. N ; POLOMÉ, E. C. (ed) *Proto-Indo-European The Archaeology of a Linguistic Problem*, Marija Gimbutas Fel. Vol.. Inst. for the Study of Man, Washington, D. C , 1987; 396.

Rev · Erling B HOLTSMARK, *Lg* 64, 631-33

195. SMITH, R. Morton. Sanskrit names in the Near East of the second millennium B C *AJOS* 3 (1), Spring 1986; 7-10.

ref to Mitanni and other records the names are the kind of names the Vedic-speak ng peoples had

196 THOMAS, Homer L Archaeological evidence for the migration of the Indo-Europeans (in) *81 156 above*, 1982; 61-86 + 2 tables + maps

197 THOMAS, Homer L The Indo Europeans some historical and theoretical considerations (in) *81 194 above*, 1987, 145–164

198 TRIPATHI, D N Protohistoric interconnections between India and Western Asia *SP*, 33 ICANAS, Toronto, 1990

> Indo Aryan lg was spoken in SW Asia during the 2nd mill B C gods mentioned in the Mitanni treaty are Ṛgvedic and not proto Aryan (as suggested by THIEME) arch evidence variety of seals and inscriptions... author discusses the not so well known Indo Aryan personal names from Western Asia

199 TRIPATHI, G C On the nature of Indo-European religion *Darshana Int* 9 (3), July 1969, 33–43

200 TRUBAČEV, O N Ein Fall der Typologie das Problem der " alten Arier " und die arische Trennung *O Szemerenyi Fel Vol* (= *VBD* IV 87 178), 1979, 903 908

201 TRUBAČEV, O N Indoaric v Skifii i Dakii (Russ)
see 41 153 above

202 UNTERMANN, Jurgen Ursprache und historische Realitat der Beitrag der Indogermanistik zu Fragen der Ethnogenese (in) *Studien zur Ethnogenese*, West deutscher Verlag, Opladen 1985, 133–164

203 VARMA, Thakur Prasad Arya samasya para kucha sphuta vicara (Hindi) *V S Wakankar Fel Vol*, Ujjain, 1987, II 27 38

> some thoughts on the Aryan problem imaginary distinction bet Arya and Draviḍa

204 VIDYANANDA SARASVATI, Swami *Aryon ka Adi Deśa aura unaki Sabhyata* (Hindi) Vaidika Yatimandala, Dinanagar (Pb), 36

> Aryan homeland and its civilization Ārya-Dasyu war is a fiction (*RV* I 164 20 *dva suparna* as basis of a MD seal)

205 VINOGRADOVA, N M Die Swat Kultur (zum indoarischen Aspekt) *SP*, Soviet Scholars 6 WSC, 1984, 177–183.

206 WALD, Lucia, SLUSANSCHI, Dan *Introducere in studiul limbii şi culturii indoeuropene* Ed Stiintifica si Enciclopadica, Bucarest, 1987, 368

Rev V POPOVICI *LşL* 1987 (4) 537–40

207 WARHADPANDE, N R Bhasamce vargikarana ani āryāmce mulasthāna (Mar) *Navabharata* 40 (10), July 87, 15–21

classification of lgg and the homeland of the Aryans concepts of IE and of advent of IEs into India are unteneble see 81 208 below

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imaginary Aryans neither lnguistic nor lit nor arch evidence in favour of Aryan race as invaders of India IV civil is Vedic Vedic lg and rel spread out of India in far regions before that there were no IEs or Aryans

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238 TADDEI, Maurizio *India* Nagel, Geneva, 1970, xiv + 262

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(plan of work) h st of India begins with an *act of violence* its conquest by IEs or Aryans The conquest carried with itself for the aboriginal inhab tants of India all the consequent ev ls, viz. death plunder slavery etc Tho the Veda is primarily a rel document it also contains valuable information about the cruel aspects of the Aryan invas on — destruct on of cit es of the abor gines appropriat on of their riches their reduction to slavery Aryans were convinced of the justice of their behaviour and thought that they had approval of the r gods therefore, this is glorified in the Veda every conquest has its apologists — Aryans had the Vedic poets The main defence is that the conquered people is an inferior one — dark complex on confused lg lewd habits ignorance of true gods Aryan conquest established in India a new political social and econom c order

wh favoured the conquerors to the detriment of the conquered The corner stone of the new order was caste system — caste-system had a rel basis it was part of the universal order. theory of *karman* as justificat on

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3 Ahuja, Neelam. *Culture as depicted in the Āraṇyakas.*

. see 19 18A above..

4. Anantacharya, E Bharadwaj *Vision of Aryan Glory.* Visakhapatnam; 72.

5. Aquique, Md. Contribution of Magadha to Vedic culture. *Ṛtam* 16-18 (G. C. Sinha Comm. Vol.), 1984-86; 1-6.

. Viśvāmitra was well acquainted with Magadha (Kīkaṭas).. Vrātya-cult in Magadha

6. Awasthi, Vishvambhar Dayal. *Vaidika Saṃskṛti aura Darśana* (Hindi). Sarasvati Prakashan Mandir, Allahabad, 1978; 288.

..Vedic culture and philosophy.. (= *VBD* IV. 83.6) . see 83 7 below.

Rev : Ramashankar Mishra, *Kosala* 3 (1-2), 217-18.

7. Awasthi, Vishvambhar Dayal *Vaidika Sāhitya, Saṃskṛti, aura Darśana* (Hindi) Allahabad, 1983; 336.

..Vedic literature, culture, and philosophy.. see 83 6 above..

8. Bandyopadhyay, Santi. Vedic culture as reflected in the Śatapatha Brāhmaṇa.

..see 17. 9 above..

9. Banerjee, Santi. Historicity in the Śatapatha Brāhmaṇa

..see 17. 13 above .

10. BANERJI, Santosh K. The *Ṛgveda* : a geo-cultural study. *Ṛtam* 16–18 (G. C. Sinha Comm. Vol.), 1984–86; 17–22.

> ..the hypothesis of efflux of Indo-Aryans from Indus plain to Iranian plateau goes contrary to the evidence of the geo-cultural thrust or direction reflected both in *Avesta* and *RV*..

11. BENEGAL, Som. The beginning according to the Rig Veda.

> Rev. : *ToI* (mag), 29 4.79, 10 · 7–8

12. BHAGAVAN SIMHA. *Haḍappā Sabhyatā aura Vaidika Sāhitya* (Hindi). Radhakrishna Prakashan, New Delhi, 1987; Vol. I : Āmukha + Bhūmikā + 415 + illust., Vol. II : 328.

> ..Har. civil. and Vedic lit .. Vedic period dominated not by Ṛsis and kings but by Vaiśyas . *RV*-composition dates from before mature Har. civil .. see 83 1 above

13. BHARADWAJ, O. P. Two ancient tribes of North India : The Mūjavats and the Mahāvṛsas. *HSAJIS* 1 (1) – Suppl, 1986; 1–69.

> ..discusses the origin and develop. of Śiva-Rudra cult.. representation of bull on Indus seals.. the name Mūjavat applied to *the lower part of the narrowing doab of Ṛgvedic rivers Sarasvatī* and Dṛsadvatī extending down to their confluence; so called because *muñja* grass grew there in abundance; later became part of Kuruksetra, the territory of Mahāvṛsas lay beyond Vinaśana.. Śivas or Śibis were among the foremost of the Mūjavat tribes; to the Mahāvṛsas belonged the people called Visāṇins and Paṇis in *RV* and Śūdras and Nisādas in later lit . Mūjavats was the birth-place of Śiva-Rudra cult wh. later shifted to and prospered in Mahāvṛsas; Śiva-Rudra cult as threat to Vedic Brahmanism.. animosity bet Rudra worshipping Mahavṛsas and their allies on the west and Visnu-worshipping Kuru-Bharatas and their satellites in the east grew into fierce political struggle reflected in *events like Dāśarājña..*

14. BHARADWAJ, O. P. The Kurus and Kurukṣetra in the Upaniṣads.

> ..see 22.11 above..

15. BHARATIYA, Bhavanilal. Veda kī viśvavāra saṁskṛti (Hindi). *VJ* 34 (6), Sept. 88; 22–23.

16. BHARGAVA, Dayanand. Paṇḍita Motilāla jī kī dṛṣṭi men vaidika saṁskṛti kī sarvāṅgīnatā (Hindi). *Paper*, A. I. Vidvat Sammelana (M. Ojha), R.P.V.P., *Jodhpur, 1990; 6.*

..all-sidedness of Vedic culture acc to Pandit MOTILAL.. acc. to MOTILAL, there are 48 principal constituents of Vedic culture — represented in this paper under four heads (*bāhya-pakṣa, mānasika p., bauddhika-p., ādhyātmika-p*) of 12 each..

17. BHATTACHARJEE, N. Archetype in the Ṛgveda.

..see 39 2 above..

18. BHATTACHARYA, Pradip. The Indus valley civilization and the Ṛgvedic nexus – a pre-view of K. D. Sethna's historical perspectives. *Administrator 26 (2), 1981; 355-357.*

..see 82.208, 209 above..

19. BRONKHORST, Johannes. Vedic chronology. *SP*, 32 ICANAS, Hamburg, 1986; p. 43.

..Vedic chronology usually determined on the basis of its presumed relationship with Pāṇini and Buddha; this is partly not compelling, partly downright mistaken.. some indications tend to bring down the "Vedic period" to a later time..

20. BRUCKER, Egon. *Die spatvedische Kulturepoche nach den Quellen der Śrauta-, Gṛhya-, und Dharma-sūtras : Der Siedlungsraum.*

..(= *VBD* IV. 83.21).. Part I : exhaustive introd to *Sūtra*-lit.; Par II : "area of occupation..

Rev. : H. W. BODEWITZ, *IIJ* 27 (3), 207-10; Ivo FIŠER, *AO* 47, 218-20, K. MYLIUS, *OLZ* 79 (1984) 6, 585-86, Ludo ROCHER, *JAOS* 103, 777-78, K. RÜPING, *WZKSA* 31, 202

23 CHAKRABARTY, Haripada *Socio-Economic Life of India in the Vedic Period*

see 65 13 and 72 4 above

Rev R N D, *ABORI* 71 420

24 CHAKRAVARTI, Samiran Chandra The spread of Aryan culture in Assam *SP*, 33 ICANAS, Toronto, 1990

Assam was not Aryanized early in the Vedic period (as suggested by P C CHOUDHURY and others) Vedic trad reached Assam thro Mith la not before the very late Vedic age ref to epics and *Puranas*

25 CHANDRAKANTA DEVI Vaidikadharmah samskṛtiśca, *Sūryodayah* 60 (11-12), Nov-Dec 83, 17-21

26 Changing perspectives on Rigvedic-Indus valley era, *MLBD Newsletter*, Nov 1987, p 6

acc to Srinivas RITI recent marine excavations by the National Inst of Oceanography just fy the pos tion that Ṛgvedic and IV settlements were identical the *Harappans* possessed a high degree of knowledge relating to ebb and flow of tides they carried on brisk overseas trade with Behrain and African countries After the decl ne cf Indus cit es Dwarka and perhaps Prabhas on th- Gujarat coast were busy ports for a short period in the middle of 2nd mill B C see 83 52 below

27 CHATURASEN, Acharya *Vaidika Samskrti para Drk-sparśa* (Hindi) Sanmarg Prakashan, Delhi, 1983, 224

a gl mpse into Vedic cul ure

28 CHATURASEN, Acharya *Vaid ka Samskrti Āsuri Prabhava* (Hindi) Sanmarg Prakashan, Delhi, 1984, 214

Vedic culture Asura influence comparative study of Veda, *Brahmana Purana Smrti etc, and the h st of ancient Egypt,* Mesopot Babylon Pers a Yunan etc

29 CHATURASEN, Acharya *Vaidika Samskrti Pauranika Prabhava* (Hindi) Sanmarg Prakashan, Delhi, 1986, 192

Ved c culture *Purana* influen e

30 CHAUHAN, D V The Yak in Rgveda *ABORI* 64, 1983, 215-220

16 BHARGAVA, Dayanand Pandita Motilāla ji ki drsti men vaidika samskṛti ki sarvangınatā (Hindi) *Paper*, A I Vidvat Sammelana (M Ojha), R P V P, Jodhpur, 1990, 6

> all sidedness of Vedic culture acc to Pandit MOTILAL acc, to MOTILAL there are 48 principal constituents of Vedic culture — represented in this paper under four heads (*bahya pakṣa, manasika p bauddhika p adhyatmika p*) of 12 each

17 BHATTACHARJEE, N Archetype in the Rgveda

> see 39 2 above

18 BHATTACHARYA, Pradip The Indus valley civilization and the Rgvedic nexus - a pre view of K D Sethna's historical perspectives *Administrator* 26 (2), 1981, 355 357

> see 82 208 209 above

19 BRONKHORST, Johannes Vedic chronology *SP*, 32 ICANAS, Hamburg, 1986, p 43

> Vedic chronology usually determ ned on the bas s of its presumed relationsh p with Pan ni and Buddha this is partly not compelling partly downright mistaken some indications tend to bring down the Vedic period to a later time

20 BRUCKER, Egon *Die spatvedische Kulturepoche nach den Quellen der Śrauta-, Gṛhya, und Dharma-sūtras Der Siedlungsraum*

> (= *VBD* IV 83 21) Part I exhaustive introd to *Sutra*-lit Par II area of occupation
>
> Rev H W BODEWITZ *IIJ* 27 (3) 207-10 Ivo FISER *AO* 47, 218-20 K MYLIUS *OLZ* 79 (1984) 6 585-86 Ludo ROCHER, *JAOS* 103 777 78 K. RUPING *WZKSA* 31 202

21 CHAKRABARTI, Sanat Kumar Kva pāriksita abhavan? *VIJ* 23 (1-2), June Dec 1985, 67 70

> *BAU* 3 3 1 Bhuju Lahyayani asked Yajnavalkya where the Parīksitas were acc to the author these Parīks tas were ear l er than the Parīks tas of *MBh* they had performed Asva medha Asvamedha prohib ted in Kal yuga

22. CHAKRABARTY, Haripada *Vedic India* Nag Publishers, Delhi

23 CHAKRABARTY, Haripada *Socio-Economic Life of India in the Vedic Period*

see 65 13 and 72 4 above

Rev R N D *ABORI* 71 420

24 CHAKRAVARTI Samiran Chandra The spread of Aryan culture in Assam *SP*, 33 ICANAS, Toronto, 1990

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25 CHANDRAKANTA DEVI Vaidikadharmah samskrtisca, *Sūryodayah* 60 (11-12), Nov Dec 83, 17-21

26 Changing perspectives on Rigvedic-Indus valley era, *MLBD Newsletter*, Nov 1987, p 6

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27 CHATURASEN, Acharya *Vaidika Samskrti para Drk-sparśa* (Hindi) Sanmarg Prakashan, Delhi 1983, 224

a glimpse into Vedic culture

28 CHATURASEN, Acharya *Vaidka Samskrti Asuri Prabhava* (Hindi) Sanmarg Prakashan, Delhi 1984, 214

Vedic culture Asura influence comparative study of Veda, *Brahmana Purana Smrti* etc and the hist of ancient Egypt, Mesopot Babylon Pers a Yunan etc

29 CHATURASEN, Acharya *Vaidika Samskrti Pauraṇika Prabhava* (Hindi) Sanmarg Prakashan, Delhi, 1986, 192.

Vedic culture *Purana* influence

30 CHAUHAN, D V The Yak in Rgveda *ABORI* 64, 1983, 215-220

. Yak as part of the achievements of Visnu autochthon of *RV*-Aryans was Afghanistan Baluchistan (west of Sindhu river).. *ṚV*-Aryans were acquainted with Yak

31. CHAUHAN, D. V *Understanding Rgveda.*
see 4 12 above

32 CHAUHAN, D V The Rgvedins in Anatolia

see 81 31 above also *SP*, 33 AIOC, Calcutta, 1986, 49-51.. produces mainly toponomastic evidence in Anatolia to show that the Hittite people were originally residents of the Afghano-Baluch country including the Pamirs, and that their toponyms were related to the Ṛgvedian country and lg

33. CHAUHAN, D V Rgvedic Niska extraction. *ABORI* 68, 1987, 627-638

. the Ṛgvedians occupied the whole of the Afghano-Baluch country inclusive of Pamirs up to the end of 14th cent, B C, in addition to agriculture they obtained chops of lapis lazuli (*niṣka*) and carbelian from Badakhsan and alabastar from Seistan hills, brought to Shakha-i sokhta and Mundigak to be transported to Mesopotamia .

34 CHHABRA, B. Ch *Facets of Aryan Culture.* Delhi, 1988; xi + 252

35. DA CRUZ, Alberto Our Vedic heritage *Boletin do Inst. Menzes Braganca*, Punjim, 1990; 85-89

36. DAVE, Janakshankar Reconstruction of the ancient history of India and its culture based on the Rgveda. *SP*, 33 AIOC, Calcutta, 1986, 52-53

. *RV* X. 2.1, 1 10 prove hist reality of Yama, Vivasvat, Saraṇyu, Yamī, Mitra, Varuna, Tvaṣṭṛ — wh is independently supported by the Avestan trad *ṚV* X 1 10 speaks of three ages *purā* or *pauryya adha*, and *uttara* corresponding respectively to the three *Purāṇa yugas* viz., Prājāpatya, Aditi, and Ṛṣi .

37. DAVE, Janakshankar Identification of Ahura Mazda with Asura Madhu.

. see 49 28 above

38 DEY, Sitanath. *Indian Life in the Śukla Yajurveda.*

..see 12. 6 above..

39. DUBE, Jagat Narayan. *Bhāratīya Saṁskṛti meṁ Ṛṣiyoṁ kā Yogadāna* (Hindi). Delhi, 1989. xxvii + 396.

..contribution of the Ṛṣis to Indian culture..

40. DWIVEDI, Kapil Deva. *Atharvaveda kā Sāṁskṛtika Adhyayana* (Hindi).

..see 7. 11 above..

41. DWIVEDI, K. N. Ṛgveda meṁ varṇita dāśarājña yuddha (Hindi). *Saṁskṛti* 8 (23–33), Sagar, 1981 ; 6–9.

..*dāśarājña* war described in *RV*.. fought near the bank of Paruṣṇī.. Alinas, Pakthas, Bhalanasas, Śivas, and Viṣāṇins (western kingdoms) against Ajas, Śigrus, Yakṣus, Kavasas, and Vaikarṇas under Bheda (on the eastern side).. technique of counter attack and favourable geographical conditions were the deciding factors in this battle..

42. DWIVEDI, K. N. Ṛgvedikaguṅgunāmānusandhānam.

..see 65. 33 and 79. 85 above..

43. DWIVEDI, K. N. Ṛgveda meṁ varṇita Ārya-Anārya yuddha – eka dṛṣṭi (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985; 9–10.

..Aryan-non-Aryan war described in *RV*.

44. ELIZARENKOVA, T. Y. Notes on contests in the Ṛgveda.

..see 79. 86 above..

45. FAIRSERVIS JR., Walter A. The Harappans and Vedic origins. *Paper*, IWVS, Harvard Univ., June 1989.

. [traditionally, IV civil intervenes chronologically bet periods of prehist. village farming and the assumed arrival of a people speaking an IA tongue : radio-carbon dating approximates this *interval as running bet. 300 to 600 yrs. for the mature stages* of the civilization (2300–2000 B C or 2500–1900 B. C.)].. new evidence complexes this relationship : (1) discovery of Har. settlements on the Iran. Plateau, Kashmir, and Central Asia — remote from Indus valley; (2) majority of Har. sites excavated indicate they were occupied less than 200 yrs.; no substantive evidence for sedentary *village* settlements; (3) there is nothing, archaeologically, that places Har. culture in the same stage of

development as Archaic Egypt Early Dynastic Sumer, or Shang-Yin China (instead there is growing support for the idea that what are involved are chieftainsh ps in significant part based upon cattle wealth) there is some substantial evidence to suggest that Harappans spoke a Dravidian lg, but probably with IA lexemes artifacts of Har suggest Inner Asian origins Therefore one may speculate (1) Harappans were in the avant garde of movements out of Inner Asia (2) a *no of* traits described in Vedic accounts had their orig n in Har cultures *Could this mean that the later Vedic 'peoples' may well* have 'borrowed' Har concepts and traits of polity ideology, and *social organ zation and claimed them as their own?*

46 FATAH SINGH Vedism the real Indianism *Veda-Savita,* ES 4, June 86, 49 52

serially (1) a comparative study of relig ons in the l ght of science (2) education for nation building

47 FRAWLEY, David The image of ocean in the Rig Vada.

see 4 22 above

47A FRAWLEY, David *Gods, Sages and Kings Vedic Secrets of Ancient Civilization* Mot Ban, Delhi, 1993; 396

suggests that all the peoples of the ancient world including those of Sumer Egypt China and the Americas may be related to the Vedic culture

48 GHOSH, Ramachandra *History of Hindu Civilization as illustrated in the Vedas and their Appendages* Delhi, 1985 (reprint), 223

49 GHURYE, G S *Vedic India*

(= *VBD* IV 83 57)

Rev LALLANJI GOPAL *M in I* 64 (4) 424-29 K. V SARMA, *IHR* 8 122-23

50 GOODY, Jack [The Vedas bear the marks of a literate culture] (in) *Oralità cultura, letteratura, dicorso* (ed B. GENTILI, G PAIONI), Rome, 1988, 7-17

51 GUPTA, Sudhir Kumar Vedon men itihāsa nahīn (Rgveda ke viśesa sandarbha men) (Hindi) *Vedavani* 42 (6), April 90, 17-24, 42 (7), May 90, 17-24

..(to be contd) . there is no hist in Veda.. acc. to Dayānanda, the Veda *refers to human community as a whole; not* limited to any particular period of time..

52. Harappan and Vedic people had knowledge of oceanography. *AH* 4 : Oct. 87; p 22.

..ref. to Srinivas RITTI's paper, "Ancient shipping and shipwreck".. Bhujyu-legend. see 83 26 above.

53. JHUNJHUNWALA, Bharat. *The Rhythm of History*. Motinagar, Faizabad, 1990; 79.

..no Aryan invasion of India, Indra was the son of the soil..

54. JOSHI, Aniruddha. India in Yāska's age. *SP*, 32 AIOC, Ahmedabad, 1985; p. 252.

..Y. mentions various peoples (e g. Kambojas, Prācyas, etc.); ref. to cult of phallus-worshippers, *niyoga*, status of woman, daughter's share in parental property, social evils like gambling, exploitation by money lenders

55. JOSHI, Kireet. *The Veda and Indian Culture.*

..see 34. 87 and 82 102 above .

56. JYOTSNA. *Vedasya Vyāvahārikatvam.*

..see 34 89 above.

57. KAWATHEKAR, P. N. The Paṇis in the Ṛgveda. *SP*, 8 WSC, Wien, 1990.

..see 4. 27 above. ref *RV*. X. 108. Paṇis lived beyond the border of the Vedic land, they were hostile to Vedic people; for the first time in the hist of commerce, they introduced new *coins in the market of the Vedic* land..

58. KRISHNA KUMAR. Idolatry in the Ṛgvedic age : some literary and archaeological evidence. *Arch Or* 56 (2), 1988; 110-113.

. combined testimony of lit. and arch. evidence : some sort of symbol and crude idol worship was in vogue during the late *RV*-age *In addition to the sun-symbols, images of Indra, Aditi* or Pṛthvī, and Vṛṣabha were also adored by the early Aryans.. *RV*-iconography was deeply influenced by the anthropomorphic

and theriomorphic elements *RV* Aryans were the authors of the so called Copper Hoard / OCP culture

59 KUIPER, F B J The Aryans in the Rigveda (in) *Leiden Studies in IE* (ed RODAPI), Amsterdam, 1991

RV (cir 1400–1000 B C ?) does not faithfully reflect the lg and culture of the Aryan intruders detailed study of Ṛgvedic lg shows this gives a tentative list of *all* foreign lexemes discusses how a foreign myth cd be integrated into this collection of hymns the meaning of Aryan in *RV* is redefined

60 KULKARNI, S D Viśvapitā Veda Sindhū-saṃskṛtī (Mar) *Prasada* 37 (12), July 84, 14-17

Veda father of the universe Indus civil

61 KUNDU, Bibhuti Bhushan Was India in primitive communism in the early Vedic period ? *ABORI* 66, 1985, 63–83

a propos of the views of S A DANGE (*India from primitive communism to slavery* *VBD* II 82 67) acc. to author, the condition of Vedic India does not corroborate the Marxist idea that *the conditions of production exert very powerful influences* upon social thought DANGE's interpretation of the Vedic period is wholly unacceptable

62 LAZZERONI, R Cultura vedica e cultura indo europea (in) *Atti del primo convegno nazionale di studi sanscriti* (ed O BOTTO), AISS, Torino, 1982, 53–60

see 81 107A above

63 LAZZERONI, R Oggetto materiale e atto verbale nella cultura vedica (in) *Problemi di lingua e di cultura nel campo indoeuropeo* (ed E CAMPANILE), Giardini, Pisa, 1983, 47–52

ved *mah-* Avestan *antra-mru-* = Lat *interdicere*

64 MAJUMDAR, R C *The Vedic Age* Bh Vid Bh, Bombay, 1988 (reprint), 572

(= *VBD* IV 83 82)

65 MALAMOUD, C Village et foret dans l ideologie l Inde brahmanique *Archives europeennes de sociologie* 17, 1976, 3–20,

66. MALLARI RAO, B. The Aryas and the Dasyus in the Rigveda. Comment. *Organiser* 18 (28), 22-2-65; p 12.

..comment on SHELA's article on the subject (83 122 below)..

67. MISHRA Gangadhar *Vaidika evam Vedottara Bhāratīya Samskṛti* (Hindi). Chowkhamba Rashtrabharati Granthamala-8, *Varanasi*, 1981; 8 + 364.

..Vedic and post-Vedic Indian culture. ..

68. MISHRA, Nabakishore. An outline critical study of *Vedic civilisation* *SP*, 32 AIOC, Ahmedabad, 1985; 15-16.

69. MISHRA, Vidhata Cultural life in Vedic India. (in) *A. C. Swain Fel. Vol.*, Utkal Univ, Bhuvaneshwar, 1985; 102-106.

70. MISRA, Satya Swarup The date of Rgveda and Aryan migration (An assessment of the up-to-date research - linguistic and archaeological) *JGJKSV* 38-39, 1982-83 (1986): 75-85.

..IA stage of IE started in 4000 B C, Boghazkōi documents clearly indicate IA influence, *RV* was definitely written before 2000 B. C. — date of *RV* may even be taken to 4000 B. C. .. theories of JACOBI and TILAK need to be reconsidered in the light of recent linguistic and arch data.

71. MISRA, Yugal Kishora Anga: a *mahājanapada* of Eastern India. *SP*, 33 ICANAS, Toronto, 1990

..ref. to Anga first occurs in *AV*, however, the author argues that a careful study of *RV* wd show that kingdom of Anga was established during the *RV* period ..

72. MITRA, V. *India of the Dharmasūtras* New Delhi, 1965.

73. MODAK, B. R. Culture and society of the Atharvaveda. *JKU* 26, 1982; 10-16.

..*AV* as a highly interesting anthropological document..

74. NATH, Raj Mohan The decline of Vedic culture: some comments on Dr. Sampurnananda's 'The Decline and Revival of the Vedas'. *Organiser* 17 (39), 27-4-64; p. 5.

75 NATH, Raj Mohan The revival of Vedic culture, some more comments on Dr Sampurnananda's 'The Decline and Revival of the Vedas' *Organiser* 17 (40), 4-5-64, p 6

76 NATH, Raj Mohan Is there history in the Vedas? *Organiser* 17 (46), 15 6 64, p 6

77. OAK, P N *World Vedic Heritage A History of Histories* New Delhi, 1984, iv + 1311

see 83 78 79 below

78 OAK, P N World Vedic heritage *AH* 7 77, Oct 90; 19-20, 22

see 83 77 above and 83 79 below

79 OAK, P N World Vedic heritage Vedic culture and militarism *AH* 8 85, June 91, 2-4

see 83 77, 78 above

80 OGUIBÉNINE, B *Essais sur la culture vedique et indo-européenne*

see 81 148 above

Rev R SCHMITT, *Kratylos* 31, 188-90

81 PAL, Raman, *Rgveda men Laukika Samagri* (Hindi) Indo-Vision Books, Ghaziabad, 1988, xvi + 264

secular material in *RV*

82 PANDA, Narasimha Vedon men itihāsa aura usakī vāstavikatā eka samīksatmaka adhyayana (Hindi) *Vedavani* 42 (11), Sept 90, 17-21, 42 (12), Oct 90, 12-15

hist in the Vedas and its verocity a critical study names of Ṛsis and kings do not denote specific hist persons *yaugika* meaning of names acceptable *akhyana* or *itihasa* mentioned in Veda is imaginary, the *itihasa* in Veda is *nitya*

83 PARPOLA, Asko *The Coming of the Aryans to Iran and India*

. see 81 153 and 82 167-169 above

84 PARPOLA, Asko On the Jaiminīya and Vādhula tradition of South India and the Pandu Pandava problem

see 34 133 above

85 PILLAI, G K *Vedic History set in Chronology* Kitabistan, 1959

86 PRABHAKAR, C L The contribution of Śukla Yajurveda to the culture of India

see 12 16 above

87 PRAMIL CHANDRA The revival of Vedic culture. *Organiser* 17 (42), 18 5 62, p 10

88 PRASAD, K N, MURTHY, S R N Dating the Quaternary and human civilization *IJHS* 13 (2), 1978, 113-116

present status of Vedic texts in relation to geochronology is presented on the basis of available evidence

89 RAGHAVAN, V Some glimpses of social life in the Rgveda *Organiser* 19 (11), 24-10-65 p 15

90 RAGOZIN, Zenaidi A *History of Vedic India* Concept, New Delhi, 1984, xii + 457 + illust

first Indian reprint

91 RAJESH, Satyavrat Vedon men itihasa nahin (Hindi). *Vedavani* 44 (5), Mar 92, 17-24

there is no hist in Veda serially 44 (6) April 92, 17-24

92 RAKESH, Vishnu Datta (ed) *Vaidika Sahitya, Samskrti, aura Samajadarśana* (Hindi) Haridwar, 1968

Vedic lit culture and society

93 RAM GOPAL. *India in Vedic Kalpasutras* Mot Ban, Delhi, 1983, xvi + 591

. rev and enlarged reprint of *VBD* II 83 78, III 83 67 see 24 102A above

Rev MANTRINI PRASAD, *VIJ* 21, 287-88, H C SATYARTHI, *IHR* 13, 185 86

94 RAU, W *Zur vedischen Altertumskunde*

(→ 34 145 above) (earlier studies , Waberei Topferei, Metallverarbeitung) this monograph deals with *anas ratha*, Hütte Siedlungen etc lit and arch evidence

Rev H W BODEWITZ *Kratylos* 29 164-66 H F *ZDMG* 135 (1) 205-06 K MYLIUS *OLZ* 85 (1990) 5 593-94, Max SPARREBOOM *IIJ* 29 (2) 125-28

95 RAU, W The earliest literary evidence for permanent Vedic settlements *Paper*, IWVS, Harvard Univ , June 89

earlier Veda knows neither towns nor v llages it is therefore, *futile to look for the r remains pur = rampart of mud or stone* wh was not permanently occupied but served as a refuge in t mes of danger urban settlements being wholly unknown *grama* orig nally the term for a tribe of migrating pastoralists villages in our sense of the term appear at first in *JBr* Vedic *arma* = surface find spots of OCW in the Ganga Yamuna doab

96 RENU, Ladli Nath Indian ancestors of Vedic Aryans *BJ* 36 (3), 73-80, 36 (4), 41-46, 36 (5) 81 87, 36 (6), 199-207

there never was an Aryan race but only an Aryan cult wh originated on Indian soil and found acceptance in all corners of the land Indian Asuras migrated to Central Asia arch evidence Aryan sh ps

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112 SCHETELICH, M Die schwarzen Feinde der Ārya im Rgveda *Altor Fors*, 1990

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113 SCHLERATH, B Die Welt des Veda (Kurzfassung) (in) *Berliner Wissenschaftliche Gesell E V Jahrbuch 1980*, Berlin; 254–255

on the exclusively 'verbal culture by wh the reality of cosmic ident fications is partly concealed and partly actualized

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refutes the separate entity of Aryan and Dravidian cultures pushes back the Ṛgvedic age to at least 4–5 mill B C reveals that *neo tectonic movements of the Recent phase* were the cause for the disturbance of the cultural chronology of the proto hist period of the Indian subcontinent reliance upon C 14 dates of the worked samples of the flood deposits is a deceptive approach establishes that pre- and Mature Har cultures are the remains of the epic culture suggests revision of the cultural chronology of the entire Har complex in the l ght of geomor pholog cal and palyrological evidence

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see 51 41 above earth movements caused during the fierce seismic-tectonic volcanic upheaval (wh is known as the Great Deluge) wrought extensive changes in the topography of the Shiwalik belt bet the Yamuna and the Ravi resulting in the diversion of waters of the Ṛgvedic Sarasvatī (or Ghaggar) about 3000 B C and leading to its ultimate drying up around Vinasana in the sands of Bikaner

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land bet Sutlej in the North and Yamuna in the East was primarily the scene of activity of the earliest Vedic people mentions (1) Ailadhama (Ludhiana Aila's seat) (2) Pratiṣṭhana (connected with Purūravas) (3) Manusa (4) Ilāspada, (5) Kapiṣṭhala (6) Asandivat (7) Karoti (8) Srughna; (9) Khandavaprastha (10) Pṛthudaka

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16 CREVATIN, Franco (ed) *Ricostruzione linguistica e ricostruzione culturale* Univ degli studi, Trieste, 1983, 148

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21 DE MORA, Juan Miguel (ed) *Samskrta samskrti : Cultura Sanscrita*. NA Univ of Mexico, Mexico, 1984

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22 DEPPERT, Joachim (ed) *India and the West Proceedings of a Seminar dedicated to the memory of Hermann Goetz*. Manohar Publications, New Delhi, 1983, 263 + illust.

23. DESHPANDE, Uma *The Glimpses of Indological Heritage*. Good Companions, Baroda 1989, vii + 199

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24. EMENEAU, M B *Sanskrit Studies of M B Emeneau*. Center for South and Southeast Asia Studies, Univ. Calif., Occasional Papers-13, Berkeley, 1988, X + 213

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Rev J L BROCKINGTON, *JRAS* 1989 (1), 167, Richard SALOMON, *JAOS* 110 175, J C WRIGHT, *BSOAS*, 53, 404

25 FILLIOZAT, Jean *Religion, Philosophy, Yoga* Mot Ban, Delhi, *1991*, xvii + 484

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26 FRANKE, Rudolf Otto *Kleine Schriften*

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Rev J W DE JONG, *IIJ* 22, 73–75, K R NORMAN, *AO* 40, 344–46

27 FRAUWALLNER, Erich *Kleine Schriften* Glasenapp-Stiftung-22, Steiner, Wiesbaden, 1982, X + 899

ed G OBERHAMMER, E STEINKELLNER (= *VBD* IV 85 51) (includes an extensive study of early *Up*)

Rev H B, *ZDMG* 135 (1), 200, J W DE JONG, *IIJ* 27 (3), 222 23, K K RAJA *ALB* 47 213 14 D Seyfort RUEGG, *WZKSA* 30 189–91, C S SUNDARAM, S S J, *JORM* 42–46, 261–62, Paul WILLIAMS, *JRAS* 1983 (2), 311, J C WRIGHT, *BSOAS* 47 (2), 371–72

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collection of writings ed 'aus dem Nachlass' by Klaus RUPING) contains (1) Auswendung des Wortes 'Philosophie' auf *Leistungen indischen Denkens*, (2) Grundbegriffe des indischen Denkens in den alteren Upanisaden ((i) sym-

bolische Interpretation der Elemente des Rituals, (ii) Spekulationen über die wesentlichen Konstituanten der Natur, (iii) *Anthropologische* Spekulation, (iv) Das Selbst, (v) Das *brahman*, (vi) Die Anfänge eines neuen Theismus, (vii) Anweisungen für Zeremonien, (viii) Anweisungen oder Belehrungen über Moral und Verhaltensanweisungen). (3) Die Denkschemata ((i) Der anthropologisch-kosmologische Parallelismus; (ii) Substanzialismus, (iii) Opposition der Begriffe von fein und grob (iv) Opposition von Latenz und Manifestation, die Lehre von der materialen Kausalität (v) Tendenz, Kraft oder Potenz und *Stoff oder Materia zu identifizieren*, (vi) Die Aufzählung, die Anordnung von Gegebenheiten in einer Reihe, (vii) Der Gradualismus der Inklusivismus (viii) Das Schema der metaphysischen oder mystischen Paradoxie, vier Formen der mataphysischen Paradoxie)

Rev K. P. Aithal, *ALB* 50 651-53, Horst Brinkhaus, *IIJ* 31, 322-28, Johannes Bronkhorst, *JIP* 16 (3), 299-310, R. N. D., *ABORI* 69, 402-03, V. A. van Bulert, *OLZ* 84 (1989) 6, 712-14.

(ed B ANDERSON John CORREIA AFONSO)

Rev A D H BIVAR *BSOAS* 45 (2) 441–42.

33 HILLEBRANDT, Alfred *Kleine Schriften* Glasenapp-Stiftung 28, Steiner, Stuttgart, 1987, xxxii + 685

ed Rahul Peter DAS

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39 JOSHI, Rasik Vihari *Studies in Indology* New Delhi, 1989, lxi + 375

40 JOSHI, S D (ed) *CASS Studies 4* Publ CASS – Class E–5, Univ Poona, 1978, v + 127

Rev Rosane ROCHER *OLZ* 79 (5) 493

41 KIRFEL, W *Kleine Schriften*

(= *VBD* IV 85 75)

Rev Klaus KARTTUNEN *Stud Or* 55 556–58

42. KUIPER, F B. J. *Ancient Indian Cosmogony.*

.. (= 59 17 above) (the most recurrent theme is the axial symbolism in its various manifestations . K. interprets *ṚV* in a dualistic key.. establishes a very curious relationship bet. cosmogonic myths and the human prenatal stages) .

Rev. : Klaus FISCHER, *ZDMG* 135 (1) 141–43. Alessandro GROSSATO, *FIV* 34 (1–3), 371–76. Karel WERNER, *JRAS* 1985 (1), 93–94

43. LOMMEL, Herman. *Kleine Schriften.*

.. (= *VBD* IV 85 82)..

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44. MALAVIYA, Maya. *Annual Bibliography of Indology-Vol. I and II.*

.. (= *VBD* IV, 85 87)

Rev. : *Hari Pratap* SINGH, *VIJ* 25, 228–29.

45. MAYRHOFER, M *Ausgewahlte Kleine Schriften.*

.. (= *VBD* IV 85 91)

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46 MISRA, Vidya Niwas. *The Indian Creative Mind: Essays on Art, Literature, and Poetics.* Agra, 1992; 113.

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49 MURTI, T R V *Studies in Indian Thought* Mot. Ban, Delhi, 1983, xvi + 410

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50 NEISSER, Walter *Kleine Schriften*

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55 PATTERSON, Maureen L P, *South Asian Civilizations: A Bibliographic Synthesis* Univ. of Chicago Press, Chicago, 1981; xxxii + 853

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56 POLOMÉ, Edgar C *Language, Society, and Paleoculture: Essays* Stanford Univ Press, 1982

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Rev Jean CATSANICOS, *BSL* 79 (2), 114-18

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60 RANGANATHANANDA, Swami *Eternal Values for a Changing Society* Bh Vid Bh, Bombay, 1971, xvi + 884

(third ed) coll of speeches and writings The essence of Indian culture' (3-26), "The spirit of the Upanisads" (41-46)

60A RECZEK, Jozef Etudes iraniennes de Jerzy Kurylowicz. *Folia Orientalia* 24, 1987, 255-262

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Rev M ELIADE, *Hist Rel* 25 (2), 184-85

63 SATYAPRAKASH *A Bibliography of Sanskrit Language and Literature* Indian Documentation Service, Subject Bibliography Service-5, Gurgaon, 1984 296

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64 SATYAPRAKASH *Hinduism A Select Bibliography*
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65 SCHMIDT, Ruth Laila KOUL, O N *Kohistani to Kashmiri An annotated Bibliography of Dardic Languages* Ind. Inst of Lg Studies Patiala 1983 78

66 SCHRADER Friedrich Otto *Kleine Schriften* Mit Einganzungen aus seinem Nachlass

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67 SCHWENTNER Ernst Bibliographie zur indogermanische Wortstellung *KZ* 70 122 124 81 159 160

68 *A Select Bibliography on Women in India* SNDT Womens Univ Bombay 1975

69 Select Bibliography Books on Vedic Religion *Cultural News from India* 16 (4) Oct 75, 94 99

70 Select Bibliography Books on Hinduism *Cultural News from India* 17 (1) Jan 76 98-103

71 SHARMA Lochan Prasad Pandey *Kosala Kaumudi Studies in Indology* Allahabad, 1988 xi + 362

72 SHUKLA S N *Veda aura Avesta* (Hindi) Kisalaya Prakashan, Allahabad 1981 v + ix + 164

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Rev U C SHARMA *AJOS* 1 (2) 170 71

73 SIMON Richard *Kleine Schriften*

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81 THIEME, Paul *Kleine Schriften* Glasenapp Stiftung, Steiner, Wiesbaden, 1984, xvi + 813

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82 TRIPATHI, Bhagirath Prasad 'Vagiśa Śāstri' *Samskrta-vanmayamanthanam* Sanskrit Bharati, Varanasi, 6 + 734

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83 *Tsuji Naoshiro chosakutshu* (Collected Writings in Japanese of Professor N Tsuji) Hozo Kan, Kyoto, 1982, Vol I (Vedic studies), ix + 509, Vol 2 (Vedic studies), 247 + xi + 211 + 9, Vol 3 (Sk lit), ix + 420, Vol 4 (Linguistics), ix + 432

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97 XIANLIN, Ji *Ausgewahlte kleine Schriften zur altindischen Philologie* Peking 1982, III + 438

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98 ZACHARIAE, Theodor *Opera Minora*

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100 ZYSK, Kenneth G An annotated bibliography of translations into western languages of principal Sanskrit medical treatises *Clio Medica* 19, 1984, 281-292

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5. BECHERT, Heinz; VON SIMSON, Georg. *Einführung in die Indologie : Stand, Methoden, Aufgaben.*

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6. BHAGAVAD DUTTA. Western Indologists' Jewish and Christian bias. *AH* 2 : 16 (Sept. 85), 12–15; 2 : 17 (Oct. 85), 18–22.

7. BHATTACHARYA, Bhabani Prasad. Relevance of Sanskrit studies in modern India with special reference to cultural studies. *JAS* 28 (1), Calcutta, 1986; 125–128.

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8. BONGARD-LEVIN, G. M.; VIGASIN, A. *The Image of India. The Study of Ancient Civilisation in the USSR.* Progress Publishers, Moscow, 1984; 271.

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9. BRONKHORST, Johannes. L'indianisme et les préjugés occidentaux. *Études de Lettres*, Univ. de Lausanne, April / June 1989; 119–136.

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10. CHATTOPADHYAYA, Debiprasad. *Marxism and Indology.*

20 GOMBRICH, Richard F The state of Indological studies in the United Kingdom today (in) *South Asian Studies* (ed Albertine GAUR), British Library Occ Papers – 7, London, 1988, 57–62

21 GUPTA, Dharmendra Kumar Samskrta ke adhyayana evam anusandhana ke ksetra men brhattara Pamjaba ka yogadāna (Hindi) *VJ* 35 (1–2) April May 86, 73 97 35 (3-4), June-July 86, 173–196

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22 HALBFASS, Wilhelm India and the comparative method. *PEW* 35 (1), Jan 85, 3–15

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23 HARA, Minoru [Indian literature with reference to Japanese publications] (Jap) (in) *Bukkyokankyū nyumon* (ed. Akira HIRAKAWA) Tokyo, 1984, 367 380

24 HEESTERMAN J C The precarious rise and survival of Sanskrit and Indian Studies (in) *Leiden Oriental Connections 1850-1940* (ed Willem OTTERSPEER), Brill, 1989 115 ff

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25 HOSKULDSSON, Leena *A Directory of Scandinavian Scholars in Asian Studies* SIAS Copenhagen 1980, iv + 71

26 *Indian Studies Abroad* ICCR, New Delhi, 1964, xii + 123

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27 Iranian Studies (in different European countries) *Ir St.* 20 (2–4), *Soc for Ir Studies* New York, 1987

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28. ISAEVA, N. V. LYSENKO, V. G. History of ancient and medieval Indian philosophy in the works of Soviet authors (1986-1988) (Russ.). *People of Asia and Africa* 4, 1989; 172–187.

29 JHA, V. N. (ed.). *New Horizons of Research in Indology.* S. J. Vol., Publ. of CASS-E-10, Univ. of Poona, 1989; 249.

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30. KELLENS, Jean. État présent des études avestiques. (in) *Iranian Studies* (ed G. GNOLI), IIMEO, Rome, 1983; 19–30.

31. LEHMANN, W. P [Indo-European studies today] (Russ.). *VJa* 1987/2; 17–33.

32. LEIFER, Walter India as known to Germans through the ages. (in) *A. N. Jani Fel. Vol.*, Baroda, 1983; 391–396.

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33 MATILAL, Bimal Krishna; BILIMORIA, Purushottama (ed.). *Sanskrit and Related Studies : Contemporary Researches and Reflections.* Sri Garib Dass Oriental Studies-84, Indian Books Centre, Delhi, 1990, X + 176.

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36. MORGENROTH, Wolfgang. Sanskrit studies in the German Democratic Republic. *Bh. Vid.* 45–47, 1985-1987 (1987); 70–80.

37. NAUDOU, J. L'indologie. *Courr. CNRS* 48, 1982; 45–46.

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38 O FLAHERTY, Wendy Doniger Disregarded scholars a survey of Russian Indology *South Asian Rev* 5 (4), 1972; 289–304

39 PANERIN, S A et al Comparative method in oriental studies (Russ) *People of Asia and Africa* 1989/3 78–93

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40 PARIBOK, A V O metodologičeskich osrovanijach indijskoj lingvistiki (in) *Istorija lingvističeskich učenij* (ed A V. DESNICKAJA et al), Nauka, Leningrad, 1981, 155–176

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41 PATTERSON, Maureen L P South Asian Studies in North America 1947–1986 a review (in) *Indological Studies and South Asia Bibliography*, National Library, Calcutta 1988, 39–60

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42 POLOMÉ, Edgar C Tradition and development in Indo-European studies *JIES* 15 (3 4), 1987, 225–226

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43 RAU, Wilhelm *Bilder 135 deutscher Indologen* – 2, Steiner, Wiesbaden, 1982, 9 + 145

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44 RAYEVSKY, D S , STAVISKY, B Ya. Problems of Indo-Iranian studies at modern stage (Russ) *People of Asia and Africa* 1988 / 6, 168 185

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45 ROCHER Rosane Sanskrit and related studies in the United States 1960 1985 (in) *Indological Studies and South Asia Bibliography* National Library, Calcutta, 1988, 61–92

Appendix A Sanskrit diaspora within U S A Appendix B, A short list of books 1960-1985

46 ROMER, R *Sprachwissenschaft und Rassenideologia in Deutschland* Fink, Munchen, 1985 239

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47 ROTHERMUND, Dietmar The philosophical context of the development of German Indology (in) *Indological Studies and South Asia Bibliography*, National Library, Calcutta, 1988; 117-130

48 SAHAY, P N *Historical and Indological Institutions in India – a Brief Survey* S S Publishers, Delhi, 1987, xiv + 216

Rev P BHATIA *IHR* 13 229 30

49 SAID, Edward W *Orientalism* Routledge and Kegan Paul, London, 1978, xiv + 368

(= *VBD* IV 86 86) acc to author orientalism is fundamentally a political doctrine willed over the Orient because the Orient was weaker than the West

Rev Harbans MUKHIA *IHR* 6 288 90

50 SCHLINGLOFF, Dieter (ed) *German Indology* Munchen, 1981

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51 SCHWAB Raymond *The Oriental Renaissance Europe's Rediscovery of India and the East, 1680-1880* Columbia Univ. Press, New York 1984, 542

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52 SHARMA, S N *A New Approach to Some Important Aspects of Indology* Chowkhamba Varanasi, 1983

53 SHARMA, Vinod Bihari Jayapura kī vedādhyayana ko dena (Hindi) *SP*, 33 AIOC, Calcutta, 1986, 70 71

Jaipur's contribution to the study of the Veda

54. SHUXIAN Jiang Some remarks on South Asian studies in the United States (Chinese) *South Asian Studies 3*, Beijing, 1990; 84 ff.

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55. SINGH, Charu Sheel Indic studies in the west up to eighteenth century : an account and appraisal *Sanskriti Sandhara* 2, Varanasi, 1989

56 SRIMANNARAYANA MURTI, M *Methodology in Indological Research* Bharatiya Vidya Prakashan, Delhi / Varanasi, 1991; vii + 183.

57. STAAL, Frits What is happening in classical Indology? *JAS* 41 (2), 269–291

58 STACHE ROSEN, Valentina *German Indologists* Max Muller Bhavan, New Delhi, 1981, 8 + 277

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59. STACHE-WEISKE, Agnes *German Indology A list of institutions and persons concerned with Sanskrit and allied studies.* Munchen, 1988, 34

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60 STRUC–OPPENBERG, U Friedrich Schlegel and the history of Sanskrit philology and comparative studies *Canadian Rev of Comparative Lit* 7 (4), 1980, 411–437

61 SZEMERÉNYI, Oswald *Richtungen der modernen Sprachwissenschaft* Carl Winter, Heidelberg, Part I Von Saussure bis Bloomfield (1916–1950) (= *VBD* IV 46 71), Part II . Die funfziger Jahre (1950–1960), 1982, xvi + 318

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62 SZEMERÉNYI, Oswald Recent developments in Indo European linguistics *TPS*, 1985 1– 1

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46 ROMER, R *Sprachwissenschaft und Rassenideologia in Deutschland* Fink, Munchen, 1985, 239

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